

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I had indulged the hope that my address to brother Trott would have satisfied him that I was not a disbeliever in the resurrection of the dead: I also hoped that he would have proceeded to criticise in an affectionate manner my exposition of the epistle to the Hebrews, as such a course might have thrown some light upon a highly interesting subject; but it seems that although he has examined that address, with what candor he could, he has not been able to bring a sufficiency of that valuable article to induce him to pursue that course. He has appealed to the Old School Baptists to sustain him; he has taken the cause from a lower to a higher court, with all the seeming anxiety for victory, which characterizes the litigant in our judicial institutions. A singular course, and calculated to produce instead of allaying excitement!

His *strange thought*, that I have misunderstood or forgotten my own position, cannot I am sure be responded to by any readers of my exposition; for I am confident that no one but brother Trott could arrive at that *strange conclusion*. I had followed the leading idea of the Apostle closely, so far as I had gone in that exposition, according to my understanding of it, forbearing to descant largely upon the various subjects which diverged from that idea, and with a view of illustrating it more fully, I had assumed the prophecy concerning the destruction of Jerusalem as the basis of the epistle. To establish the truth by this assumption, I adduced expressions from the Apostles Peter, John, James and Jude as referring to that prophecy, and all like this epistle addressed to the Jewish disciples. And what more natural than that the Apostles should point the Hebrew Christians to the coming calamity, *to the days of vengeance*, in which their very existence was involved? If the illustration of scripture by scripture be a misunderstanding or forgetting of a position, then is brother Trott's remark applicable to me. But that position according to him required me to give the true and full design and meaning of the Holy Ghost in the epistle. If this vast and comprehensive knowledge embracing the full design of God be indis-

pensible in a written, it is equally so in an oral exposition: it binds the bishop as well as the simple expositor. Alas! for poor humanity! it cannot comprehend, much less investigate the full design and meaning of Jehovah; there is a sufficiency in the gospel of Christ for immortal and disenthralled spirits to feed upon throughout eternity; new beauties in our apprehension will be constantly unfolding themselves to the saints in bliss forever; for its substance is Jesus, and he is the brightness of his Father's glory and the express image of his person. Here we see as through a glass darkly; we have no knowledge, but what it pleases our heavenly Father to impart to us, and he imparts just as as much as is suited to our condition and capacity. The full design and meaning of the Holy Ghost in the scriptures of truth will be developed in eternity. O for an expositor or pastor who could unfold unto us the mystery of godliness in its full design and meaning! How ineffable the glories of that system, on account of which the universe was called into being! How unsearchable by finite minds the fullness of that gospel, which is co-eternal with the divine mind, and which constitutes a part of the divine charac-

Brother Trott labors to draw a distinction between things external and things internal in the church; but upon what authority he does not tell us, except upon *common sense* and *common candor*. Now I am unwilling to admit such distinction in the case upon such authority, especially as it would expunge from the sacred record the admonitions of our Lord to his disciples in the 24th chap. of Matt. concerning their individual and personal safety; and if he could thus warn them and instruct them concerning things applicable to *that generation*, were the Apostles not right, yea were they not bound as faithful servants to whom the talents were intrusted, to put them in mind of those things, especially as they *saw the day approaching*? Is the gospel of Christ impoverished because the Apostle Paul, like his divine Master, warned the Hebrew Christians of the coming day of vengeance, when judgment was to begin at the house of God? Is the comfort of the saints in this our day lessened by such procedure? Does it not indeed rather exhibit the care and guardianship of God over his people, and thus tend to encourage them in seasons of difficulty and distress? How hard is it to get rid of old opinions and of inveterate tradition however absurd!

If brother Trott can explain the salvation spoken of in Heb. ii. 3; and ix. 28; in any other way than that in our exposition, without involving Arminian sentiments, we shall be glad to see it.

Brother Trott again urges the objection, that ac-

cording to my exposition we are left without a *pattern* in the New Testament of the gospel church, in its full establishment freed from the bondage of the law. So far from avoiding that conclusion, as he alleges in his appeal, I have not seen any weight in it; for like all his conclusions in regard to my exposition, it is drawn from premises of his own formation. The Apostle tells us that the tabernacle and vessels of the ministry were *patterns* of things in the heavens, which according to my understanding signifies the *church of Christ*. The pattern then of a gospel church obtained under the law. But brother Trott surely *misunderstands* my position, he *forgets* that I was not commenting on the epistle to the church at Rome, or at Corinth, or at Ephesus, or at Philippi, or at Colosse, which in their constitution afford us *patterns* of gospel churches in their full establishment freed from the bondage of the law; but on the epistle to the Hebrews, to the churches in Judea. The gentile churches were never under bondage to the law, except as the spiritual seed of Abraham, in whose behalf Christ suffered its penalty: in its external forms it had no claim upon them. Far different was the condition of the Hebrew churches; they existed under a *hierarchy* a *government* religious in all its bearings and requisitions—the legal dispensation. This dispensation I have said, although virtually, was not actually abolished when Paul addressed his epistle to them: it was virtually abolished, as it regarded their relation to God; but it still maintained its demands upon their persons; they were obliged either to observe its requirements or suffer its penalties. From this bondage the overthrow of that dispensation, the rolling together the old heavens as a scroll would redeem them—when they saw that event near its accomplishment *they might lift up their heads, for their redemption drew nigh*. Previous to that they could not lift up their heads, for they were obliged to assemble in secret for fear of the Jews; they had not, in the language of the Apostle, resisted unto blood striving against sin, or the observance of the law.—But forsooth I have spoken of the *glorious establishment* of the gospel as consequent upon the abolition of the legal dispensation; I have spoken of the reign of Christ, the millennium, when the King should be seated on the throne of his glory, as having been ushered in immediately after that abolition—and was it not so? Else what means the scripture, *And then shall they see the Son of man coming in the clouds of heaven with power and great glory*? And, *Verily, I say unto you, there be some standing here which shall not taste of death, until they see the Son of man coming in his kingdom*? And again, *But if I will that he tarry till I come, what is that to thee*? I cannot admit that

this view leaves us without the *pattern* of a gospel church in its full establishment, for the church of Christ is the pillar and ground of the truth, and our Lord told his disciples that it was needful for them that he should go away, in order that he might send the Comforter, who should guide them into all truth. Under the inspiration of that Comforter the canon of scripture was completed about four years before the end of the legal dispensation; indeed it may be said to have been at its close, considering the magnitude of the events, and that it would require some time for the epistles of Peter, John and Jude to be circulated among the churches: it was completed, a glorious edifice sustaining the truth, a noble *pattern* for our guidance and perfection. But our Lord not only told the disciples that it was needful for him to go away, but that he would come again and take them to himself, thus associating them with himself in his spiritual kingdom: and thus John saw the four and twenty elders clothed in white raiment, and having on their heads crowns of gold on the seats round about the throne. That throne I understand to be Zion, the gospel kingdom, whose sovereign and ruler is Christ. Where then is the force of brother Trott's objection, which he says I wished to avoid? The church of Christ as it existed in the New Testament stood complete in all its parts, sealed with the promise of his instant coming: it stood in all its beauty, adorned as a bride for her husband, and waiting for the coming of the Lord; and the church now is bright with the same loveliness, and arrayed in the same garments—time has not dimmed her eye; age has not impaired her charms, but leaning on her Beloved she rejoices in his strength and lives upon his smiles. *This glorious condition of the church*; this descent of the bride, the Lamb's wife, from God out of heaven took place in our apprehension at the abolition of the old covenant, the legal dispensation.

I must beg leave to correct an assertion of brother Trott's in regard to my expression concerning the book of Revelations: he makes me say that that book related *principally* to the destruction of Jerusalem. My language was that a *considerable* portion of that book relates to the event. In advancing that idea, I think I am sustained by the 19th verse of the 1st chapter, where John was commanded to write the things which he had seen, and the things which are, and the things which shall be hereafter, thus embracing something of the then past, present and future. *The strange way of expounding prophecy* is thus easily solved.

Brother Trott complains that I have not to this day pointed out a single text of scripture, as distinctly declaring the coming of Christ at the desolation of nature. I thought that I had discharged that duty when in my address to him, I drew the distinction between the comings of Christ, as accompanied, or not, with the resurrection: and I supposed that to one so well versed in the sacred record, as brother Trott, it would be supererogatory to cite a particular passage; but if it must be so I will simply call his attention to 1 Cor. xv. 21—28, inclusive: "For since by man came death, by

man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his *coming*. Then cometh the *end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

I have now done with a controversy, which has been unpleasant to me throughout, and in which nothing but the necessity of self-defence could have induced me to engage. I have seen nothing to cause me to forego the sentiments advanced in my exposition, so far as it has been published in the Signs. A wrong tenet I would by no means desire to cherish: a sound ministry, a pure doctrine, a right understanding of the word of God, are blessings far beyond all that nature gives. As Old School Baptists however are not believers in human perfection, they will receive all human productions, *even when published in the Signs*, as blended with human frailty; in the spirit of candor they will separate the pure from the faulty, without searching by far-fetched deductions for sentiments which the writer never entertained.

Yours, &c.

P. A. KLIPSTINE.

New Baltimore, Va., Dec. 29, 1842.

FOR THE SIGNS OF THE TIMES.

Thorp's Mill, Mo., Dec. 12, 1842.

BROTHER BEEBE:—My mind has been employed upon a subject of considerable discussion in this country, viz: *ways and means*. Some of our modern professors tell us that it is as necessary for us to attend to certain ways and means to effect our soul's salvation as it is to plough, plant, &c.; but when I search the whole volume of scripture from beginning to end, I find but *two ways*: one leads to death eternal, and the other to life everlasting. I also learn that all men are travelling one way or the other. I also learn that all men in nature, as they stand related to Adam, are the subjects of eternal death: for the Apostle says, "*Wherefore as by one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned.*" Rom. v. 12. Sin is a transgression of the law, and the same Apostle says, "*For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*" Gal. iii. 10. If there are any that are not sinners, they are not under the curse, and the Apostle has misrepresented man's situation. But as all religionists profess to take the word of God as their rule of faith

and practice, none will presume to doubt what the inspired Apostle has said, but they must acknowledge that all are sinners and are under the curse of sin: the law having dominion over them and recognising them as transgressors. The sentence of death is passed upon all men to condemnation, and consequently they cannot in justice be a second time condemned, for they are condemned already, and, except the wrath of the Judge be appeased and his law honored, they must remain under the sentence of eternal death. So we find that all men by nature are in the way that leads to death, both temporal and eternal. This being the situation of the fallen family of Adam, the ways and means are enquired after, and with men there are many: for, as it is written, man has sought out many inventions. With God, however, there is but one Way and one means. Men, while lead captive by the devil at will, consider that they have the ability to appease the wrath of an offended God, and to honor that law which they have transgressed, out of which principle or faith grow the many ways and means now extant in the world; and so intent are they to accomplish their designs and effect their carnal objects, that they resort to everything which the carnal mind can suggest. They commence with the youth of the land by Sunday Schools, Sunday School books, tracts, &c.; and all who do not subscribe to their pernicious ways are charged with shutting the door of God's mercy upon the children. One of those bigoted zealots in this neighborhood in "lecturing parents," said "*Bring your children to the Sunday School and you will take them step by step to heaven!*" Another said that *no man but a fool* would oppose a Sunday School. They avow that schools of this class are nurseries in which the pious are reared to fill and make complete the church of Christ. While they are pruning and dressing their young scions of carnal religious culture, they select the most thrifty and best looking ones and send them off to the seminary, where they are cultivated till they attain to maturity: then if there can be money enough found to purchase them they are sent out into the world, and if they would stay with and keep company with their own, the world, the church of Christ would be freed from many troubles. But it must needs be that offences come, yet wo unto him by whom they come: it were better for him that a millstone were hanged about his neck and that he were cast into the depth of the sea. It appears from the word of Christ that it is necessary for offences to come, and why should we murmur? Murmur not, brethren, at these things; but remember that all things work together for good to them that love God, to them who are the called according to his purpose. All those human inventions are but the product of an evil and corrupt heart; and how can a fountain which is "as a cage of unclean birds," send forth anything different from that which is within? A bitter fountain sendeth not forth sweet water, nor a sweet fountain bitter water.

But let us take a view of God's plan of purifying and making clean that which is defiled. The



blood of Jesus cleanses from all sin when applied by the Holy Spirit of God to the unclean and guilty soul. The Apostle says, "You hath he quickened who were dead in trespasses and in sins:"—and thus made alive by the quickening influence of the Holy Ghost, they are prepared to receive with gladness the Word of Jesus, whose blood hath atoned for them. Brethren, if you differ with me upon this point, I only ask you to search the scriptures and see if you do not find that God is the First Moving Cause; and that as he by the word of his power spake the world into existence, and breathed into an inanimate and lifeless lump of clay fashioned in the likeness of a man, and it became a living soul, so he at the present time speaks to the dead in trespasses and sins, and they hear: "For verily I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." When they are thus made alive they are prepared to receive the word as did the three thousand on the day of pentecost after they were pierced to the heart; and they gladly received the word and were of one mind and one heart, and continued in prayer, &c.

Now, brethren, if as some tell us, there are many means by which the sinner is brought to a sense of his lost condition, why did not the Jews believe when Christ had not only preached the gospel for three years to them, but had wrought many miracles before their eyes? For he did many things which they were constrained to acknowledge that no man could do except God were with him, and yet they did not believe till the Holy Ghost gave them a will to believe. Some say the death of a husband or wife, or a son or a daughter, may be the means; but if the darkening of the sun, the rending of the vail of the temple, the bursting of the rocks, and even the coming forth of the dead were not sufficient to cause the beholders thereof to believe, why should we expect more trifling things to effect a work upon the heart of a poor dead sinner? Nothing short of the power which raised a dead Lazarus to life can quicken a dead sinner and make him to hear or believe and live.

So much for the *Means*, now the *Way*. Christ says, "I am the Way, the Truth and the Life: no man cometh unto the Father but by me." Again, "No man can come unto me except the Father which sent me draw him," &c. God by the prophet says: "And an Highway shall be there and a Way, and it shall be called, The Way of holiness; the unclean shall not pass over it: but it shall be for those, the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast go up thereon, it shall not be found there: but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I remain

Your brother, in hope of eternal life,  
through Jesus Christ our Lord,  
G. B. THORP.

FOR THE SIGNS OF THE TIMES.

Gum Tree, Chester co., Pa., Dec. 27, 1842.

BROTHER BEEBE:—I send you the name of a new subscriber to your little welcome sheet, hoping that the brethren (all of them) are zealously engaged in giving it a wide circulation. It is true there was something in its columns the last year that did not meet our approbation, but we hope it will not recur again, as it gave us much pain and sorrow.

Your subscribers in this section are much pleased to hear when any of God's children are enabled to loose the bands off their necks and follow our glorious Captain through evil as well as good report. Yes, it does our hearts good and we cannot but bless the Lord, when we read in the Signs of some separating themselves from the anti-christian interest, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Indeed we cannot but exclaim, "Who is she that cometh up from the wilderness leaning on her Beloved," "Those are they who keep the commandments of God and the faith of Jesus."

I have never known so much opposition to the truths of our holy religion as at the present time. To give you a sample of the blasphemous expressions against the Bible doctrine of Election, &c., would not be either new or interesting to the readers of the Signs, and I have no doubt if our happy constitution was out of the way but fire and fagot efforts would be once more brought into requisition, to convert those who demand a "Thus saith the Lord" for every thing relating to the faith and order of the church of Jesus Christ.

But happy, thrice happy are those whose hearts are established with grace, whose lives are hid with Christ in God, and who are willing to endure hardness as good soldiers of Jesus Christ. But alas! we fall far short of that glorious cloud of witnesses who went before us; they did not count their lives dear unto themselves, so that they might finish their course with joy.

Did not their hearts pour forth their blood,

In honor of his name;

And challenge the cold hand of death

To damp th' immortal flame?

As I expect to write you shortly again I will add no more at present, but subscribe myself,

Yours in love,

JOSEPH HUGHES.

FOR THE SIGNS OF THE TIMES

Westmoreland, Oneida co., N. Y., }  
Dec. 31, 1842. }

DEAR BROTHER BEEBE:—I have delayed to write to you for some time, from various reasons; and my object in writing now is to inform you and the dear brethren, through the Signs, what the Lord has been and still is doing for his dear church in this place. This church dissolved her connexion with the great body of popular Baptists, (by refusing to sanction their innovations upon the faith and order of the gospel) in 1836, and we were then told that there was not another people

on earth that believed as we did, and truly we did not know that there was. The doctrine we believed then, and which we still believe, was that men are by nature dead in trespasses and sins, and that nothing but the almighty power of the sovereign God can raise a soul from that state of moral death. We also believed and contended that God had elected in Christ their Head, a definite number of the human family, before the foundation of the world, and that for them Christ has died, and pledged himself to present them, and them only, before the throne of his glory without spot or blemish, holy and without blame before him in love. Because we held and published this doctrine, we were denounced as Universalists, Antinomians, Fatalists, and nearly everything but good. It was confidently predicted that when Bicknell and this church should die, their doctrine should die with them, and that there would never be any more revivals of religion amongst us.—

Well, brother Beebe, sometimes in our dark moments we thought as Elijah did, "They have digged down thine altars, and we are left alone, and our life is also sought;" but still the word of the Lord was like fire shut up in our bones, and we felt sometimes great assurance that the Lord had reserved to himself seven thousand that had not bowed to Baal. We have experienced many severe struggles during the last six years, but the Lord was on our right hand that we should not be moved. And while the enemy has poured out floods of error all around us, the Lord has poured forth streams of consolation into our hearts, and for the six years which terminated last April he has been gradually adding to our number.

Recently the Lord has blessed his church and people in this place beyond our expectation, and to the astonishment of our enemies. At our conference meeting on the evening of the second Lord's-day in October last, two distressed and sin-burdened individuals arose, with tears streaming down their cheeks, and confessed that they were great sinners, and desired to know if there was mercy in store for them. They were directed to Jesus as the Way, the Truth and the Life, and in a few days were enabled to rejoice in the Lord. The two referred to are the sons of Mr. Whiffin, who emigrated from England last spring; he, his three sons, one son-in-law, two daughters and one daughter-in-law have been baptized on profession of their faith, and also two of my own sons.—Likewise a man and wife from the Presbyterians, and one from the Dutch Reformed. Sixteen in all have been baptized, and two have united with us who have recently left Babylon, and others also appear to be breaking loose from Babylon.

My brother, we have enjoyed a time of refreshing from the presence of the Lord; our meetings are still very interesting, and from the present appearance we are encouraged to hope that others will soon come forward to declare what the Lord has done for them, and to take their cross and follow him.

This gracious work commenced without any human effort, and has progressed by the power of the

Holy Ghost. At some of our evening meetings over forty have testified of the goodness of the Lord. Nothing of an enthusiastic nature has appeared in a single instance; all has been harmonious, and all that have been born into the kingdom talk like men and women of full age. May the Lord of the harvest continue to bless us with all spiritual blessings in heavenly places, in Christ Jesus our Lord.

Never in my life have I felt more of the power of divine grace than of late, nor have I ever felt more of my pollution and nothingness than during the same exercise. May the Lord give us the spirit of prayer, that we may not be exalted above measure.

Brother Beebe, we have a meeting appointed to be held here on the last Thursday and Friday in January, and many of the brethren with myself are very anxious that you should attend it. Please inform me immediately whether you can attend.\*

I remain your brother in bonds of love,

JAMES BICKNELL.

\* It would give us great pleasure to attend the contemplated meeting, but it will not be in our power. The navigation of the Hudson river is closed for the winter, and the distance by private conveyance is forbidding at this season of the year. We hope at some period not far distant, however, to be favored with an opportunity to visit Westmoreland and vicinity, if the Lord will.—Ed.

FOR THE SIGNS OF THE TIMES.

Zoar, Erie co., N. Y., Jan. 2, 1843.

BROTHER BEEBE:—Through the kind providence of our heavenly Father I am still spared, and enjoy the privilege of addressing you by the endearing appellation of brother: I rejoice that God has reserved a few, even in this degenerate age, that I can recognise as brethren. Although they live remote from me, by the blessing of heaven we are permitted to hold sweet communion together, through the medium of the Signs of the Times.—This is a great blessing to us who are scattered all over the United States: we can communicate with each other, and at least as often as once in each year, we may receive one or two excellent epistles from nearly every minister of the gospel belonging to the Old School family. Such communications are like cold water to a thirsty soul, and I hope our brethren will more abundantly communicate by their epistles of love, than during the past year.—As another year has passed away, let us so number our days, that we may apply our hearts unto wisdom—not human wisdom; but that which cometh from above, which is profitable to direct us in all our spiritual concerns. If all our brethren unite under the influence of that heavenly wisdom, all their epistles will be in love and will not fail to refresh and comfort the saints in their afflictions, and the Signs will continue to be a welcome messenger to all Baptists of the primitive faith and order. I think the Signs have greatly improved since I commenced reading them, and a little more purging from unprofitable controversies will still be an improvement. To accomplish this, every communication should be seasoned with salt, as the Apostle directs: "Let your speech be always

with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 6. Let every communication be written in the spirit of the gospel, and let them be yea and amen to the glory of God. Let us manifest, in all our communications, that we esteem others better than ourselves. If we keep the unity of the spirit in the bonds of peace, all our enemies cannot harm us; we shall mount up on wings as eagles, run and not be weary, and walk and not be faint. Through all the tribulations and afflictions incidental to this life, we shall come off conquerors, and more than conquerors, through him that has loved us and given himself for us; who bore our sins in his own body on the cross, and has saved us from wrath by his blood and righteousness, to whom be honor and dominion forever.

Yours in gospel bonds,

TIMOTHY TAYLOR.

FOR THE SIGNS OF THE TIMES.

Voluntown, Ct., Dec. 28, 1842.

DEAR SIR:—We have in old Connecticut a great variety of the popular religionists of the present age, and here has been a great excitement for some time among the popular herd. Some, and I think I may safely assert many, or a great proportion, are for helping God do his work of converting sinners; and they depend mostly or quite on works, their own works, anxious seats and the like, arguing that such is the breaking down of sin, taking the first step towards the Saviour, and that the next is the more easily taken then.—The anxious are told that they must kneel when prayed for at the close of the services, and it is not unfrequently the case that such as will not bow to the inventions of man are abused by such as lead their meeting.

I have just learned that a young woman who has recently been on the anxious seats for prayers has been detected in *stealing money* from a member of the church where this protracted meeting has been carried on; and further, that she took the money, a few dollars, in something less than a dollar at a time, while she was professedly concerned about her soul! From her own confession of the crime, she would, after taking a few cents, go on the anxious seat, and after being on the anxious seat would take a little more! Whole amount taken was about six dollars. It is lamentable that the cause of Christ should be so trifled with. I would that error and hypocrisy were done away, and the cause of God and truth prevail more abundantly; yet not as I will, but as God shall direct, and to him be all the praise on earth and in heaven.

I have never made so much noise about my profession as some in this section do, nor boasted of piety in myself so much as some. I have not been fit, nor can I say I have felt it my duty to unite with any church in this section of country, (for I consider them all in this vicinity more or less contaminated with false doctrines and false notions) though I have recently been strongly solicited so to do. They have too much of the *do and live* system, or that of works. If I ever was born of God,

it is all of grace, and for it I would and do praise my Master in heaven. Grace, grace—yes all of grace—not of works, lest poor self should boast.

Although others may discontinue the "Signs," yet it is my desire to have you continue them to me. I take much pleasure in reading its pages, and also the "Advocate and Monitor." I will labor during the night season, (if I cannot without it pay for them) to get money for that purpose.—My prayer is that the Signs and Advocate may be continued, and that God will give to their editors and correspondents wisdom from on high, so as to conduct them to comfort the brethren and sisters who may read them, and that all contentions, strifes and jarrings among Old School Baptists may be done away, and I rejoice that such a spirit is now manifest. May God continue to bless you.

I subscribe myself, my brother, one of the least of all God's children, if indeed I am one. Adieu for the present.

WM. C. STANTON.

FOR THE SIGNS OF THE TIMES.

East Fallowfield, Chester co., Pa., Jan. 1, 1843.

DEAR BROTHER BEEBE:—You are about to enter on the arduous work of another year, to do battle amidst showers of hurled darts and poison pointed arrows shot from the ranks of the enemy, and which they receive from the mother of abominations' magazine. Dear brother, still face them with the sword of the Spirit, which is the word of God: with which one can chase a thousand and two put ten thousand to flight. O that the Lord, as heretofore, may bring you off more than conqueror, and enable you to stand continually on the watch tower, to declare *what of the night*; and to show up the abominations of antichrist in this hour of darkness, and to cheer the desponding hearts of the dear followers of the Lamb. They follow him whithersoever he goeth, but are trembling and afraid of the howling wolves, and not only those of the forest; but those also who counterfeit the voice of the sheep, and rove about in sheep's clothing: and, if it were possible, would deceive the very elect. They take part of the ministry—they are double tongued, and unstable in all their ways, and like their Master, seeking whom they may devour. But, dear brother, while the rough goats and strong kine of Bashan are traversing sea and land, and bellowing forth their blasphemies, we have the pure, mild, simple gospel preached to us by the *sear* servants of our Lord Jesus Christ, by whose labors our souls have been refreshed, and whom we esteem highly for the truth's sake: but the powers of antichrist in this region are mad against us; his satanic majesty has called out his legions to contend against us more fiercely than ever,—they say, because the men that turn the world upside down have come hither also. The Lord has broken the shackles from off some of his people and brought them out of their prison house and let them go free; for which their vanquished foes assail the doctrine of sovereign grace with all the malignancy they are capable of. They are a motley crew—what could we

expect from them when they are preaching against the pope and catholicism, and thus slandering their own mother's son.

Dear brother, while thus severe on deceivers and bold blasphemers, God forbid that we should offend or grieve one of the *little ones*—we are commanded to contend earnestly for the faith once delivered to the saints; and we should not know father nor mother, sister nor brother, at the expense of truth. We have kinsman according to the flesh who are promulgating the abominations of the mother of harlots, and teaching for doctrine the commandments of men—we class them with all other blasphemers who say they have and can convert by their *means* souls which the Holy Ghost could not. If thus assuming the power of God is not blasphemy against the Holy Ghost, I know not what is.

Dear brother, as I belong to that illiterate class, called *Old School Baptists*, it will not be expected that my writings will be very grammatical; but I am writing to brethren, and not to Gamaliel.

I remain persecuted, with you and all the dear followers of the Lamb, by a gainsaying world.

M. M. ANDERSON.

FOR THE SIGNS OF THE TIMES.

# EFFECTS OF THE MISSIONARY SYSTEM.

"At the Rev. J. McCauley's church in Murray street, Rev. Doct. Baird, missionary in France, stated, that although in Germany there were as near as could be ascertained under existing difficulties, 15,000, and possibly 20,000, nominally Protestant clergymen; yet not more than 1,500 could be considered as evangelical, converted men.—They were men of good morals, who exerted a moral influence and restrained in some measure the population from the gross iniquity into which many might plunge, were it not for their influence: *still they could not be considered as devoted to the cause of religion from any true sense of its value. Their profession was their means of support, and for that purpose they held it.* These offices were filled by men appointed by government."

The above is the testimony of a missionary, and it appears to me that no better result could reasonably be expected from a system wholly based upon *natural* things, as is the missionary. Its corner stone, indeed its whole foundation rests upon money, the love of which is the root of all evil. Is there any well founded objection to preachers being appointed by government, that will not apply to a missionary society? One is no more warranted by scripture than the other, and if the effect of one is to produce men "*Not devoted to the cause of religion from any true sense of its value,*" have we any good reason to look for anything better from the other? Both being *worldly*, we can expect no divine influences operating upon either.—To discover that civil government is no more worldly than missionary societies, it is only necessary to examine the principle upon which they are constituted. It precludes no grade of moral character: whoever will pay the stipulated sum of money may become a member, life member, or life director. In designating the field of labor, of what is called gospel preachers, (who are first prepared by an

education society, although worldly, wholly based upon *money*, which gives membership without regard to any religious or moral character) the drunkard, blasphemer, gambler or horse racer, exercises an influence in exact proportion to the amount of money paid; hence we may expect preachers emanating from such a source to be void of *religion from any true sense of its value.*

W.

January 13, 1843.

## EDITORIAL.

New Vernon, January 16, 1843.

Occoquan, Va., Dec. 12, 1842.

RESPECTED FRIEND:—I am requested by your subscriber, John Tansill, to write and have the "Signs of the Times" that comes to him stopped. He says he paid Mr. Trott for one year, and that was as long as he considered himself bound to pay for it, and as long as he wanted it.

Respectfully,

JAS. JANNEY, P. M.

For the information of others who possess the talent to quiet their consciences as Mr. Tansill has done, we publish the above letter, with a word of explanation.

It has been decided by our highest courts repeatedly, that every person taking a newspaper or other printed periodical paper, is bound by the laws of our country to pay for it, according to its published terms, so long as he takes it from the post office, even if he has never subscribed for it at all. If a paper be sent to a person who does not wish to patronise it, he is bound to refuse to take it out of the post office, and when a paper is refused by the person to whom it is addressed, the postmaster is bound by his securities to the government of the United States, and by his oath of office, to give immediate notice to the publisher that his paper is refused, and laying as a dead paper in his office. After these notices have been duly given, according to law, if the publisher still continues to send the paper, he sends it at his own risk, and it is the duty of the postmaster to offer it for sale to any one who will pay the postage. We are thus explicit, because there are frequent occurrences of this kind.

Mr. Tansill signed for the paper more than five years ago, and paid our agent, Elder Trott, for one year, which was duly entered on our books to his credit. Since that time we have at the end of each volume given notice that all who wished their papers discontinued were required to either send us word to that effect, or refuse to take them from the post office; and that if they neglected to do so they would be considered subscribers for the succeeding volume. Mr. Tansill is now honestly indebted to us for four and a half volumes, at \$1 50, in all \$6 75 cents. If he is disposed to cheat us out of that amount he has only to settle the matter with his own conscience, (if indeed he has one) for we shall make no further demand than we have already.

"TEMPERANCE GAMBLERS.—On Sunday morning, about 1 o'clock, as assistant captain Devoe, was passing the temperance house kept by Wm. P. and Isaac Valentine, at 170 Essex street, he stopped in and found a gang of young men playing at cards for money. The proprietors and James Slate, Aaron Lucas, Henry Wright, George Downs and Robert Peterson were arrested, and on being arraigned before the upper Police, were fined \$1 each, and held to bail for their good behaviour."

The above is from a New York paper: we copy it to show the accession of a Temperance gambling house, to the long list of *falsely* called *temperance* establishments. Temperance taverns, groceries, dry goods and drug stores; intelligence offices, doctors, lawyers, preachers, lecturers, ballad singers, &c., have been very common, so much so, that the abused term *temperance* greets the eye on numerous signs when passing through the streets of any of our principal cities and villages. Temperance parties, mass meetings, jubilees, celebrations, balls, cotillion parties, oyster suppers, and midnight carousals are common in almost every part of the land, and now to bring up the rear, to cap the climax, we serve up a dish of *temperance gambling*! If this be not the *ne plus ultra* of mock temperance movements, we may soon expect to see the name of temperance attached to murder, theft, and all manner of debauchery and crime.

"TEMPERANCE.—The following is taken from the London Times of October 21st, 1842. It occurs in a speech of the most temperate man in England, the bishop of Norwich:—

THE TEETOTALLERS.—What I object to is their violence, that they will not allow people to be sober their own way; so that if they will not follow, without deviation, their rules and regulations, they are denounced as traitors to the cause of temperance; nay, I have heard the whole body of the British and Foreign temperance society denounced as worse than drunkards. It is really a sort of paradox, for I am sure that you, my lord, and every person in this room, has the greatest possible dislike to intemperance in any shape; and it is, therefore, hard to be denounced, and I only regret that we are not in Exeter Hall with teetotalers around us; I should then think myself justified in using such arguments as I thought fit against their exclusive system. They are temperate, certainly, but it is a physical kind of temperance; temperance does not consist in mere abstinence from wine or spirits, but in abstinence also from anything that conduces to unhinge the human mind, and to unfit it for the society in which it moves. This is too much to be seen in teetotalists; they are characterized by a sort of moral intoxication, if we may so call it; when once their passions are excited they know no bounds, they irritate, oppose and denounce, which is all foreign to the precepts and principles of the gospel. Again, there are certain fallacies in their arguments which ought to be exposed. They object to anything containing alcohol. Then why don't they object to sugar? Their common sense is at fault as well as their chymistry. In order to explain the mention of wine in the scriptures, they try to make out that it is unfermented wine, instead of perceiving that the great principle of scripture is, (as might be illustrated by passages innumerable,) that it is the abuse, not the use of a thing in which sin lies. I think teetotalers are in some sort morally intoxicated upon this point; and judging from their conduct upon too many occasions, I might almost say they were laboring under a species of *delirium tremens*.

From the Southern Literary Messenger.

## OLD LAWS OF VIRGINIA.

The following are extracted from an old collection of the laws of Virginia. They appear to have been in force as late as the year 1773, in which year the "Collection was published" at Williamsburg. The first Act in the book provides for the erection of a church or chapel of ease in every parish.

"Chapter III. An Act against persons that refuse to have their children baptized.

Whereas many schismatical persons, either out of averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical invention, refuse to have their children baptized;

Be it therefore enacted by the present General Assembly and authority thereof, That all and every person or persons, that in contempt of the divine sacrament of baptism, shall refuse, when they may carry his or their child or children to a lawful minister in that county where he or they dwell, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the parish, and half to the informer."

#### TO SUBSCRIBERS, AGENTS AND POST-MASTERS.—

In forwarding orders concerning our publication, it is important that the following directions should be strictly observed, viz:

1st. When money is inclosed, that the name of the person or persons to whose credit it is to be applied, be given with the name of the post office, county and state where their papers are, or are to be directed. It must not in any case be taken for granted, that because their names are already on our books that we know, for we often have several subscribers of the same name, and it is very difficult for us to search 2,500 or 3000 names to find the one to whom we are to enter the credit.

2d. When any person wishes to discontinue his subscription, he should inform the agent through whom he has been supplied, or his post-master, whose duty it will be to give us immediate notice. In giving orders to discontinue, honesty and justice require the persons giving such orders to see that all arrearages be paid.

3d. When orders are forwarded to change the post-office address of any subscriber, the name of the office where the paper has been addressed, as well as of that to which it is required to be, should be mentioned.

4th. No person should think it sufficient to refer us to letters sent to us on former occasions; it would be an endless task to overhaul 20 or 30 bushels of old letters to find one so referred to.

By attention to the above our correspondents may save us many hours of irksome labor and vexation.

HARD TIMES.—"BROTHER BEEBE:—We wish success to your paper, and desire that it may prosper and widely circulate. We believe that it is greatly needed at this time, but owing to the hardness of the times, (not to any dislike to the paper) we wish you to discontinue our subscription."

Such kind wishes and unkind conduct as the above has been so frequently repeated within the last two or three years, as to lead us almost to the conclusion that our brethren have forgotten that the hard times could possibly effect us as well as others. We have dropped from our list about four or five hundred names at the commencement of this volume, and how many others may withdraw their support we cannot tell. Some of those whose names we have dropped have made no communications to us for years; some may have paid

to agents who have not informed us, and others may have resolved to send on the money due us without further delay.

Should any whose names are dropped feel disposed to renew their subscription, we hope they will give us notice immediately, and they shall be supplied with the back numbers. We can hardly think it possible that there are many who really wish to read the paper, who wish to cultivate an acquaintance with their brethren, and who feel interested in a general correspondence, who cannot raise one dollar to pay for one year's subscription. If all whose circumstances will admit of their paying for the paper should do so, we should by that means be enabled to supply gratuitously, all who wish to read and are unable to raise the amount.

#### MORAL SUASION OR NATURAL CONVICTION, vs. THE FAITH OF THE GOSPEL.—

To those who are unacquainted with the real grounds of difference between the views of the Old School Baptists and those of the new order, some remarks on the above subject may be interesting. The subject of evangelical faith is frequently treated as though there existed no difference between the natural convictions of the mental powers of man, and that faith which the Apostle says is "Of the operation of God, who hath raised him from the dead." Col. ii. 12. In order rightly to understand this subject, we should enquire into the nature and origin of the two essentially different kinds of faith. That there is a kind of faith, common to intelligent beings, which is essentially different from the faith of the gospel, is clear both from scripture and observation. "Thou believest there is one God; thou doest well, the devils also believe and tremble." James ii. 19. That devils are susceptible of that kind of conviction which compels them to yield to the force of truth, and believe that of which they are rationally convinced by testimony, is a sufficient demonstration that intelligent beings without spiritual life are capable of conviction, and may be led to believe that there is a God, a heaven and a hell, because they are unable to resist the testimony presented to their minds that such is the case. And because unregenerate men, and even children, are capable of such convictions, many have attempted to prove that genuine faith is a fruit of the natural mind, and a condition of life and salvation. Upon this false conclusion, all the machinery of the present age is brought to bear upon the intellectual powers of men, in order to bring them to believe certain things in regard to God and a future state. From their cradles to their tombs they are taught religion as they are taught earthly things, in the same natural and systematic manner that they are instructed in the arts and sciences of this world. The modern religious inventions, such as infant, Sabbath and theological schools, &c., are all based upon the same false and deceptive theory, and the general motto with arminians is MORAL SUASION. While we admit that natural men possess intellectual powers of mind sufficient to draw correct and legitimate conclusions from all given principles in

nature, and to believe all such things as are supported by such testimony as they deem sufficient, yet we contend, and by the eternal truth of heaven we prove, that their belief or disbelief in this manner can never change their nature, make one hair white or black, nor bring them one step towards God, holiness or heaven. Whatever this kind of natural faith may be, it certainly, as God is true, is not the faith of God's elect, is not that faith, which is of the operation of God; is not the faith, which is the fruit of the Spirit and the gift of God, and is in no wise connected with salvation; or devils possessing it might escape the vengeance of eternal fire.

As every stream must be of the same nature with the fountain whence it flows, so every kind of faith must in nature agree with the source from which it emanates. To trace the origin of *natural faith*, (by which term we include all that the natural man is capable of possessing,) to its primeval source; where is its origin? whence does it flow? As unregenerate men and even devils can and do possess it, it must have its origin in something short of grace. Our Lord Jesus has himself declared, "That which is born of the flesh is flesh." John iii. 6, from which express declaration we prove that all that a natural man is or can be is of the flesh. All his power and faculties, physical and mental, his soul, his body, and all that pertains to unregenerate men, is born of the flesh, and consequently is flesh, and as in this state, possessing no power or ability other than that which he possesses as a natural man, and by virtue of his natural birth of the flesh, he can be and is capable of reasoning and forming conclusions from given premises; can and does believe or disbelieve, according to the weight which testimony presented to his understanding may have on his mind, therefore all his belief or disbelief is earthly, sensual, and we may add, in language which God has inspired, *devilish*. If the arminian's own statement of the origin of his faith may be relied on, it is of the flesh; for all arminians agree, that man by nature possesses all power necessary to believe in the Lord Jesus Christ; that faith is an act of the natural man; that he is endowed by nature with this power, and is required on pain of damnation to exercise it: hence, from their own theory, their faith is altogether natural, and precisely of the kind which devils have. Unlike the faith of the gospel, which has God for its author and object, the faith of arminians is communicative, or perhaps we might better say *contagious*, for it can not only be taught by every man to his neighbor, and every man to his brother, by Sabbath schools and tracts, &c., but even without the use of such popish inventions, the contagion spreads like a pestilence wherever grace does not prevent. Do any accuse us of misrepresenting the popular views of the religionists on the subject of faith? We refer such for a farther confirmation of the correctness of our conclusions to the uniform practice of all the various branches of the anti-christian kingdom of his diabolical majesty. This natural faith is manifested by Catholics when they count their beads or say



mass; by their first-born harlot daughter, in reading prayer, and bringing her carnal offspring by *rantism* into the pale of what they call their church; by the balance of her brood in various ways, catechisms, six month's probations or apprenticeship, and by all the different modes by which they urge them into their churches and to subscribe their creeds. Nor are the new order of Baptists exceptions to these examples, for they have sufficiently aped the Catholic mother and her Protestant daughters, and what they have lacked in the *sprinkling* system of paedobaptists, they have made up by excelling all their arminian brotherhood in the invention of traditions with which to make void the commandments of God. In the doctrine that man possesses sufficient natural abilities to exercise faith, all the various orders of worldly religionists agree, and they regard genuine faith as being no more than that which they can persuade men into by reasoning, coaxing, wooing, beseeching, scaring, storming, scolding, threatening, exciting and captivating.

Nor is it at all strange that they should thus regard faith, when they consider the gospel itself, which is the power of God unto salvation to every one that believeth, only as a commodity which they can monopolize and export or import free from duty or tariff, according to the amount of capital they are able to invest in the enterprise. They talk of getting up revivals of religion, of making converts, of evangelizing the heathen and of converting the world to their faith, in as cool and calculating a manner as though they did not know that Isa. xlv. 22; John vi. 44; and Acts iv. 12. were passages of scripture.

From all that we have written our readers may perceive that we believe what God our Saviour has said, "Except a man be born again he cannot see the kingdom of God." John iii. 3. And that all the excitement that can be produced upon the animal feelings or mental powers of natural men, are abortive and vain; and although silly women, aye, and men too, may be captivated, and thousands may be led out of one false notion into another equally absurd by *moral suasion*, yet, until we find authority in the scriptures to believe that one heresy is more sacred, in the divine estimation, than another, or that one lie is less pernicious and abominable than another, we must maintain our conclusion, that all that emanates from the flesh is carnal, earthly and devilish, and that they that are in the flesh CANNOT please God. And although man may possess any quantity of humanly devised and humanly communicated faith, still he remains a natural man, a child of wrath, an enemy to God, a despiser of truth, and will assuredly sink down to the perdition of ungodly men, with all his religion and faith if he be not saved by a method as far superior to any ever taught by man, as the heavens are higher than the earth, or as Christ is superior to Adam. That men may be persuaded by argument to abandon some vicious practices, and thereby become better citizens of the world, better husbands, fathers, sons, neighbors, &c., we freely admit, and all this may be done without one spark of grace.

But because this may be done, we have no right to represent, as an inducement to such reformation, that such reformation will effect the final destiny of the reformed; for such is not the truth, and such a doctrine would set aside the Saviour's blood and righteousness, as being indispensable to the salvation of a sinner: could we by labor or by art wash out the blackness of an Ethiopian, or change the spots of a leopard, this would not change their natures. The Ethiopian would remain an Ethiopian still, although a white Ethiopian, and the leopard, though externally differing from his kindred leopards, would not become a lamb. The old pharisees were as busily engaged in their day, in this kind of superficially religionizing, as the modern pharisees now are; and our Lord charged them with being whitened sepulchres, and of making clean the outside of the cup and platter, &c. Even if we had the power to regenerate dead sinners, and should put that power in requisition for that purpose, it would not constitute them, so regenerated, the sons of God nor heirs of glory; it would only make them our own sons, and the heirs of ourselves. Those to whom Christ has given power to become the sons of God, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 13.

Joshua made no distinction between one system of idolatry and another, but gave those children of Israel to whom it seemed evil to serve the true God, their choice between the gods that their fathers served on the other side of the flood and the gods of the Amorites in whose land they dwelt.—Joshua xxiv. 15. Not that Joshua would or did countenance idolatry in any way or to any extent, but rather that he would have them know that all was alike, and no god of human invention is preferable to another. The calf which Aaron made of the Egyptian trinkets was no better than the gods which Rachel stole from her father, and the gold and silver lavished on a greedy and insatiable missionary priesthood in this nineteenth century to which the salvation of sinners is ascribed, is no less idolatrous than it would be if it were moulded into the shape of a calf, or in any other shape.—To ascribe the work of God, such as the regeneration of souls or the preparation of men for the ministry of the gospel, or sustaining them in the work, is as abominable and idolatrous as to make a god in any other shape or of any other material, or to worship it in any other way. We may just as well be Catholics, Mormons or pagans, as to be anything else, if we be not born of God, so far as religion is concerned. "No lie is of the truth," although ungodly teachers are charged with handling the word of God deceitfully, and of turning the truth of God into a lie.

In distinction from all those views of faith, as held by the popular workmongers of all distinctive names and denominations, the Old School Baptists, (so called, not in reference to any school other than the school of Christ) hold that faith is the gift of God: and that the faith peculiar to the heirs of salvation, is the faith of Jesus Christ; that it is established in the hearts (not heads) of

his people, by the operation of God; that it is the fruit of that Spirit by which they are regenerated. And as that which is born of the flesh is flesh, so also that which is born of the spirit is spirit; and as we derive all our natural powers of body and mind from Adam, so we derive all our spiritual life and action from Christ. As a pure fountain cannot send forth corrupt streams, so neither can a corrupt fountain send forth pure waters. In short, what the Old Fashioned or primitive order of Baptists are, is what all orders of the Arminians oppose and reproach; and so long as the world shall continue to love its own doctrines and men, so long may we, of the old order, expect the New School Baptists and all other workmongrel orders to outvie us in worldly respectability, in numbers, and in worldly influence. It is perfectly in harmony with their faith to make their own converts and ministers, and if they want many or few to suit the quantity to their wishes. But not so with the church of God, she is true to her Head, Husband and Lord; she asks not for nor desires any sons or daughters of whom Christ is not the legitimate Father. She asks not for ornaments, other than those in which Jerusalem is adorned as a bride for her Husband. And although in this world she has to labor and suffer reproach because she trusts in the living God, yet she esteems the reproaches which are heaped on her as being better than all the honors of the world, or treasures of Egypt.

We have now lying on our table, a sermon by T. G. Keen, before the ministerial meeting of Ky., and published by request of that New School body, in which our description of their views on this subject is sustained thus:

"The mind must be penetrated by the force of scriptural truth before a spirit of holiness can be diffused, or a principle of virtuous living implanted. Religious reflections must in the order of nature, precede religious feeling. One of the most predominant feelings of human nature is to overthrow the authority of God, and to stamp with folly and weakness every essential truth.

There is no affinity between the faith of the gospel and the grosser feelings of the degenerate mind. The spirit of incredulity has been deeply imbedded in our fallen nature, and it is greatly strengthened by habitual culture. And it is an incontestible fact, that important results as the effect of any scheme, are not believed till the abstract cause is established by the most irrefragable proof. This is in a peculiar sense applicable to the reception or rejection of the bible. As well might we dream of some flaming meteor passing through the sky and illuminating the human mind, as to expect the triumph of christianity without its doctrines being fully established by the most conclusive testimony."

If by the spirit of holiness the Holy Ghost is meant, they deny the power of God to quicken a dead sinner without a preparatory work performed by the flesh; and if such is not their meaning, it will be hard to interpret such jargon. We understand them to say and mean that we may as well look for some flaming meteor passing through the sky to enlighten dead sinners, as to look for the Holy Ghost to enlighten them without the intervention of those *pious oculists* to remove the *mote*, in whose eyes huge beams remain. At antipodes with this sentiment is the doctrine of Christ and the Apostles. See John vi. 63; 1 Cor. i. and ii.

## POETRY.

FOR THE SIGNS OF THE TIMES.

Now eighteen hundred forty-three  
Has just appeared in view :  
As each succeeding year arrives  
It still brings something new.

And what this present year will bring  
No mortal tongue can tell ;  
None but our God, fair Zion's King,  
Who rules o'er earth and hell.

Who sits exalted on his throne  
And guards his church below,  
While on this earth she has to roam  
Through sorrow, tears and wo.

But hidden manna is her bread,  
While in this dreary waste ;  
And of the food with which she's fed  
No lion's whelp can taste.

Nor can he for his golden wedge  
With topaz and sapphire,  
Obtain the wisdom that is hid  
From all the fowls of air.

But fancy's flight is on the wing  
And should their plans succeed,  
Which satan in their ears doth ring,  
And whirls with rapid speed :

Not many years their rounds will run.  
Ere mingled church and state,  
Will place a tyrant on the throne,  
Which will their schemes complete.

Should all their factions join in one,  
And they full scope could have,  
The spangled banner would come down,  
It would no longer wave.

We see the image forming now,  
The witnesses to slay,  
At every limb the people bow,  
That's formed day by day.

If in the outlines now combin'd.  
We but the profile see,  
When every limb and feature's join'd  
What will the portrait be ?

Answer : the echo answers, what,  
But fagot, fire and blood ?  
Which will the land deluge, and that  
Of witnesses of God !

Fear not, dear saints, the rage of men ;  
But still the truth maintain ;  
For Zion's King will conquer them  
And still triumphant reign.

His own right hand our foes shall quell,  
The onset be complete,  
And all the powers of earth and hell  
Lie vanquished at his feet.

MARGARET M. ANDERSON.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I send herewith a cordial which may be of use to you in these days of conflict upon the great subject of "temperance." Much excitement upon that subject gave rise to the few lines which Lentile a sovereign remedy for drunkards, or a paraphrase upon the words, "Give strong drink to him that is ready to perish, and wine to them of heavy heart. Let them drink and forget their poverty, and remember their misery no more." With this passage I was led to pen the following lines:

## THE DRINK FOR ME.

There is a drink surpassing all  
That nature can afford.  
It can't be found on hill or dale,  
But flows from Christ the Lord.  
A draught of that immortal wine  
Will cheer the body and the mind,  
And make the drunkard free.  
O that's the drink for me,  
O that's the drink for me.

The thirsty soul may here resort,  
And find a banquet free,  
Improve his health and slake his thirst,  
And a rich ocean see.  
A soul oppressed with guilt and shame  
Shall find enough in Jesus' name  
To set his spirit free.  
O that's the drink for me, &c.

The rills from that unbounded Fount  
Have flowed in ages past,  
And millions yet unborn shall feel  
It's power and healing art.  
Come then ye poor, ye needy come,  
O let no traveller faint from home.  
While fountains flow so free.  
O here's the place for me, &c.

Here Abel, Enoch, Job, and all  
The righteous ones of old,  
Have drank, and drank, and drank again,  
Free from expense or gold.  
Here Paul and Silas, while in jail,  
The wonders of this ocean tell,  
This boundless flowing sea,  
O that's the song for me, &c.

When wasting time with saints is o'er,  
And sorrow's left behind,  
And a discharge from earth is sealed,  
And the fair country found.  
A view of that celestial land,  
Where songs and anthems now are sung,  
And there the Saviour see  
O that's the land for me,  
O that's the land for me.

Let brother Jewett know the song through the Signs, and may both editors enjoy frequent rills from the blessed Fountain.

I have but little now to write, being quite engaged visiting those ready to perish. Dear brother, God is good unto us in this place. He is calling out his chosen, and bringing home wanderers. Christmas day will long be remembered in this place, when four willing souls were baptized upon a profession of faith. May the Lord carry on the work of his glorious kingdom.  
Yours in love,

MARTIN SALMON.

## OBITUARY.

Died, on the 9th, of November last, brother THOMAS L. HURD, of West Springfield, Erie co., Pa., aged about 62 years. In early life he made a profession of the religion of Jesus, and united with the Baptist church, where he remained until about four years ago, when in company with others he withdrew from the church of which he had been a member, but not until it had been carried by winds of false doctrine from its primitive platform. His life was exemplary, and he was firm until death in the belief that God who had begun a good work, would carry it on until the day of redemption.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1843.

NO. 3.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Dec. 21, 1842.

BROTHER BEEBE:—Having been of late favored with the privilege of examining some old scraps, the last of which was respecting the death of Moses, I afterwards fell into the following train of thought: Now as it has been so directed that the sermon on the death of Moses was the last, and as it was not a funeral sermon, but one for a "baptism, (sprinkling) sabbath, and a communion," I feel a disposition, seeing there is opportunity, to add a few remarks, hoping they will not give offence: for I am really glad that Moses is dead, yea, rejoice that the Lord has buried him in a valley in the land of Moab, over against Beth Peor: and that no man knoweth his sepulchre unto this day. But I should think that the author of the sermon had not a statue nor a skeleton of Moses, but was bowing to the shadow of his character, with sprinkling, tacked on for a mark of distinction, instead of circumcision, the seal of the righteousness of Abram's faith: besides he seems, (and it is only seeming) to have a sabbath, though he has not the day that Moses directed; and the one he has got he does not even pretend to keep as the law required, nor would he be pleased with the scriptural use of the day, if he had the right one, for that was a sign between God and the children of Israel forever: For in six days the Lord made heaven and earth, and on the seventh he rested.—Exod. xxxi. 17. Can it be any better for gentiles, who are not proselytes to Judaism, to claim the mark put upon the Jews, than it would be for one man to steal the mark of another to put upon his sheep, so as to claim all that had such mark?—Blessed be the Lord, he knows his own sheep, and calleth them by name; and will not be cheated by others forging his mark. Should men be offended at being charged with forging, who profess to keep a sabbath from the authority of Moses, by which to represent themselves as being the Lord's people? But should we take another view of the subject.—Can it be supposed anything better than idolatry for a man to believe and preach that Moses is really dead, and that the Lord has buried him, and yet claim his body and worship it? Should

it be thought strange if a man should refuse to fellowship one claiming to be a follower of Jesus, while he was constantly contending for the body of Moses or the law, to have the pre-eminence to the Son of God, as the Saviour of sinners, and always singing the praises of that covenant which was established upon conditions to be performed by the nation of Israel,—(see Deut. xi. 6, to end; also xxvii. and xxviii.; and Josh. viii. 30, to end)—while the salvation of Jesus is by grace alone, through faith; and that not of ourselves nor on condition of the creature's obedience, but is the gift of God,—not of works, lest any man should boast? Or what better is it than counterfeiting, to preach legal duties to be performed by men in order to obtain salvation, and then avow a belief in salvation by grace, and profess to believe the doctrine of election and the preservation of all the chosen of God to eternal glory, in order to pass off this corrupt sentiment among the living children, and obtain a standing among them? Would it destroy the standing of a man as a christian, or injure his character as a civil citizen, to suppose that it was not less the power of witchcraft that had of late raised the body of Moses from the valley in the land of Moab, as much higher (in the estimation of many people) than the top of Pisgah, as the sun is higher than the moon, than it was in the days of yore to raise the body of Samuel?—Why should it be thought any more strange that witchcraft should be found among the people at the present time than of old? Is it not a truth taught in divine testimony that wicked men and seducers shall wax worse and worse? And who that reads the Apostolic writings dare deny that witchcraft was found even among professors of religion, if not among ministers in that day? If in the Apostles' time the brethren in Galatia were bewitched by means of a perverted gospel's being preached to them, who should think it strange if one should believe in a day when men will not endure sound doctrine, but after their own lusts are heaping to themselves teachers, having itching ears; and are become boasters, proud, unholy, false accusers, and despisers of those that are good, traitors, lovers of pleasures more than lovers of God—having the form of godliness, but denying the power thereof? Should it be thought at all strange that such characters who have the form and deny the power of godliness should believe in and practise witchcraft, and teach that we should seek to wizards that peep and that mutter? Who among all the learned craftsmen of this day of boasted light and dawn of millennial glory does not know that the question was once asked in this form: If therefore the light that is in thee be darkness, how great is that darkness? And who will stand up and contend that

the characters above specified, having the form of godliness, but denying the power thereof, are not in great darkness? And if such darkness prevail at the present day to any considerable degree, who is prepared to deny it? Why not opportunity for such as have learned the theory, to practise witchcraft in the dark now as formerly? And should it be thought uncharitable, since our new measure folks published years ago that the millennial dawn was seen in the east, if some incredulous people should suppose it a mere illusion occasioned by witchcraft, that they discovered? Since the dogs continue to move their tongues as fiercely as formerly, and errors the most absurd and abominable are still propagated with success; and even those called Zion's watchmen do not all lift up their voices exactly together; and the saints are not perfectly joined together in the same mind, and in the same judgments, all speaking the same things; and iniquity yet abounds, and the love of many waxes cold; and the corrupt fountain of nature still continues to send forth its streams in such profusion as to threaten to deluge the world; and the perpetrations of crime keep pace with what is popularly called religion—and since these things are so notorious, who dare stand up and show himself dis-puting their being so? Why then should a man be considered insane, who proves by the significance of words, and divine testimony, that witchcraft has worn a religious dress, and called itself gospel, while the practitioners are calling loudly for money to support their craft, because by it they have their wealth? And should it be thought presumptuous in a feeble old creature, hardly fit for a servant to Him who takes care of the sheep in the wilderness, to enter the list with his sling and a few smooth stones with the mighty giants who practise witchcraft, though they have a literary shield?—and would it be called a miracle, if in the contest their false garb should be rent; their shield pierced, and fallacious charms exposed? Johnson, in his dictionary, defines a *witch* to be a woman given to unlawful art. To *witch*, (from the noun) to *bewitch*, to enchant. *Witchcraft*, (witch and craft) the practice of witches. *Witchery*, (from witch) enchantment. To *enchant*; first, to give efficacy to anything by songs of sorcery; second, to subdue by charms or spells; third, to delight in a high degree. *Enchanter*, a magician, a sorcerer. *Enchantingly*, (from enchant) with the force of enchantment. *Enchantment*, first, magical charms, spells, incantation; second, irresistible influence, overpowering delight. *Magic*, first, the art of putting in action the power of spirits; second, the secret operations of natural powers. *Magic*, incantation, necromantic. *Magician*, one skilled in magic, an enchanter, a necromancer. Walker, in

his dictionary, defines a *soothsayer* as a prognosticator, a forteller. *Incantation*, enchantment.—*Charm*, words or philters imagined to have some occult power, something of power to gain the affections, to subdue by some secret power, to subdue by pleasure. *Charmer*, one that has the power of charms or enchantments, one that captivates the heart. *Charming*, pleasing in the highest degree. Now in summing up this class of evidence, as it comes from the learned, can it be supposed that any learned gentleman would object thereto? Then first, whether it be a male or female practitioner, the art must be learned, before it can be successfully practised. No wonder then that such as want the honor of converting the heathen should spend so many years in study, in order to get the art of *pleasing in the highest degree*. I understand it thus, *witchcraft*, the practice of witches; *witchery*, is what they practice, i. e. *enchantment*; to *enchant*, is to give efficacy to what they undertake, by songs of sorcery, to subdue by *charms* or *spells*; *enchantment*, *magical charms*, &c., irresistible influence, overpowering delight; *magic*, incantation, necromantic; *magician*, one skilled in magic, an enchanter; *incantation*, enchantment; *charmer*, one that has the power of charms or enchantments; *charming*, pleasing in the highest degree. For these things to be practised by the vain rabble is bad, it has a deleterious effect in society; but how much worse when they constitute a part of a religious theory and practice! And what man of common observation, that regards his character as a man of veracity, dare deny it? And although it is an undeniable fact that *witchcraft* is practised under a cloak of religion, yet it is not wholly peculiar to the present age; for it was practised in the days of yore: only its deleterious effect seems rapidly increasing in the most popular religious exercises within the last half century. But it may be thought becoming for the support of the charge, to adduce further testimony, as one witness, though a learned one, is not sufficient to establish a charge of such magnitude against such a host of men as practice religious *witchcraft*. If the venerable prophet Samuel might be admitted to give testimony in the case, and none ought to object, we should hear him accuse Saul, the anointed king of Israel, of *witchcraft*, saying, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of *witchcraft*, and stubbornness is as iniquity and idolatry." 1 Sam. xv. In king Saul's case, we have a lively figure of what we would show to be the present popular practice: first, he disobeyed the command of the Lord, (he said, and who dare dispute it) to *please the people*, and said he had obeyed the voice of the Lord, &c.; gone the way the Lord sent him. Multitudes at present are doing the same. Second, he would make a splendid show of religion, by offering a sacrifice to the Lord, of that which God had commanded him to destroy. Herein he could save his own cattle, &c., by offering that in Gilgal which should have been slain in Amalek. Thus he was guilty of robbery. And is it not a solemn truth

that many are making a great show of religion, professing to sacrifice their money and time in the service of the Lord, while instead of doing or even attempting to do, what the Lord has commanded, they have no more divine authority for what they profess to be engaged in, than Balaam had to unite with Balak in offering his bullocks, &c., to idols, or than king Saul had for his proposed sacrifice in Gilgal; and are indeed feasting themselves on what they have, at least, fraudulently taken from the widow and the orphan? But the Lord hates robbery for burnt offering. Third, Saul was commanded by the Lord utterly to destroy all that the Amalekites had, &c. How many are there that profess to have authority from God to preach his gospel, that instead of doing so are spending from five to six years in study, in order to qualify themselves to please the people in the highest degree; and have no better evidence to prove that they are doing what they profess that God has called them to, than Saul's presenting Agag, the king of Amalek, before Samuel was, to prove that he had obeyed the voice of the Lord! And if we allow that they told the truth in saying they were called to the work of the ministry, their rebellion for so many years proves their work to be *witchcraft*; besides they have the effrontery like Saul, to say they have obeyed the voice of the Lord. And as Saul seemed to think his sacrifice in Gilgal would make amends for his not destroying what he was commanded in Amalek, so they seem to think their preaching will be so much better, after so many years studying to show themselves workmen approved of men, instead of God, that God will accept it at their hands. If such rebellion is not *witchcraft*, what did Samuel mean in his reproof of Saul? And if the stubbornness in such disobedience is not idolatry, where can it be found? But further evidence is found—the doctrine they preach goes far towards proving that their craft is *witchcraft*. There were some that crept into the church at Jerusalem that were of the missionary order: they however did not wait for a society to be formed, (as we have any account) nor had they an order from the board or church to preach such doctrine—their conduct was disorderly—a characteristic of missionaries, and their doctrine was condemned by the Apostles, &c., for it subverted the souls of the disciples. They, like the devil, the head of all *witchcraft*, contended for the body of Moses or the law—saying, the gentile converts must be circumcised, (or sprinkled) and keep the law. Now should one be thought wild in his judgment, if he should suppose the preachers of this doctrine were cursed, as the practitioners of *witchcraft*, since Paul by the Holy Ghost wrote, saying, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed?" Is not this plain when he enquires who had bewitched them? And should it be thought uncharitable or unjust, in view of the learned and scriptural evidence in the case, to pronounce all the legal work-mongers in our day, numerous as they are, *bewitched*, and their learned leaders, as practising *witchcraft*—a set of *enchanters*, and their numerous converts, (so called) nothing but poor *bewitched creatures*? Do they not call their doctrine gospel? and is it not directly another from that which the Apostles preached? What man of sense would presume to say that a system that taught that the salvation of souls depended on the exertions of men, according to the amount of money and means used, on the same principle as raising wheat, was that gospel which was not yea and nay, or conditional, but in Christ was yea? For all the promises of God in him are yea, and in him amen to the glory of God. Or who that was not dead in sins or bewitched could help discovering the difference between that gospel which is the power and wisdom of men, and that which is the power and wisdom of God, since the weakness of God is stronger than men, and the foolishness of God is wiser than men? What ignoramus that runs the streets that discerns not the difference between the doctrine that many are already in hell that might have been saved, had men paid more money, and sent more missionaries, and that preaching which teaches that all that ever were, or ever will be saved, were created in Christ Jesus; and are blessed with all spiritual blessings in Christ, according as they were chosen in him before the foundation of the world, &c.? The real difference between the two systems is as great as between the whitest snow and the blackest coal: one teaches that there is something good in natural men, a little stock to begin with: the other teaches that they are totally corrupt. One teaches that natural men have some life or ability to obey, or perform some religious duties: the other teaches that they are dead and helpless, and that "They that are in the flesh cannot please God." One teaches that men are free, or moral agents, and have the power to choose life or death: the other teaches that they are the slaves of lust, and have no power to choose anything, but to sin; and that salvation depends wholly on the will, choice, and power of God, instead of the will, choice, or power of the creature. One represents God as dependent on the will or performance of the creature, whether he shall save him or not: the other says that God will have mercy on whom he will have mercy, and whom he will he hardeneth. One teaches that all have a chance alike: the other teaches that there is no chance about it. Thus one flatters the carnal minds of God's enemies, and charms them in their unbelief, to join the ranks of the *bewitched*, to follow the *enchanters* that practice *witchery*: for by them they are made to believe not on the Son of God, but that *necromancy* and *enchantment* is the gospel of salvation. Their camp and protracted meetings, altars and anxious seats, are found in the wisdom of men, to be fine places to *bewitch* the people. There they preach the body of Moses as though he were risen from the dead: and thus they mix up law, commands and creature performance in their preaching, a compound of their own imagination; and by these and other charms please their dupes in the highest degree: and by all such the pure gospel of Christ is set at naught and ridiculed.

My love to all the brethren.

HEZEKIAH WEST.



FOR THE SIGNS OF THE TIMES

Wardensville, Hardy co., Va., Jan. 10, 1843.

BROTHER BEEBE:—I have often thought of the pleasant and refreshing time that we had when we last met our brethren together at the Ketocton Association. After that we had an interesting meeting at the Rappahannock Association, and since that time I have seen but few of the ministering brethren, living as I do, at a distance from most of them; but I occasionally hear from them, and rejoice to hear and to know that they are truly "Contending earnestly for the faith once delivered to the saints." That there is a departure from the faith, with some of those bearing our name, is evident: they apparently preach another gospel, and speak a different language from the contrite soul that trembles at the word of the Lord, yes, evidently so. How can we fellowship those who teach for doctrine the commandments of men, and say by their union of efforts wonderful things have been done, and many born into the kingdom of Christ, making all to depend upon the action of the creature, and virtually setting the blood and righteousness of the Saviour aside? All that the Father giveth to me shall come, saith the Redeemer. And I conceive that all that is necessary in the case is, that God by his Spirit move upon the mind of the creature and convince him that he is a sinner, by which act he infuses into him spiritual life, and from this principle thus imparted to him the creature acts toward God, and is brought to believe in the justice of God (which no natural man believes) in his condemnation: and when he receives Christ by faith as the end of the law for righteousness to every one that believeth, then the soul is enabled to exercise faith in God as truly a merciful God, through the mediation of Jesus Christ revealed to him by the Holy Spirit; and never until Christ is revealed unto him as the Way, the Truth and the Life, does the soul "Rejoice with that joy that is unspeakable and full of glory."

I am often refreshed and encouraged by reading those interesting letters which appear from time to time in the "Signs," and though they be from strangers scattered almost over the Union, they are cheering to my soul, for I do think I can testify to the same things. God's people surely must all be taught alike, and those who have experienced redeeming love, in describing their unworthiness and the goodness of God to them, must speak the same language, at least in substance; therefore, they know how to sympathize with their brethren in all their troubles and trials here—being assured of this fact, "That all things work together for good to them that love God, and to them who are the called according to his purpose."

And now may the God of all grace preserve and keep you to the honor and glory of his name, is the sincere prayer of your brother, as I humbly trust, in a precious Redeemer.

JAMES DUVAL.

FOR THE SIGNS OF THE TIMES.

Seaview, Northampton co., Va., Jan. 7th, 1843.

BROTHER BEEBE:—As it has fallen to my lot to write you on business by request of brother

Costin, I will give you a sketch of my experience and travel. From my youth up to the year 1832, I had been subject, at times, to serious impressions of mind on the subject of religion. On the 19th of September of that year, I was led to believe that the blood of Christ cleanseth from all sins, and that his blood was applied to the cleansing of my soul. On profession of faith I united with the lower Northampton church, under the pastoral care of Elder Levin Dix. For some time I rejoiced with joy unspeakable and full of glory. After about twelve or eighteen months, some serious queries arose in my mind in regard to the orthodoxy of the preaching I was hearing, which was "Do and live," "Give and you shall receive." Well, brother Beebe, I attempted to comply, I gave to support the many benevolent (so called) societies; but if any difference was effected in my mind, I grew worse instead of better. This led me to search the scriptures, and the more I read the more deeply was I convinced of the corruption of the doctrine and practice I had been adhering to. About this time brother Thomas O'Dear lent me the Signs of the Times, and I read them with great satisfaction. I had never heard an Old Baptist preach, after I had believed in Christ. By reading the Bible I became so much disgusted with the preaching that I could not feed upon it, and when I went to meeting where it was preached I wished myself at home.

In about the year 1837, brother Dillistacious came into our country and preached, and I was directed by the good providence of God to hear him. It appeared to me that it was the first gospel sermon I had ever heard, for his preaching being all of grace, agreed with my own experience and was what I believed. He has continued to preach for us ever since, once a month, excepting in the winter seasons. He lives from 80 to 90 miles from this place. We are a small and feeble band, our names cast out as evil, and we are accounted as the offscourings of all things unto this day. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There are a few names in Sardis whom we hope shall, by grace, walk with Jesus in white.

With sentiments of love for you and all the brethren, I close: and may the saving grace of our Lord and Saviour Jesus Christ, rest on you and me, and the whole Israel of our God.

GEORGE O'DEAR.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—You will please give the following covenant and summary of doctrine of the Regular Particular Baptist church of Jesus Christ at Mt. Hope, New London township, Chester co., Pa., an insertion in the "Signs." This little branch of Zion has experienced much opposition from those who know not the truth; yet to the praise of the glory of God's grace we can say that we are of one heart and of one mind, and of one soul, contending earnestly for the precious faith once delivered to the saints, and bearing a

faithful and decided testimony against popery wherever we find it—whether among *professed Protestants* or Catholics. No matter how this mystery of iniquity transforms itself, (it may at times profess much zeal against some of the very worst dregs of popery, but at the same time hug the essence) it is our duty, our reasonable service to drag it to the light, and expose its wickedness and hypocrisy by the sword of the Spirit, which is the word of God.

O may the Lord strengthen us, (and not only us, but all who love our Lord Jesus Christ in sincerity) with grace in the inner man for the conflict with all his and our enemies, and bring us off more than conquerors through him that loved us, and gave himself for us. We have received four members by experience lately. May the Lord add unto our number of such as shall be saved.

I remain yours in love,

JOSEPH HUGHES.

We, whose names are hereunto affixed, having obtained regular letters of dismission from the London Tract and Beulah Baptist churches, to which we respectively belonged, for the purpose of being constituted into a church, do mutually promise, in the presence of our brethren present, to give ourselves up to the Lord to be his peculiar people; to receive and acknowledge the Lord Jesus Christ as our only High Priest to sanctify us; our only Prophet to teach us; and to subject ourselves to him as our only King and Lawgiver; and to conform ourselves to all his laws and ordinances, taking his word as our only rule in all things pertaining to his worship and service. We also do cordially give ourselves up to one another to walk together in fellowship and love as a church of Christ, and to submit to and maintain the discipline which the Lord has instituted in his word.—In thus giving ourselves up to one another to walk together in church relation, we do covenant with each other:

1st. To walk in all holiness, godliness, humility and brotherly love, as much as in us lieth, that our communication may be acceptable to God, and comfortable to ourselves, and to the rest of the Lord's people.

2d. To watch over one another for good, and not to suffer sin upon another, so far as God shall discover it to us, or to any of us, and to stir up each other to love and good works—to warn, rebuke and admonish one another with meekness, according to the rule left by Christ in that behalf.

3d. To pray in an especial manner for one another, and for the increase and prosperity of this church.

4th. To bear one another's burdens, and to cleave one to another; and to have fellow-feeling for one another in all conditions, both inward and outward, as God in his providence may cast any of us into.

5th. To bear with much tenderness one another's weaknesses and failings, not discovering them to any without the church, nor within, but in accordance to Christ's rule, and the order of the gospel.

6th. To strive together for the truths of the gospel, and for the purity of God's worship, ways and ordinances; to avoid occasions of divisions, and to endeavor to keep the unity of the spirit in the bonds of peace.

7th. To meet together on Lord's-days, and at other times as the Lord shall give us opportunity, and not to neglect the worship of God.

8th. To communicate for the necessities of the church and support of the gospel ministry, according to our ability, or as God shall bless us with the good things of this world.

These and all other gospel duties we humbly submit unto, promising and purposing to perform, not in our own strength, being conscious of our own weakness, but in dependence on the grace and strength of the blessed God, whose we are, and whom we desire to serve: to whom be glory now and forevermore. Amen.

We furthermore do unitedly profess our firm belief in the following brief summary of scriptural doctrines, viz: The unity of God; the existence of three equal persons in the Godhead; the total depravity and just condemnation of all mankind by nature; eternal and personal election; the atonement and redemption of Christ, definite and particular for his people; justification by the imputed righteousness of Christ alone; perseverance of the saints; the baptism of believers by immersion only; the Lord's supper to be a privilege peculiar to baptized believers regularly admitted to church fellowship; the resurrection of the dead; the final judgment of the world at the last day; the happiness of the righteous and the misery of the wicked alike interminable; the independency of the churches, together with the divine inspiration of the scriptures of the Old and New Testaments, as the only complete and infallible rule of faith and practice.

MATTHEW ANDERSON, *ch'h. cl'h.*

FOR THE SIGNS OF THE TIMES.

#### A CHAPTER OF QUESTIONS.

BY ELD. BENJAMIN HITCHER, OF GREENFIELD, PA.

1. If Baptists object to *sprinkling* for baptism, with what propriety can they approve the popular, modern *religious* institutions of men?

2. If the Lord Jesus died to save sinners, could that object be secured unless he by his death saved those for whom he died?

3. If by his death he only made salvation possible, can it be said in truth that he has in reality saved any by his death?

4. If by his death he saved his people from wrath and condemnation, bearing their sins in his own body on the tree, did he not do more than make it possible for them to be saved?

5. If, as some assert, the atonement of our Lord made it possible that all men might be saved, why was it not possible for the rich man to cross the gulf, and come to the bosom of his father Abraham?

6. If the death of Jesus was for all men universally and indiscriminately, did he not die for all such as were at the time of his death in hell?

7. If Jesus died not for all those of the human race who were in hell, how can it be said that he died for all mankind universally?

8. If our Lord did not represent all men universally, whom did he represent?

9. If those who were in hell were not represented in the death of Christ, how can it be said that he died for the original sins of all mankind?

10. If Jesus died for all original sin, and did not atone for actual sins, how far did the benefits of his death extend?

11. If Jesus died for the original and actual guilt of all mankind, what more was necessary to secure the salvation of all mankind?

12. If salvation is made possible for all, yet left dependent on the volition of the human will, was Paul's testimony true when he declared that "It is not of him that willeth?"

13. If salvation depends on the volition of the human will, how can infants be saved?

14. If salvation is based on principles to be comprehended by human reason, and all men are required to understand and believe, or be damned, how are idiots to be saved?

15. If no more be required of men than what is given them, are not the heathen safe?

16. If mankind are excusable on account of ignorance, why send missionaries to enlighten the heathen?

17. If men are not excused on account of ignorance, why are we told that their punishment will be augmented in proportion to the light they have?

18. If souls enlightened by the Holy Ghost can go to hell, why may not unenlightened souls go to heaven in darkness?

19. If enlightened souls cannot go to hell, how can the punishment of the damned be in proportion to the amount of light they have?

20. Are sinners condemned for sinning, or for neglecting the gospel?

21. Are the sons of Adam sinners of choice, or from necessity?

22. If men are sinners from choice, did any man ever choose not to be a sinner?

23. If none of Adam's children ever chose not to be sinners, are they not all condemned?

24. Does the gospel condemn sinners, or are they condemned for their sins by the law, independently of the gospel?

25. If there is no condemnation in the gospel, how can men be condemned by it?

26. Was the law at Mt. Sinai given to the Jews exclusively, or to them in common with the gentiles; if to the Jews alone, how came the gentiles under it?

27. Was the Sinai law for mankind to keep or to detect and reprove sin which was already in existence?

28. Was heaven or hell made to depend on the keeping or the transgression of that law?

29. Was the law given to Adam, in substance the same which was given on Sinai, if so how shall we trace the analogy?

30. Was the Sinai law given as a test of obe-

dience, as was the law under which Adam was created?

31. Did the Lord Jesus, on the behalf of his people fulfil all the requisitions of the law, if so, what more can divine Justice require from them?

32. If the people of God were redeemed from under the law, how can they, or any of them be condemned by it?

33. Is God the Father of all mankind because he made them, if so, why may not all the creatures he has made claim the same relationship on the same ground?

34. If God, as the God of nature be the Father of all men, how can they be subjects of adoption?

35. Does the adoption of the sons of God prove that all mankind are not his sons by nature?

36. If the Lord has sent his servants to preach the law and the gospel, by which does he intend that they shall be saved?

37. If a minister who believes in particular redemption, tells the redeemed while in an unregenerate state, that the wrath of God is upon them, does he tell them truth?

38. If addressing those who are not redeemed by the blood of Christ, the minister tells them that if they will believe they shall be saved, does he tell them truth?

39. If those who are not redeemed can be saved by believing, and those who are redeemed cannot be saved without believing, did not Christ die in vain?

40. If, as some have argued, the atonement is universal in its efficacy, and limited in its application, how can its efficacy extend beyond its application?

41. If one drop of the Redeemer's blood was sufficient to redeem millions of worlds, was it just to take from him the whole?

42. Fullerites believe the atonement general in its nature; arminians believe Christ died alike for all men;—why are they not Universalists, the Universalists can believe that he died for no more?

43. How can the doctrine of universal atonement and limited salvation be reconciled with the doctrine of predestination?

44. If God has predestinated that all unbelievers shall be damned, how can any be saved, seeing we are all by nature unbelievers?

45. If the love of God to his people in Christ is eternal, when did it begin and when will it terminate?

46. If God loved his people as he loved his Christ, (see John xvii. 23,) is not his love to them of the same nature, date and duration, as that to Christ?

47. If any of the objects of God's special love should be lost, would there not be souls in hell whom God has loved as he loved his own Son?—John xvii. 23.

48. If God foreknew who would and who would not believe, was the creation of those who would not believe from necessity or choice?

49. If the love of God to his people was eternal, can satan get between it and them? if it existed before the world began, was it not before satan existed?

50. If we are changeable creatures, and the love of God is immutable, will not such love maintain a stronger hold of its object than we can of it?

51. Is it not infinite condescension in the God of grace to hold poor helpless worms so fast as to secure their eternal destiny?

52. If the absolute will of God is the universal cause of all things, can anything transpire independently of his will?

53. If God's absolute will be irresistible, must not the decisions of his will be brought to pass?

54. Are not such terms as *chance*, *fortune* and *luck*, calculated to reflect on the providence of God?

55. Can that which is the fruit and effect of God's will be the procuring cause of such fruits and effects?

56. Are faith and repentance the cause or the effects of God's love to his people, and must not all causes precede their effects?

57. If all who are born of God should *live as they list*, would they not live to the glory of God?

58. Was Christ the Surety of all for whom he died? if so, if any for whom he died are not saved, will not the failure reflect on his Suretyship?

59. If the Suretyship of Christ was not sufficient to secure the salvation of all for whom he died, what farther security was necessary to secure that object?

60. If by the atonement all men were alike reconciled to God, were not Cain and Pharaoh, with all of Sodom and Gomorrah, who are now suffering the vengeance of eternal fire, reconciled? and would such a conclusion render that reconciliation which is by the blood of Christ, ineffectual?

61. If reconciled sinners are in hell, what evidence can we have that any are or shall be in heaven?

62. If reconciliation to God be only by the blood of Christ, why do men exhort sinners to *make their peace with God*?

63. If Christ has done as much to save those who are in hell as those in heaven, why are not all in heaven, or all in hell?

64. Has the blood of Christ more power to save his people, than sin has to destroy them? if so, how can any for whom that blood was shed be lost?

65. Are the saving benefits of Christ's death, resurrection and intercession of equal extent, as to the objects they embrace?

66. If Christ be *All in All*, in the salvation of sinners, must not saved sinners be *nothing*, and less than nothing in effecting that work?

67. Does not the doctrine of *free agency* make man the cause of his own salvation?

68. Does not the doctrine of *free will* place the grace of God in man's power, instead of placing man's power in subjection to God's grace?

69. Can things in nature produce things supernatural?

70. Must not spiritual fruit spring from a spiritual root?

71. Do not the purposes of God comprise the end, together with all connecting circumstances?

72. The Ephesians were chosen in Christ before

the foundation of the world, was that choice the result of their will?

73. The Ephesians were predestinated according to the will of God: if it had been according to their own will, would it not have been *destination*, rather than *predestination*?

74. If the salvation of men depends on their perseverance to the end, is *pre-destination* or *post-destination* more essential to their salvation?

75. If souls may be lost for want of money, may not souls be redeemed with such corruptible things as silver and gold?

76. If more missionaries in the field would result in the salvation of a greater number of souls, are not missionaries saviours of souls?

77. If missionaries are saviours, is it true that besides God there is no Saviour?

78. If missionaries cannot save souls, why are we told that the blood of souls will be required of men for not providing and sustaining a greater number of missionaries?

79. If theological seminaries will produce missionaries, and missionaries will secure the salvation of sinners, which are the more essential to the salvation of a lost world?

80. If there had never been a seminary in existence, would the number of saved souls have been any less?

81. Is God dependent on anything out of himself for the accomplishment of his purposes?

82. Is the salvation of souls dependent on God or man?

83. If the salvation of souls depends alone on God, can man add to the number either of those saved or lost?

84. If men can neither add to the number of those saved or lost, in what way are the popular religious institutions of modern date to convert the world?

85. If the keys of hell and death are in the hand of Jesus, will he suffer those doors to be opened for the destruction of his people?

86. If a portion of those who claim to be Baptists have found a *new light*, can they inform us what it is, and where they found it?

87. Are the popular money making religious institutions of the present age of God or of men? if of God, in what part of divine revelation are they authorized?

88. Are the agents of modern religious societies who go about the country to extort money from the people in the Lord's name, and without his authority, to be regarded as honest men?

89. If A should forge an order on B in C's name, and draw money on that order without authority from C, would not A be a swindler and subject to the penalty of the law?

90. If it be an offence to procure money from men under false pretensions, is it not still more abominable to forge orders in the Lord's name?

91. Why do not the arminian Baptists and the arminian Methodists unite in one denomination; is it because they are too near of kin to contract lawful marriage?

92. If the popular institutions were invented to

make men see eye to eye in religious matters, have they succeeded, or are there not now a greater number of sects and religious parties than ever before?

93. Is not the gospel of Jesus Christ a sufficient rule of life for christians,—and if not, what is lacking?

94. Are we not forbidden to add to or take from the testimony of the scriptures?

95. Is it compatible with the christian character to assume to be wise above what is written?

96. If in the Lord's estimation men are less than nothing and vanity, how much can we reasonably suppose the allwise God depends on them to perform in the execution of his purposes?

97. Jesus said to his disciples that without him they could do nothing, how much then can men do without grace?

98. If inspired Apostles were insufficient to do anything of themselves, how much can uninspired and unregenerate men do of themselves?

99. If Paul suffered reproach because he trusted in the living God, can we expect less if we trust in the living God to quicken, justify and glorify?

100. Finally, would not the reproaches and persecutions of the Old School Baptists cease if they would renounce their confidence in the living God, and fall into the ranks of those who worship the works of their own hands, and ascribe saving power to human means?

### Circular Letter.

*The Circular and Corresponding letter of the Salem Association of Regular Baptists, now in session with the Mill Creek church of Adams co., Ill., Saturday, before the 2d Sunday in September, 1842.*

*The Elders and messengers of the Salem Association, to the churches composing the same, and to her sister associations in correspondence, sendeth christian salutation:*

DEAR BRETHREN IN THE LORD:—It is our privilege, according to former practice, to address you again as an association. And as this letter is designed to answer the purpose of both a Circular and Corresponding letter, we will give you a few thoughts on the subject of christian union, as this subject is one that is a great deal talked of, and but little understood in our day. And first, we understand the term *christian union* to signify that relation that exists between Christ and his church, and between the members of that church, or in other words, the compact body of Christ: Ye are members of his body, of his flesh, and of his bones.—Here then is a union or oneness between Christ and his church: ye are all one body and members one of another, and here is a union or oneness between the members of the church of Christ, and hence we are commanded to love one another, and have the same care one for another, that the members of our natural body have.

Second. We understand the bond of that union to be love; for love cannot exist without creating a desire to make the objects of that love happy. And God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life; and love is one of the immutable perfections of the Godhead—and we hear the Saviour say, That thou hast loved them as thou hast loved me; and again, Thou lovedst me before the world was. Now, brethren, it is evident that God did and does love sinners;

and as sin is inimical to the character of God, he could not love sinners only through or in the person of his spotless Son: hence it is plain, that love is the bond of that union we are speaking of.

Third, We find this union existing as we have before intimated, before the world was; chosen in Christ Jesus before the foundation of the world; and by virtue of this union, Christ, in due time, by the appointment of the Father, came into this world and suffered for us, and it is only upon the principle of this union, and this only, that God could in justice punish his Son in our law-room and stand, or Christ claim the right of redemption. Christ was set up from everlasting, or ever the world was, (Prov. viii.) and the Father so loved him before the world was, and he loved us in the same manner. Hence it is plain that this union has existed as long as Christ has been a covenant Head, and by his death and sufferings and the application of his atoning blood, we are brought to the enjoyment of that union; we have joy in the Holy Ghost and fellowship with the church of Christ; we are brought into the unity of the Spirit and to the enjoyment of all the blessings treasured up in Christ, as it pleased the Father that in him should all fulness dwell.

And lastly, we speak of the duration of this union, which will be eternal: I give unto them eternal life and they shall never perish. The ransomed of the Lord shall return. He shall save his people from their sins. All things are yours, and ye are Christ's, and Christ is God's. And once more: If ye are Christ's, then are ye Abraham's seed and heirs according to the promise. Again: Ye are heirs of God, and joint heirs with Jesus Christ. Hence brethren, from the view we take of this subject, we discover that this union existed before the foundation of the world, and shall continue to all eternity. Now, if, as some men preach in our day, faith is the bond of that union, it would have to close; for faith we read shall fail, and hope shall fail, when we come into possession; and of course the union must also fail: but we read that charity shall never fail, (and charity is love.)—Hence we see that bond never fails, and while the bond stands the union stands.

Now, brethren, having hinted at these points, we leave them for your consideration. To the sister associations in correspondence we would say, we have received your letters and messengers, who were invited to seats with us. We can truly say we were glad to receive them, and wish to continue the correspondence with you.

And now in conclusion, we say to you, very dear brethren, wherever this epistle may come, Stand fast in the faith; strive for the unity of the spirit; let love have her perfect work; bear one another's burdens; have care one for another, as members of one body.

And may the God of grace be with you, is the prayer of your brethren, for Christ's sake. Amen.

**"LORD CHATHAM ON TOLERATION.**—In the debate in the house of lords, on the motion for an enlargement of the Toleration Act, in the year 1773.

Dr. Drummond archbishop of York, vehemently opposing the motion stigmatized the dissenting ministers as "men of close ambition."

Lord Chatham replied, "This was judging uncharitably, and whoever brought such a charge against them, without proof, defamed." Here he paused, but presently proceeded,—"The dissenting ministers are represented as men of close ambition; they are so, my lords; and their ambition is to keep close to the college of fishermen, not cardinals, and to the doctrine of inspired Apostles, not to the decrees of interested and aspiring

bishops: They contend for a scriptural creed and spiritual worship: We have a Calvinistic creed, a popish liturgy, and an arminian clergy."

"The reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, when they were not kept under restraint; but history affords no proof that sects have ever been mischievous when they were not oppressed and persecuted by the ruling church."

#### RELIGIOUS BANKING.

"*Lowell, Mass., Dec., 12, 1842.*"

About the year 1836, a religious society was incorporated in this city, known as the 'First Free Will Baptist Society,' Nathaniel Thurston, pastor. It was privileged by the act to hold real estate to the amount of some \$40,000. Soon after the incorporation, Elder Thurston (for so he was called) commenced his course of financiering to raise the necessary funds to build a church. The Elder was agent for the directors to manage all the affairs, and in fact, he was the chief director, taking all the responsibility. His frequent appeals to the operatives in our mills were not unheeded. The good sisters wishing to further so good an object, willingly brought in their funds, and deposited the same with the Elder, receiving therefore notes signed by him as agent for the directors. Very soon a beautiful structure was raised, which the Elder officiated in as pastor, and the brothers and sisters gave him much praise for the beautiful house; still the deposits came into the treasury and the notes multiplied, and all were satisfied, for the security was ample, and the amount could be withdrawn by one week's notice.

From 1836 to 1842, Elder T. extended the liabilities of himself and directors to a sum exceeding \$100,000, and the largest part was from the female operatives in the mills. They put the most implicit confidence in him, and in his ability to pay. They even took their money from our Savings' Institution, where it was perfectly safe, and gave it in exchange for his notes, thinking it more safe. The Elder has on his own responsibility, built a second church and sundry small houses, besides a large literary institution in an adjoining town. By his peculiar mode of borrowing, he has been enabled to meet all those wishing to draw on him for their deposits, until about three weeks since. For the last two years, his office has been filled with depositors and others notifying to withdraw, it being mostly liable to be withdrawn soon after deposited. He has kept clerks, and Eld. Thurston's bank has stood in good repute by those ignorant of financiering. All this time has supplied the pulpit. When his receipts from deposits did not exceed his out-pays and expenditures, he would employ the members of his church and society, to go through the mills and boarding houses in pursuit of others willing to make new deposits. He would also sign off a bundle of his blank notes, and give them out for general circulation. The books were kept in bad order, and it was impossible for any director, however much he wished, to know anything of the liabilities.

Times coming rather hard, and the drafts on the Elder being thick and fast, about four weeks since he found himself perfectly unable to meet the demands, which obliged him to close his doors and stop payments. Now, for the first time, the poor depositors began to find the true position of this religious bank. A partial investigation now going on, is exposing some curious facts in its management. Notes to the amount of more than \$100,000 have already come in, and still they

come, and how many more will come no one can tell. The books give no clue to anything. There is no system, whereby anything near the amount received or paid out can possibly be told. The corporation possesses property to the amount of about \$40,000 dollars—leaving a deficit of more than fifty thousand dollars. For this loss no apology for an excuse can be given. Where it is, the Elder cannot say; he does not pretend to say, "only it is gone to the glory of God." These losses come upon a class of our community poorly prepared to bear them. They come upon the girls who have toiled early and late for a pittance, saving every cent to deposit in this concern. Did the loss fall on any other class of our inhabitants, it would easily be forgotten; but for these poor orphan girls it is truly deplorable. Their cries and tears come too late; their all is swallowed up in this Orphan Institution. Banks may fail, or a city may be burned, and millions may be lost, yet how different the sufferers! The result no one can tell, but in all probability the concern will never be able to pay twenty-five per cent of its liabilities.—What will be the end of such wickedness, the Lord only knows."

### EDITORIAL.

*New Vernon, February 1, 1843.*

**APOLOGY.**—Much inquiry is made of us why the two pamphlets which we proposed to publish are not forth coming, to which we reply: We have not found time to prepare our refutation of Eld. Parker's *two seed* doctrine. We cannot consent to neglect the Signs, but as soon as a favorable opportunity is presented we shall embrace it, and we hope that it will not be at any very distant day.

Our debate on total abstinence, at Middletown, has been delayed from the following causes, viz: first, we had encouragement, before we proposed to publish the debate, of being favored with notes of Mr. Pierce's arguments, as taken by his secretary and by his friends; but have been subsequently informed that Mr. P. collected nearly all that were taken, and carried them away with him. We would greatly prefer that his part of the debate should be prepared by his friends, as we can scarcely expect to escape the charge of misrepresenting him if we attempt to give his arguments without such notes. After waiting some time before we were advised of the impracticability of obtaining the notes we desired, we were assured by some of the self-styled "*Washingtonians*" that we should soon be again called out to discuss the same propositions, when we should have to encounter a more potent and talented defender of their doctrines. This intimation caused us to delay the publication still longer, hoping to have the pleasure of meeting one of their champions whom they would not desert and disown when vanquished by the power of truth,—in which case our friends had promised to procure a regular reporter from the city of New York, who would take down the debate *verbatim*. We have now waited until the prospect of being again called out has died away, and have concluded to prepare the substance of our defence of the propositions discussed from our own notes, and such notes of Mr. Pierce's remarks on the negative as were taken by our secretary. As the subject mat-



ter of the debate will be interesting to all our readers, and as the postage will be much lighter when published in the Signs, we have thought it advisable to commence the publication in our next number, and we shall strike off a large quantity of extras for those who may wish them for circulation, where the Signs are not taken.

**LIVING FAITH, CONTRASTED WITH THAT WHICH IS DEAD.**—Living faith invariably proceeds from a living source, and can never emanate from the carnal mind which is enmity against God, which is not subject to the law of God, neither indeed can be. All men are by nature carnal, the whole fountain of the heart is corrupt, all the intellectual powers of man are corrupt, the thoughts of his heart are evil, and that continually: however we may manage the outflowings of the human mind, still the fountain and all the streams are earthly, sensual and devilish; nor can they be otherwise until the fountain be broken up, and a new heart and a new spirit given and received. "First make the fountain pure and the stream will be pure;" "First make the tree good and the fruit will be good." In illustration of this doctrine, we shall offer a few remarks on 1 Cor. i. 22, and 23: "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness." The Jews were connected with Abraham only by carnal ties; they were the natural but not spiritual children of that patriarch, and the covenant which embraced them, together with all such as were bought with Abraham's money was based on carnal provisions. Their circumcision was outward, in the flesh; their worship was the observance of carnal ordinances, in a worldly sanctuary, and their rewards for obedience and punishment for transgression were temporal: the former consisted in corn, wine and oil, peace, plenty and exemption from pestilence, the land of Canaan, and national prosperity: for disobedience they experienced the reverse of these things.—Their religious instructions were communicated by presenting external considerations to their natural minds, and as there is no stability in the natural mind, they required that such evidences as they could comprehend should be often repeated. At one moment the simultaneous cry is heard from them, "All that the Lord commandeth us, that we will do;" at another they unanimously demand of Aaron to "Up and make us gods to go before us; for as for this Moses, we wot not what has become of him." These evolutions were as common among the Jews in the time that Christ and the Apostles were preaching among them, as in the days of their fathers, in the wilderness or in the land which the Lord gave them. From tradition and habit they could conceive of no other faith than such as rested on signs and *moral suasion*, tangible to their carnal perceptions: hence they were constantly solicitous for external signs.

When our Lord scourged out the merchants and brokers from his temple, they demanded of him a sign, seeing he executed these things; and when

he reproved the greedy avarice of those who crossed the sea of Tiberias, in hope of feasting again on *loves and fishes*, they said to him, What sign shewest thou then, that we may see and believe? what doest thou work? Our fathers did eat manna in the desert, as it is written, "He gave them bread from heaven." Only the day preceding, these men were fully convinced that Christ was truly that prophet that was to come: they believed on him, and it was necessary that Christ should avoid them, as there was danger that this set of carnal believers would come and take him by force and make him king; but in less than twenty-four hours they required another sign, and as their carnal expectations were crossed they turned back and walked no more with him. This example is of itself sufficient to show how far natural faith will go, and how infinitely short of saving faith it must fall; but other examples are given in abundance. On another occasion, when they had witnessed his power in casting out devils, and had blasphemously charged him with casting out devils by Beelzebub, they came to him and said, Master, we would see a sign from thee! How astonishing, when they had seen him heal the sick, give sight to the blind, hearing to the deaf, and raise the dead, that they should still require a sign; but such is the nature of natural or dead faith, like our natural bodies, which in regard to spiritual things are dead, though they may be fed with earthly food to overflowing; yet they require to be fed again and again, because these bodies are perishable, and the food on which they are sustained is earthly, perishable food. Faith produced by moral suasion is always of this perishable kind: the devils possess it, and it makes them tremble; but it never made them love God, nor can it work by love nor purify the heart—Jesus answered them: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas:" and this sign being the same that Paul preached, as we shall presently show, was not adapted to their carnal capacity, they stumbled at it, being disobedient, whereunto also they were appointed. Still they required a sign! And when they had accused him before Pilate, and by purgery obtained the sentence of death against him, they continued to reiterate their demand for a sign, and proposed that if he would come down from the cross to which they had nailed him, they would believe on him. The very terms on which they proposed to believe would, if acceded to by our Lord, have destroyed the foundation of the faith of God's elect, as it would have inevitably overturned the whole work of salvation by the death of Christ, and raised an insuperable barrier to Paul's preaching Christ crucified, as the sign of the prophet Jonah. But, although Jesus came not down from the cross to gratify their carnal lust for that description of testimony, yet there were such evidences given as could not fail to produce rational conviction on their minds, and such as caused them to cry out, *Surely, this was the Son of God!* They could in no other way rationally account for the darkened sun,

the quaking earth, the rending rocks, the opening graves and rising dead. If it were possible that a rational conviction could ever lead to a genuine faith, we should suppose this instance was sufficient to secure all the advantages that could result from natural conviction. But alas! how vain and unproductive of reconciliation to God! No sooner had the darkness of three hours subsided, the dire convulsions of nature ceased to agitate their guilty senses, than they went on to procure a Roman guard to watch the sepulchre; and when they learned that he was risen from the dead they hired the guard to testify that his disciples had stolen him away while they were sleeping.

If to convince man as an intelligent being, that the scriptures are the testimony of God, and that Jesus is the Son of God and Saviour of his people, by presenting arguments or signs to their natural minds, were sufficient to make them true converts to the christian religion, what deficiency was there in the signs which were presented to the carnal Jews? Or what superior facilities have the work-mongers of this nineteenth century, for carrying home to the human mind stronger natural convictions than were produced by raising the dead, casting out devils, healing the sick, giving sight to the blind, stilling the tempest, withholding the light of the sun at noon, convulsing the earth, rending the rocks, opening the graves, and causing the slumbering tenants thereof to come forth? Has the natural mind of man become more susceptible to the light of truth? Are the natural prejudices of the human heart more easily overcome by reason, or do these modern *daubers with untempered mortar* really believe that they possess wisdom and power superior to that of Jesus the Head of the church?

Among the gentiles also there are those whose characters and condition correspond with the description given of the Jews; these also require signs, external evidence, carnal conviction, or what is more classically termed *moral suasion*, such as may be set home by arguments, books, tracts, excitements, enlisting selfish feelings, fame, honor, respectability, and the hope of avoiding punishment and securing a reward. Perfectly adapted to the carnal wishes of such, is the coming and development of *that Wicked*, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming. Even him whose coming is after the working of satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. The two horned beast mentioned in Rev. xiii. 11, is also represented as exercising like external evidence, addressed to and taking effect on the natural powers of the human mind. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by means of these miracles which he hath power to do in the sight of the beast. Rev. xiii. 12, 14.

[TO BE CONTINUED.]

## POETRY.

## THE CHILD OF GRACE.

How happy's every child of grace  
Who feels his sins forgiven,  
This earth, he cries, is not my place,  
I seek a place in heaven:  
A country far from mortal sight,  
Yet oh, by faith I see  
The land of rest, the saints' delight,  
A heaven prepared for me.

A stranger in this world below,  
I only sojourn here,  
Nor can its happiness or wo  
Provoke my hope or fear.  
Its evils in a moment end,  
Its joys as soon are past,  
But oh, the bliss to which I tend,  
Eternally shall last.

To that Jerusalem above,  
With singing I repair,  
While in this vale, my hope and love,  
My ravished soul is there.  
There my exalted Saviour stands,  
My merciful High Priest,  
And still extends his wounded hands,  
To take me to his breast.

What is there here to court my stay,  
Or keep me back from home  
When angels beckon me away,  
And Jesus bids me come?  
Shall I regret to leave my friends  
Here in this vale confined?  
To Christ, the Lord, my soul ascends,  
Farewell to all behind.

O, what a blessed hope is ours,  
While here on earth we stay,  
We more than taste the heavenly powers,  
And antedate that day.  
We feel the resurrection near,  
Our life in Christ concealed,  
And with his glorious presence here,  
Our longing hearts are filled.

When he shall more of heaven bestow,  
And bid my soul remove,  
And let my trembling spirit go  
To meet the God I love;  
With rapturous awe on Him I'll gaze,  
Who died to set me free,  
And sing and shout redeeming grace,  
Through all eternity.

[Lloyd's new Hymn Book.

## OBITUARY.

Died, at Otisville, in this town, on Sunday morning the 22d. ult., after a severe illness of 16 days, ELISHA S. CANNELL, Esq., aged about 60 years.

Mr. C. was one of our most valuable citizens, extensively known and generally beloved. In his death, his family and the community have met with a most serious bereavement. He was a warm friend and advocate of the Old School Baptist cause; a lover of and constant attendant on the ministration of the word, and for many years gave comfortable evidence that he was vitally interested in the grace of God that bringeth salvation. He was always ready with cheerfulness to contribute liberally to aid the church in her pecuniary expenses. In all the relations which he sustained he acquitted himself with credit. As a husband, he was constant, affectionate and devoted: as a parent, exemplary, indulgent and kind: as a neighbour, obliging and humane: as a friend, confidential, sincere and constant. He has left an afflicted and deeply bereaved family to mourn the dispensation by which he was taken from them, and among them an aged mother and widowed consort, who are members of the church in this place; also a numerous family of children, nearly all of whom have arrived to years of maturity. His funeral was attended on Monday the 23d. by a very large and remarkably solemn assembly.

Died, On Monday, the 23d. ult., at Wallkill, SAMUEL D., infant son of Nelson and Sarah Horton, aged three weeks and three days.

Died, at his late residence in Dorchester co., (Eastern Shore) Md., on Sunday morning Jan. 1st., ELDER STEPHENS W. WOOLFORD; after a very protracted illness, of some years, which, we are informed by our brother Elder Lemuel Hall, he bore with great resignation to the divine will.

Elder Woodford has been in the field as a minister of the primitive order of Baptists many years, and was extensively known by the churches in Delaware, Maryland and District of Columbia. We are not in possession of so much of the history of this departed brother and especially of the last years of his earthly sojourn, as would be desirable in presenting a biographical sketch of his life. We enjoyed a personal acquaintance with him some twenty years ago; he was then pastor of the Welch Tract church, in Delaware: subsequently we have met him at some of our Old School associations. Brother Hall writes us that he lived and died an Old School Baptist; and from those who were with him shortly before he fell asleep, our brother was assured of the peace and tranquility of his last moments. We should suppose his age to be not far from 60 years.

"Though earthly shepherds dwell in dust,  
The aged and the young,  
The watchful eye in darkness clos'd;  
And mute th' instructive tongue:

The eternal Shepherd still survives  
New comforts to impart—  
His eyes shall guide us, and his voice  
Still animates our heart.

"Lo I am with you," saith the Lord,  
"My church shall safe abide,  
For I will ne'er forsake my own,  
Whose souls in me confide."

I take this method to inform the brethren and numerous correspondents, that I have removed to the city of Wetumpka, Ala., where I will be happy to receive any communications which my brethren and friends may be disposed to favor me with. Also, I avail myself of the present opportunity to give an expression of my gratitude and high obligation to the brethren and generous public for their kindness in giving patronage to my hymn book. Also to the brethren agents for the interest they have taken for me as well as the many expressions of the high estimate placed on my hymns, their order and adaptedness, &c. And also to the editor of the Signs for expressions given through that paper recommending my book in the highest terms. And I would further give notice to the brethren and public, that I am preparing to publish the second edition of my hymn book, which shall be ready so soon as I think circumstances will justify me in doing so.

I am, dear brethren, with sentiments of high christian regard and esteem,

Yours in the bonds of the gospel, &c.

BENJAMIN LLOYD.

## RECEIPTS.

Wm. A. Webster,	N. Y.	\$1 00
Mrs. Howell,	"	1 00
Deacon Elihu Carey,	"	1 00
David Lenox,	Mo.	5 00
A. Johnson,	Ia.	1 00
John R. Burner, Esq.,	Va.	1 00
Elder James Duval,	"	5 00
Elder E. Hansbrough,	"	1 00
M. P. Lee, Esq.,	"	5 00
Captain Henry Fairfax,	"	1 00
Cyrus Goode,	"	8 00
Elder J. Pearsall,	Ala.	1 00
M. Q. Ashby,	Ky.	1 00
H. G. Banta, Esq.,	"	3 00
Henry C. Catlett,	"	5 00
James M. Clarkson, Esq.,	"	1 00
Elder Lemuel Hall,	Del.	1 00
" (for Monitor),	"	1 00
J. H. Hubbard, Esq., for John Fish,	Ct.	1 00
Total,		\$44 00

NEW AGENTS.—Elder James Duval, Wardensville, Hardy co., Va.  
William Forsee, Skinquarter, Chesterfield co., Va.

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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New York city.—Samuel Allen, [70 Lispenard street]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilnot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia] Barnard Van Horn, James Wells, George Hearsack, Wm. Stroud.

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SOUTH CAROLINA.—Theon Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

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MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1843.

NO. 4.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## DEBATE AT MIDDLETOWN.

[Between Eld. G. Beebe of New Vernon, N. Y., and J. J. Pierce, Esq. of Columbia, Pa., Oct. 3d, 1842, upon the following propositions:—

1st. That the fundamental principle of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said society assumes to be "wise above what is written" by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the church and state; and co-operating with kindred institutions of human invention; are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.\*

Hon. J. Finch and D. L. Harding, Esq., upon the part of the affirmative, and Wm. Bross and N. R. Conklin, Esq's., upon the part of the negative, having been chosen moderators; and Ezekiah T. Watkins, having been by them elected president, the following rules of decorum were adopted:

1st. No expression of approbation or disapprobation shall be given by the audience, during the course of the discussion.

2d. Twenty minutes at a speaking, and no more, shall be allotted to the disputants alternately.

3d. During the 20 minutes allotted to either polemic he shall not be interrupted by any remark from his opponent.

At about 11 o'clock the above arrangements were proclaimed in the presence of an immense congregation of the most intelligent and respectable citizens of the vicinity,—and the meeting was called to order, whereupon the affirmative was announced in possession of the floor.

Elder Beebe then addressed the assemblage in a few preliminary remarks, in which he stated that nothing could be more foreign from his feelings than a desire of distinction in public debate; but that he had nevertheless been induced in this instance by

\* From the notes taken the debate cannot be given verbatim or with entire accuracy; but the substance, embracing the leading ideas advanced in the course of it, will be found succinctly embodied in the following synopsis. If however any idea advanced by Mr. P., which his friends may deem essential, be omitted, (which will not probably be the case) a subsequent insertion of it will be cheerfully given.

his attachment to the principles he maintained, as well as by a conscientious sense of duty and faithfulness to the cause he espoused, to accept the challenge urged upon him by Mr. Pierce for the present discussion. He also stated that it might be proper, previously to entering upon the pending debate, to vindicate the advocates of Bible temperance as well as his own sentiments, from the base and slanderous aspersions of some of their opponents. He therefore wished it distinctly understood that he and those who agreed with him in sentiment, while they opposed the doctrine of total abstinence as a standard of temperance, morality, religion and statesmanship, were the warmest advocates and commendators of temperance in the true signification of the term, and the most strenuous and sincere opponents and denouncers of drunkenness. "Temperance" had been assumed by a society of recent origin, as a badge or distinctive cognomen, but such assumption was an act of dishonesty inasmuch as it charged that all who did not unite with them were, in theory or practice, intemperate; and the arrogation of the term also involved a most gross perversion of language. No lexicographer defined temperance to be total abstinence from anything, much less alcoholic drinks in particular. While he held that the temperate or moderate use of wine was a sinless privilege, neither upon the present occasion nor any other should he, as had been charged by some, advocate its use as a duty upon community in general; and his opposition to this society was not therefore from any objection to abstinence from alcoholic drinks by any, as citizens of the world; but it was upon other grounds he opposed the total abstinence societies of the day. Having thus vindicated his sentiments and position in the debate from false charges that had obtained to some extent, and having explained clearly the ground upon which he stood, he took up the first position in order and proceeded to show from the Bible, the only infallible record of the will of God which had been delivered to mankind, that "wine and strong drink" were divinely ordained to be used as not abused, and that therefore the doctrine of the Total Abstinence Society was anti-scriptural, as alleged in the first position. Asevidence thereof he brought forward the 29th and 30th verses of Gen. i.

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life; I have given every green herb for meat; and it was so."

Here was the testimony of divine revelation that the fruit of every herb and tree was given to man, and who could say that the juice of the grape or other fruit so given should be abstained from, al-

though when expressed and fermented, as a natural consequence, it exhibited alcoholic properties?—Who could adduce an argument from the scriptures to show that any developements of fruits thus given without reserve to man, were a curse rather than a benefit, when used as not abused, and should therefore be rejected altogether and condemned? That developement which exhibited alcoholic properties was discovered in olden time, and was made use of by holy men of God without rebuke, as would be presently proved by numerous instances; and notwithstanding this had been the case for thousands of years an inspired Apostle could still say: "Every creature of God is good, and nothing" to be refused if received with thanksgiving." Thus was he sustained by the word of God in the stand he had taken, and his opponent must resort to another source. He believed the truths of the sacred scriptures to be immutable and everlasting, as their Author is of one mind and changes not, and none can turn him:—but his opponents relied upon the teaching of puny creatures, like themselves, of yesterday, like the grass of the field, which to-day is, and to-morrow is cast into the oven; and with these teachings and inventions of the carnal mind, which is enmity against God, they ventured to attack the wisdom and benevolence of Jehovah! Who was on the Lord's side, who?

[Twenty minutes having been occupied, the floor was yielded to the negative.]

Mr. Pierce said that himself and friends revered and esteemed the Bible as highly as their opponents, and that from that volume and the book of nature he should endeavor to maintain the doctrine of his society. "Total abstinence" said he, "Is a doctrine of the Bible, as firm as the fundamental principles of nature." The total abstinence society had not contemplated making their pledge a political standard, and therefore the apprehensions of Mr. B. were groundless; and as to the making of their pledge a test of church fellowship, if it had been made so in any instance it had not been by his society, and hence if there was any evil in this it should not be laid to their charge, but to the charge of those churches which had made it so. He then went into an explanation of the circumstances which had led to the debate, in which he said that he had been lecturing upon the subject of total abstinence in this part of the county, and that some of his friends had expressed a desire that he should lecture at New Vernon, and he accordingly called on Elder B. to borrow his church for that purpose, supposing him of course, to be a man of some influence, more or less, in his own neighborhood—but Mr. B. refused to lend him his church on the ground of opposition to his doctrine. They then entered into an argument, in the course

of which he informed Mr. B. that if he dissented from what would be advanced that he would have an opportunity of opposing it after his lecture. But Mr. B. still refused. He then appointed to lecture at a school house in the neighborhood, and lectured accordingly, when he was informed that Elder B. had expressed a desire to meet him in public debate. He then addressed him the following note:

Otisville, Sept. 19, 1842.

ELDER BEEBE:—Sir, I am informed that you have expressed a desire or willingness to meet me in public discussion, to investigate the merits of the total abstinence cause. Investigation, sir, is the touchstone of truth, and if conducted in a proper spirit will result beneficially to community. If such is your desire you will please to let me know by the bearer. You may appoint the place of meeting, and I wish that the 3d of October would suit your time.

Very respectfully,

JAMES J. PIERCE.

ELDER BEEBE.

To which Eld. B. replied as follows:

New Vernon, Sept. 21, 1842.

MR. JAMES J. PIERCE:—Sir, yours of the 19th was handed me this morning, with a desire that I should reply immediately. I am not aware of having expressed any *desire* to meet you in public discussion on the subject of *total abstinence*, farther than what I expressed to you personally at my office, in reply to *your* challenge. I have said that I thought it unfair that you should have selected an evening for your lecture in this neighborhood, on which it was well known I was to be absent, after having challenged me to meet you in public.

As I told you in our former conversation, I now repeat, that although I have no particular anxiety to be engaged in a *public* debate, still I have no objection to meet you and attempt to sustain by scripture testimony and published documents, of what is called the "Temperance Society," the positions I stated to you at the time above referred to, viz:

[Here follow the three propositions already inserted.]

The above positions I am ready to defend in public or private, as may suit you best. If in public it will be necessary to make such arrangements as will secure decorum during the *debate*, and an equal division of the time. The time you mention, Oct. 3d, will suit me. If you conclude to take the opposite of my positions it will be proper to settle the necessary preliminaries as soon as possible, determine on the place, and who shall preside as moderator or moderators during the discussion.

Please let me hear from you on this subject soon, and oblige, respectfully yours,

G. BEEBE.

MR. JAMES J. PIERCE.

Upon the receipt of which he returned the following:

Otisville, Sept. 21, 1842.

ELDER BEEBE:—Dear sir, yours of this date is received. I will be happy to meet you in public discussion on Oct. 3d, at any suitable place that

we may agree upon. You may select any positions that may best harmonize with your opinions, and I will defend the cause of total abstinence from intoxicating liquors as a beverage, (according to the extent of my limited abilities) in every light that religion and philosophy require a good cause to be sustained.

JAMES J. PIERCE.

Previously to receiving an answer to the last note he called on Eld. B., who had declined meeting him upon the premises presented in it. He then agreed to discuss the question as embodied in the three propositions, which Eld. B. had himself laid down; and the present time and place were then agreed upon for the debate. He was here, accordingly, the advocate of total abstinence from that which brought poverty, disease and death in its retinue, which would blast the brightest prospects and benumb the best of faculties; he was here the defender of that principle of philanthropy under which benevolent and moral citizens had banded themselves together to alleviate the condition of suffering humanity, under which they had contributed their united influence and energy to suppress drunkenness and promote temperance, and a cause so benevolent was sustained by the whole tenor of the scriptures. His opponent might bring passages of scripture to show that wine was used in Palestine, but the wine anciently in use there was entirely different from that in use among us in modern times: that wine was a kind of sirup, and used as a diet: it would not intoxicate. The wine spoken of in the scriptures was merely the unfermented and undistilled juice of the grape, as clearly proven by Gen. xi. 11: "And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Here grapes were pressed, and the juice expressed was immediately used, without any opportunity for fermentation. But the alcoholic wine and other liquors in use among us, would intoxicate, and were fraught with evil consequences, and were therefore a curse and should be abandoned, and for the utter abolition of their use he hoped ever to be found an advocate.

[Mr. P. was here informed that his time had expired.]

Eld. B. said the remarks of Mr. P. with regard to the pledge's being made a test of church fellowship and a political standard, properly belonged to the discussion of the third proposition: he should therefore leave them for the present. With regard to refusing the gentleman his *church*, he was not aware that he had upon the grounds alleged, for he was not in possession of a church; but he had informed Mr. P. that the church of which he was pastor would not probably sanction his society by lending him their meeting-house to lecture in on their behalf. Mr. P. had stated that the object of the total abstinence society was to promote temperance and suppress drunkenness, and had represented himself the advocate of suffering humanity. Without wishing to arrogate to himself undue honor he would merely remark, as he had already, that none more heartily approved temperance or

reprobated drunkenness than himself, and no one had employed the means in his possession more fully than himself for the encouragement of temperance. So the remarks of Mr. P. under this head were entirely irrelevant, and could have no connexion with the discussion. The argument of Mr. P. from the pressing of grapes by Pharaoh's chief butler, if argument it might be called, certainly had no tendency to prove anything with regard to the ancient method of manufacturing wine. It was but a detached portion of a *dream*, and in a dream the mind was at random, and a close connexion frequently conceived between objects the most distant: works and structures which would require the labor of years, were but the result of a moment in the imagination, and by a fit of the mind the idea of them was directly succeeded by the contemplation of other and multiform objects. If the butler's dream proved that upon the pressure of grapes the wine then in use proceeded immediately from them, it proved also that the grape among the Egyptians was of momentary growth and maturity, the blossoms succeeding the buds, and the ripe clusters the blossoms with the rapidity of thought: for the language of the butler was, "In my dream behold a vine was before me; and in the vine were three branches, and it was as though it budded and her blossoms shot forth, and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand," &c. If the momentary manufacture of the wine then in use was proven by the dream, so also was the momentary growth of the grapes from which it was manufactured. But we had no evidence that the grapes in question were pressed to emit their juice, as nothing was said of either wine or the juice of the grape in the connexion,—but the ripe grapes of such quick growth were doubtless intended as *first fruits*, and it was a custom of that time to give a measure heaped up and shaken and *pressed* together in token of respect and esteem for the person to whom it was given. That the wine mentioned in the Bible would not produce intoxication, but was merely the unfermented juice of the grape, did not really require a serious denial. The term *wine* itself signified nothing else whatever but fermented juice, as defined by every lexicographer, and all intelligent persons were aware that any juice when fermented contained alcohol;—but although the matter was fully set to rest by the plain definition of the term in a common dictionary of words, it might nevertheless be proper to cite a few passages of scripture in which the wine in question was proved to be like all other wine in possessing the intoxicating properties, and he would challenge the negative to produce an instance of the use of wine, mentioned in the Bible, which it could be proved would not produce intoxication if taken in moderate quantities. The first example of the existence of wine, given in the scriptures, was recorded in Gen. ix. 20—24: "And Noah began to be an husbandman, and planted a vineyard; and he drank of the wine, and was drunken." "And Noah awoke from his wine," &c. In the absence of all other testimony this passage was amply sufficient



to expose the fallacy of the gentleman's assumption, that the wines used among the ancients possessed no alcoholic properties, and were incapable of producing intoxication, when used to excess.—Had the wine of Noah's vineyard possessed no intoxicating properties Noah might have drank of it in any quantity without becoming drunken. The excessive use of wine by Lot also, as mentioned in Gen. xix. 32—35, produced intoxication. The misapplied reproof of Eli to Hannah, 1 Samuel i. 14: "How long wilt thou be drunken? put away thy wine from thee," showed that intoxication was, in ancient as in modern times, the result of excessive indulgence in the use of wine. Passing the numerous instances recorded by Isaiah, Solomon and others in the Old Testament, proving the alcoholic or intoxicating qualities of all the ancient wines, it was only necessary to refer to the charge made against the Apostles by their enemies, on the day of pentecost, and the frequent admonitions given to the primitive saints against being "*drunken with wine wherein there is excess.*" On these scriptures, together with the entire absence of a solitary instance recorded in the scriptures, of the existence of any kind of wine which would not, when excessively used, produce intoxication, the argument on this point would be rested, until the negative should have opportunity to question the quotations which had been already made, and must be conclusive unless set aside by some extraordinary evidence.

[Here the twenty minutes allotted were announced to have expired.]

Mr. P. said it was true there were some wines in use among the ancients which when taken to excess would intoxicate, but wines of this description were not common. That about the time of the christian era, according to Pliny there were 390 different kinds in use, but the most of these were preparations of the juice of the grape as a sort of sirup and used as a dessert, and unaccompanied with alcoholic developements. According to the learned Doct. Adam Clarke the grapes of Palestine were of a very luxurious growth, extremely pleasant to the taste and eminently adapted to preparation in this manner, and therefore it was highly probable that the wines spoken of as in use among the Jews were but the juice of the grape thus expressed and prepared. The grapes of that country were also almost wholly unfit for the manufacture of wine from, owing to their extremely saccharine nature and other qualities which they possessed. Here Mr. P. read at some length from Mr. Clarke's writings.\* It was then evident that the wine of the ancient Jews was of a thick sirupy nature, and consequently not alcoholic. But the wines and

\* The quotations made by Mr. P. from various authors cannot be given, as they are not in our possession. This is much to be regretted as they comprised a very considerable portion of his addresses. From this cause the report of Mr. P's. arguments will not occupy as much space as that of our own, since our quotations are mostly inserted. The bearing of Mr. P's. authors, however, will be given as nearly as can be recollected.—Ep.

other ardent spirits of the present day every one knew were of a different kind, being "drugged with deleterious matter, and the production of alcoholic distillation. Such wines and liquors were highly injurious to the health of both body and mind, and were not commended in the Bible, as the wines it spoke of were the pure juice of the grape, while these were a compound of noxious materials, and possessed of qualities highly intoxicating from an invention of modern date. The art of distilling was discovered as recently as the ——— century, and consequently nothing contained in the Bible, which was written so long before could be construed to sanction or commend it. Mr. P. thought, however, that the debate thus far had been rather a digression from the propositions under consideration. He would prefer to adhere more closely to them, and recapitulated the first proposition, to which he wished to call the attention of his opponent. The first matter to be discussed, then, in order, was whether the total abstinence society held the doctrine ascribed to it by the affirmative, viz: that "to make, vend or drink liquors, which when used to excess would produce intoxication, was immoral and wicked." That the total abstinence society held this doctrine he denied, and called upon Mr. B. for his proof that they held it. That society deemed it expedient to abstain from the use of that which they considered an evil, and to exert their influence to induce others to do the same; it was purely philanthropic in its tendency, and if there was any evil in abstaining from that which they considered it injurious to use, it remained to be shown.

[Here Mr. P's. time had expired.]

Mr. B. said the gentleman had admitted that there were wines in use among the ancients which would when used to excess produce intoxication, but asserted on the authority of Doct. Adam Clarke and Pliny that there were 390 kinds of wine in use in Palestine, and urged the presumption that the greater part of the wines then in use were such as possessed no alcoholic qualities. It had already been proven by all the lexicographers that the term *wine* was only applicable to alcoholic liquors, and the negative had been challenged to produce from the scriptures a solitary instance where wine was mentioned that did not possess such qualities. The testimony of Adam Clark, or that of any other arminian commentator, was altogether inadmissible when brought to bear down the testimony of the scriptures. That there were ancient preparations from the grapes of Palestine other than that of wine, was admitted; that the juice of the grape was sometimes boiled, and reduced to a saccharine substance, or sirup, and in some instances used in this state instead of honey, as an article of diet, but more commonly used to strengthen the weaker juices of the grape, and to preserve and give additional strength to weak wines by promoting additional fermentation, was also admitted; but such preparations were never called *wine*, by Pliny or any other historian of note.—That wine in all cases contained alcohol, was pro-

ven by reference to Walker, Webster, British Encyclopedia, &c.\* The argument that the ancient preparations from the grape were of a saccharine nature and therefore not alcoholic, hardly needed a refutation, as it was well known that the saccharine quality of the grape was that from which the fermentation, and consequently the alcoholic properties of the wine were produced; rum was produced from sugar cane, &c.; wine and brandy from the saccharine properties of the grape. Mr. P. had said that modern intoxicating drinks were corrupted with drugs and deleterious articles by manufacturers and venders, and were therefore essentially different from those used in ancient times, those of the present times being poisonous, while those of former times were comparatively innocent. But the practice of drugging wines was not peculiar to modern times, however, for it was common among the ancients, as appeared from Cant. viii. 2; Isa. v. 22; and Mark xv. 23: and hence the frequent mention of *strong drink* in distinction from the common wine. Whether there were 390, or as many thousand kinds of wine or not, did not effect the argument, as Nehemiah furnished his men *once in ten days with store of all sorts of wine*. Neh. v. 18. Mr. P. had resorted to a very singular stand in demanding proof that the total abstinence society held that to make, vend or drink liquors, which when used to excess would produce intoxication, was immoral and sinful, and asserting this to be a point open for discussion. So far as the gentleman was himself concerned, his agreement to take the negative of the first proposition in this debate was an admission on his part that such doctrine was held by the society by him represented, and for farther testimony he would refer to the following resolution, passed by the Third National Temperance Society, held at Saratoga Springs, July 28, 29 and 30, 1841:

"Resolved, That the tendency of all intoxicating drinks to derange the bodily functions, to lead to drunkenness, to harden the heart, sear the conscience, destroy domestic peace, excite to the commission of crime, waste human life, and destroy souls, and the rebukes and warnings of God in his word in relation to them, in connexion with every law of self-preservation and love, impose upon *all men* a solemn moral obligation to cease forever from their manufacture, sale, and use, as a beverage, and do unitedly call upon us, as men and as christians, not to pause in our work until such manufacture, sale, and use, shall be universally abandoned."

The term *moral* perhaps might require some definition, as it was rendered somewhat vague and ambiguous by the use to which it was sometimes applied. A moral evil Mr. B. considered the transgression of some moral obligation, and a *moral obligation* was an *obligation binding alike on all intelligent creatures of God, as his creatures, and alike binding under all circumstances throughout all time*. [Here Mr. P. was asked whether he admitted the definition, to which he

\* Walker defines wine, "the fermented juice of the grape;" Webster, "the fermented juice of the grape; the juice of certain fruits prepared with sugar, *spirits*, &c.; intoxication, drinking." Encyclopedia, "All wines contain an acid, *alcohol*, &c.

replied that he did.] It having been already proved that the doctrine of the society was unscriptural, it would be next in order to proceed to examine whether the unscriptural doctrine implicated Christ and his Apostles.

To prove that Christ made, drank, and furnished wine for others to drink, it was only necessary to refer to John ii. 6—11:

"And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.—Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.—And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it: When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but thou hast kept the good wine until now.* This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

In this scripture we had express testimony that our Lord *made wine*—to say therefore that to make wine was immoral and sinful, was to charge the Lord of life and glory with immorality and sin.—Equally positive and emphatic was the testimony that our Lord drank wine: he had himself declared it. Speaking of John the Baptist, who being a nazirite, "Came neither eating bread nor drinking wine:" he said, "The Son of man came eating and drinking, and they say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners." Matt. ix. 19; and Luke vii. 34. At the institution of the Lord's supper, which sacrament was to be observed, according to the pattern, throughout all time, Christ said, "Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." Mark xiv. 25; Matt. xxvi. 29; and Luke xxii. 18. These last quoted passages, proved that the Apostles also drank of the same cup, and of the same fruit of the vine; for he took the cup in like manner, (as he had the bread) and when he had given thanks, he gave it to his disciples; saying, Drink *ye all* of it; and this commandment they obeyed. To say therefore that to drink wine was immoral and sinful, was to charge Christ and his Apostles with immorality and sin.

That the wine used by our Lord and his immediate disciples was such as would, if excessively used, produce intoxication, was proved: First, from the absence of any instance of wine mentioned in the scriptures which would not produce such effect. Second, From the universal definition of the word *wine* by all lexicographers. Third, By the numerous instances mentioned in the Bible where the wine used by the ancients did produce intoxication. Fourth, By the repeated admonitions in the scriptures, warning the people of God not to be drunken with wine, *wherein is excess.* To assert therefore, as did the society represented by Mr. P., that to make, vend, or drink liquors, which when used

to excess would produce intoxication, was immoral and sinful, was to implicate Christ and his Apostles as immoral and sinful. Unfermented juice of grapes was not called wine in the scriptures, but in distinction from wine it was designated *liquor of grapes*, as in Num. vi. 3. Of the intoxicating effects of wine Esther i. 10, was referred to.

With the foregoing array of *Bible testimony*, the affirmative of the first proposition had been established: nothing had yet been produced by the negative from that sacred record to meet it. Mr. P. had promised repeatedly that he would meet it with scripture testimony, and establish the negative *as firmly as the fundamental laws of nature*; but his allusions to the Bible had been "few and far between."

In addition to sustaining the affirmative, Mr. B. said he would now show that not only Christ and his Apostles, but beside them a long catalogue of the most illustrious characters that had ever existed, among whom would be found patriarchs, prophets and holy men of God in all former ages, were also implicated by the doctrine of the total abstinence society as wicked and immoral.

1. He would begin with Noah, for with him began the history of wine: he had already proved by Gen. ix. 20—24, that Noah not only made, but drank, and became drunken with wine.

2. Lot; also, as had been already shown, drank to intoxication of wine. (Gen. xix. 33—35.)

3. Melchisedek and Abram were also obnoxious to the charge of the total abstinence society: "And Melchisedek, king of Salem, brought forth *bread and wine*: and he was priest of the Most High God. And he blessed him, and said, *Blessed be Abram, &c.* (Gen. xiv. 18, 19.)

4. Isaac: "And he did eat, and he (Jacob) brought him (Isaac) *wine*, and he drank." (Gen. xxvii. 25. Isaac also furnished wine for others, not as a *curse*, as Mr. P. and his society had dared to pronounce it, but as a blessing. "And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given him for servants; and with *corn and wine* have I sustained him." (Gen. xiv. 37.)

5. Judah, personating Christ, in the prophetic blessing of his father Jacob, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." (Gen. xlix. 11, 12.)

6. David, a man after God's own heart, in blessing Israel after the return of the ark from captivity gave them wine. "And he dealt among all the people, even among the whole multitude of Israel; as well to the women as men, to every one a cake of bread, a good piece of flesh and a flagon of wine." (2 Sam. vi. 18, 19; 1 Chron. xvi. 3.)

7. Nehemiah, was a vender of wine, and bearer of the article to Artaxerxes the king. Neh. ii. 1. And instead of becoming disgusted with the practice of drinking wine while in captivity, when released from bondage and commander of the workmen employed in repairing Jerusalem, he pro-

vided it for his men. The daily provision of his table was, "One ox, six choice sheep, also fowls, and once in ten days, *store of all sorts of wine.*" Neh. v. 18. Truly this governor of Jerusalem on one occasion, forbade the sale of wine; but not because it was sinful to drink wine, but because it was manufactured and sold *by aliens on the sabbath day.* (Neh. xiii. 15.)

8. Queen Esther, prepared two banquets of wine. (Esth. vii. 2.)

9. Job. This man that feared God and eschewed evil, allowed wine as a beverage in his family. (Job. i. 13.)

10. Elihu was rather too intimately acquainted with wine to escape the sweeping charge of modern abstinence societies. (Job xxxii. 19.)

11. Solomon sought in his heart to give himself unto wine. (Eccle. ii. 3.)

12. Daniel spoke of one very remarkable circumstance of mourning and fasting, in which for *three full weeks he drank no wine.* (Dan. x. 2, 3.)

Besides the stigma and slander sought to be fastened on our Lord Jesus Christ and his Apostles, this brilliant array of illustrious names, with which as many more might be brought, was implicated by the new fangled total abstinence theory. In this list we had the names of Noah, Lot, Melchisedek, Abram, Isaac, Jacob, Judah, David, Nehemiah, Esther, Job, Elihu, Solomon and Daniel; and could the gentleman on the negative produce such a catalogue of holy men in the scriptures to sustain his doctrines? Most assuredly not.—The reflection also upon the God of heaven was truly alarming; his wisdom, goodness, and even his veracity were impeached and insulted; the creatures of his creation and special gifts of his bounty; things by him given as blessings, and by him pronounced *very good*, were denounced as *an evil, a curse*, and as such requiring to be neutralized by wisdom superior to that of God!

"Shall the vile race of flesh and blood  
Contend with their Creator, God?  
Shall mortal worms presume to be  
More holy, wise, or just than he?"

Behold he puts his trust in none  
Of all the spirits round his throne  
Their natures, when compared with his,  
Are neither holy, just, nor wise.

But how much meaner things are they  
Who sprung from dust and dwell in clay!  
Touch'd by the finger of his wrath,  
We faint and perish like the moth.

From night to day, from day to night,  
We die by thousands in his sight;  
Buried in dust whole nations lie,  
Like a forgotten vanity.

Almighty Power, to thee we bow;  
How frail are we! how glorious thou!  
No more the sons of earth shall dare  
With an eternal God compare."

Mr. P. said that the wines of ancient times mentioned in the quotations that had been made from the Bible, were of an entirely different kind from those the merits of total abstinence from which were under discussion. Those wines were, as he had before remarked, the pure juice of the grape, in most cases, containing no alcohol, and in none containing a quantity comparable with that of the wines of the present day. The wines now in

use were strengthened by alcohol obtained from distillation, the art of which was unknown in ancient times. Our wines were mixed with brandy and in various other ways corrupted. Therefore no analogy could be claimed between modern and ancient wines. In proof of the hypothesis that oriental wines were not used in the sottish manner of our own, he would read an extract from Joseph's travels in India.

[Mr. P. here read an extract from Mr. Joseph's travels.]

As nearly as can be recollected the purport of the extract was that among the eastern nations the common wine was a delightful and harmless beverage, containing but little alcohol, as little or less than common claret; together with Mr. J's. opinion that the wines used in the United States were a curse, and should be dispensed with.

The resolution of the National Convention at Saratoga had nothing to do with the sentiments of the society with which he stood connected: that was a convention of the old total abstinence society; but he was attached to the Washingtonian, which had recently originated in the city of Baltimore, and was commenced by the voluntary reformation of some persons who had been addicted to drinking. These persons had immortalized their names as justly as the signers of the declaration of independence,—they had signed a declaration of independence from the dominion of the worst of tyrants,—and that had given the first impulse to a moral revolution, which bade fair to be as beneficent as the revolution which resulted in the acquisition of civil freedom. The Washingtonian society did not hold the doctrine of the absolute moral obligation of all persons to unite with them; but yet from the benevolence of the enterprise it was but reasonable to expect that all who were desirous of checking the evil of intemperance would co-operate with them in their efforts to that end. Example was a powerful incentive to action, and had a tendency to exert a more considerable influence than the most elaborate arguments or efforts of any other description. Intemperance had of late years assumed a more formidable aspect than formerly, its victims were vastly more numerous, and its effects in society much more disastrous than at any anterior date, or in any other country, and therefore it was now, even if not formerly, a duty binding upon all friends of morality to discountenance the use of that which could be of no benefit, but on the contrary was extremely injurious and demoralizing in the greatest degree. It was therefore expedient for all friends of temperance to wage a war of extermination against the monster alcohol, and give no quarters: by banishing it from our land we had nothing to lose, but all to gain.—There was then a moral obligation founded on expediency resting upon all to co-operate with the total abstinence society, in clearing our land from the misery and sin attendant upon the use of alcohol.\* Mr. B. seemed determined to nail him to the

Bible, and since he was so desirous he would nail him to it. He would therefore show authority from the New Testament for total abstinence from alcoholic drinks: "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend."—Here was full and complete authority for abstaining from whatever was found to be an evil, or injurious to society. Who could look around him upon the scene of devastation and the dire havoc made by the demon intemperance, and say that it did not cause his brother to offend? Nearly all the crime perpetrated in community was attributable to intemperance: it reduced the most prosperous to poverty; and armed poverty with desperation. Under the maddening influence of alcohol, murders, robberies, thefts, forgeries and all other outbreking crimes were committed. It then behooved all friends of temperance, morality, religion and their country, to unite with the total abstinence society in banishing this curse from community, and excluding it from our else happy land. There had been formerly efforts for the extermination of alcohol and in the cause of temperance, but it had not been with a zeal adequate to the magnitude of the undertaking, and after the first impulse a kind of torpidity seemed to obtain in society on the subject; but under the Washingtonian auspices the grand object of the friends of temperance bade fair to be accomplished.—Much good had already been done; 70,000 reformed drunkards were the result of that organization, and he looked forward with confidence to the time when our country would be redeemed entirely from the blighting and ruinous effects of alcohol. Judging from the spirit prevalent in community it could be at no very distant day. Indeed he could conceive of no reason why our citizens should be slow to leave off drinking the liquor of roaches, decomposed animal matter, &c., as were the wines and other liquors in use among us, since these materials were used largely in their manufacture.

Mr. P. here read some receipts for making the corrupted qualities of ardent spirits, which he alleged were sold at our taverns, that prescribed the most loathsome and disgusting ingredients,—when he was informed that his time was up.

Mr. Beebe said that should the gentleman succeed in proving that the wines mentioned in the scriptures were either weaker or stronger than those in modern use, it could not effect the argument, as it had been fully demonstrated by the most positive scripture testimony that the wines mentioned in the quotations referred to did invariably produce intoxication whenever used to excess. Whether intoxication was produced by weak wines, *the pure juice of the grape*, or by wines made strong by drugs or otherwise, was a matter

perhaps it may be proper in justice to him to say, may be attributed his vascillations throughout the discussion, and his frequent resumption of positions which he had previously and repeatedly abandoned: as also when embarrassed his assumption of new ones entirely inappropriate.

of no consequence, seeing both would and did produce the same pernicious effects when improperly used. The adding of brandy to modern wines, as alleged by the gentleman, served the same end as the ancient practice of adding *defrutum* or boiled juice to their weak wines. Brandy was produced by the modern invention of distilling wine.—*Defrutum* was produced previously by boiling the juice of grapes: both produced the same effect when added to simple wines. Whether therefore this additional strength to wines was produced by adding brandy or *defrutum* could not effect the subject of discussion. Mr. P's. far fetched history of oriental usages was irrelevant. Mr. B. said he had been rather impatiently waiting for the redemption of his opponent's pledge, to bring forward scripture testimony to establish his theory: Mr. P. had produced some testimony from a Mr. Joseph, a traveller in India; but he would prefer the testimony of that Joseph who sojourned in Egypt, as he was more familiar with his character, and understood better how much confidence might be safely reposed in his testimony.

If by the hesitancy of the gentleman to admit the testimony of the National Convention at Saratoga, that the manufacture, traffic and use of alcoholic drinks as a beverage was immoral, or a violation of a moral duty, he meant to take the ground that it was not immoral or sinful to *make, vend and drink* liquors, which when used to excess would produce intoxication, he had yielded the ground on which he gave the challenge to this public discussion, and upon which it was accepted. But if he intended to yield this prominent part of the question at issue, why did he continue to harp upon *moral reformation*? How were our morals to be reformed by total abstinence from that the judicious use of which was not immoral? The gentleman seemed disposed to dispense with the Bible as a standard of morality, and found his arguments upon *expediency*: he would only remind him of the language of the proposition, [reading it.] Mr. P's. elaborate endeavors to prove by scripture that intemperance was an evil, were superfluous, for it had not been disputed. On this very fact Mr. B. had founded his arguments that the Bible contained all that was valuable upon the subject, and therefore those who walked according to the divine rule required no other rule, and that to offer to secure even a conformity to the requisitions of the Bible by any other rule, was a reflection on the wisdom and goodness of the divine Legislator. As to the superior efficacy of the *Washingtonian* over the previously existing abstinence society, and the claim that this had reclaimed 70,000 drunkards he had nothing to say, as he was the advocate for neither; and could the ambition of the advocates of either or both of them be satisfied without claiming a superiority over the Bible itself, he, as a minister of Christ, would feel relieved from the necessity of testifying against them. It was however his opinion that very many gentleman and ladies included in the boasted 70,000, would consider it no compliment to be presented before the public as *reclaimed inebriates*. Gen. Washington

\* Here and on many other occasions Mr. P. was handed slips of paper by his clerical friends, several of whom had seated themselves on or about the stage. To this fact

himself, and "Lady Martha Washington," if living, might decline the honor of the association of their names with reformed drunkards: the former used spirituous liquors, and gave it to the soldiers of the revolution: and the latter furnished wine to her guests. That the wines used by them however was a composition of *roaches*, &c., he could not say, as Mr. P., claiming for himself the unenviable distinction of a reformed inebriate, might have had a much better opportunity of knowing the contents of modern bar rooms than himself; for of the sorts and composition of liquors sold at bar rooms he was willingly ignorant: but he hoped that tavern keepers and other venders of wines would not avail themselves of the receipts Mr. P. had been reading to them, for manufacturing spurious liquors. The gentleman had brought forward one passage from the scriptures, but with what relevancy to the subject of total abstinence societies remained to be shown. Paul, in Cor. viii., dwelt largely on the subject of christians' eating meats offered to idols; and concluded that as an idol was nothing in itself considered: he could eat meats which were sold in the *shambles* without asking any questions for conscience sake, and that his brethren might do the same: but if it was said This meat has been offered to an idol, and weaker brethren would be encouraged to offend by means of seeing their stronger brethren eat, then they would walk uncharitably, if to gratify their appetites, they would cause weaker brethren to offend. On this occasion Paul said, "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." What possible connexion this passage, by any just construction, could have on the subject of discussion, Mr. P. would be unable to show. As well might this passage be urged as a reason why we should abstain from the use of bread, or any other article which God has given to be received with thanksgiving, and used as not abusing it.

That wine was a creature of God, and that God had given it to be used as a beverage by man, Mr. B. said he would proceed to prove by the infallible testimony of the scriptures, and tax his opponent with the very difficult task of producing from the scriptures a passage showing that God had ever interdicted the moderate use of it, excepting in certain cases, such as that of the vow of the nazirite, or of the priests of Aaron's order when ministering at the altar, &c. He would again call the gentleman's attention to Gen. i. 29. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree, [if it was admitted that wine was the fruit of the vine, as our Lord had expressly called it in the sacrament of the supper, it must be the fruit either of *herb* or *tree*, and unto man it was given for meat, or to be used,] yielding seed; TO YOU IT SHALL BE FOR MEAT." Gen. i. 31. "And God saw every thing that he had made, and behold it was very good." The omniscient eye of the Creator had not seen in the vine, nor in what the

vine was to develope, what our modern reformers pretend to discover, viz: *moral evil, sin, &c.* So far from its having been given as a curse, as the gentleman and his colleagues had ventured to denounce it, it was universally spoken of as a blessing.

2. Isaac, after having eaten Jacob's venison and drank wine, had blessed Jacob with PLENTY OF WINE, and could not recall the blessing. "Therefore, God give thee of the dew of heaven, and the fatness of the earth, AND PLENTY OF CORN AND WINE." "And Isaac answered and said unto Esau, Behold I have made him thy lord," &c. "And with corn and wine have I sustained him." Gen. xxvii. 28—37; and in verse 33: "I have blessed him; yea, and he shall be blessed."—Would it not have been strange if Isaac had entailed a curse on that son in whom all nations were to be blessed, and through whose loins the Saviour was to come into the world? And if he had would it not have been passing strange had he called that curse an irrevocable blessing?

3. The prophetic blessing of Jacob on Judah, who was a type of Christ, sustained this position: "Judah, thou art he whom thy brethren shall praise, &c. Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine and his clothes in the blood of grapes. HIS EYES SHALL BE RED WITH WINE, AND HIS TEETH WHITE WITH MILK." Gen. xlix. 8—11, 12. Could the holy patriarch, *by divine inspiration*, have pronounced that a blessing which God regarded as a moral evil?

4. Wine was a prominent part of the blessing which God had promised to the children of Israel on condition of their obedience: "And he will love thee and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, *thy corn and thy wine, and thine oil.*" Deut. vii. 13. Had God blessed wine?—Who then should dare to curse it, or to call that common which God had blessed? God had said "I will give you the rain of your land in his due season, the first rain and the latter rain; that thou mayst gather thy corn, and thy wine, and thine oil." Deut. xvi. 13. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, and of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayst learn to fear the Lord thy God always." Deut. xiv. 23.

5. A provision for the priests, &c. was, "The first fruits also of thy corn, and of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him." Deut. xviii. 4.

6. Moses, the man of God, had blessed the children of Israel thus: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.—The eternal God is thy Refuge, and underneath are the everlasting arms: and he shall thrust the enemy from before thee, and shall say, Destroy them. Israel shall then dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art

thou, O Israel! Who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 1—26—29.

7. Nehemiah had reprov'd the Jews for depriving their brethren of their vineyards and their wine. Neh. v. 2.

8. "Thou hast put gladness in my heart, more than in the time when their corn and their wine increaseth." Psal. v. 7.

9. The Lord by his prophet had shown the awful degeneracy of Israel, by the similitude of an inconstant, ungrateful, and adulterous wife, so wretchedly depraved that she did not know that he gave her corn, and wine, and oil, &c. Hosea ii. 8.

10. "Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen." "And the floors shall be full of wheat, and the fairs shall overflow with wine and oil." Joel ii. 19—24.

11. "The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness." Isa. lxii. 8, 9.

12. "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all hills shall melt. And I will bring again the captivity of my people Israel, and they shall build again the waste cities and inhabit them: and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them." Amos ix. 13, 14.

Mr. P. said his opponent had boasted that he was not acquainted with the liquors of modern bar rooms; be this as it might, he evidently had the tavern keepers for his friends, and advocated their cause. To discern the difference, however, between modern and ancient wines did not require a very intimate acquaintance with either; it could but be apparent to the most careless inquirer.—But to the quotations which had been made from the Bible, and indeed to the general tenor of his argument he did not object. Whatever use had been made of wine by any of the persons referred to by his opponent as related in the Bible, that its use was not thereby justified; for wine was spoken of in the sacred volume as the figure of a curse, "The wine of the wrath of God," &c. The divine estimation of it was thus clearly given; and most truly it was a fit and appropriate emblem of a curse. Its effects from the earliest history of it in our possession amply vindicated its adaptedness to this figure. Noah indeed used wine, and that too of the sort that would intoxicate,—but what was the consequence? The pronounciation



of a curse upon one of his sons and his posterity forever. And what had been the consequence from that time to the present? It had invariably resulted in a curse. It was not then incompatible with the scriptures to abstain from it, entirely.

Mr. B. had been continually calling upon him for scripture authority for total abstinence, and he should by-and-by proceed to show such authority; but for the present it was his purpose to prove that the principles of his society were compatible with moral philosophy. He then read a lengthy extract, occupying a large portion of his time, from "Paley's Moral Philosophy," in which neither wine nor alcohol was adverted to, it being a mere abstract metaphysical disquisition, the exact bearing of which is not remembered, since not the slightest relevancy to the occasion could be perceived in it.

Mr. P. said that his position was the morality of the doctrines of his society; this was his position; and his opponent might take what one he pleased, yet he should endeavor to maintain this. Here, having apparently detected the ludicrous light in which he appeared from having avowedly abandoned the first position agreed upon for discussion, and assumed one entirely independent of it, and having no relation to it, he seemed very much confused and took his seat, notwithstanding but part of his time had expired.

[It being now nearly two o'clock, a recess was given until three.]

AFTERNOON, 3 O'CLOCK.

The meeting was called to order, and Mr. B., having the floor, proceeded:—

His opponent had thought proper, when last up, to repeat arguments which had been previously met and disposed of. It had already been shown, on Bible authority, that the wines of ancient times were capable of producing all the pernicious effects produced by our modern wines. Whatever arguments, therefore, could be made to bear against the modern were equally applicable to the ancient. If wines which, as had been proved, were given to Israel, and to other nations by the Creator as a blessing, were to be rejected as a curse, because there were those who by an improper and wicked perversion of their use had injured themselves with them, why was not the same reason for such rejection equally valid in Old Testament times?—And why should not the use of other things be rejected for the same reason? Fire, for instance had done immense mischief in our world; cities and towns had been laid waste by its un pitying conflagrations, and many had perished in its flames. Why then were we not bound by moral obligation to combine our names, our talents and our influence for the total abolition of the destructive element? Again: why was it not equally immoral to manufacture knives, razors, &c.? Had they not been used for the destruction of human life? There was not a temporal blessing enjoyed by mankind that might not be improperly used, and even perverted so as to prove an injury instead of a blessing. We were admonished by the word to

use these things, and wine among them, as not abusing them, *knowing their fashion passeth away*. The principal argument brought by the gentleman, in support of his hypothesis, had been the assertion that the wines of the ancients were comparatively innocent drinks to those now in use; that the art of distilling was unknown among them, &c. It had already been proved that the wines used as long ago as the days of Noah, would, and did produce intoxication. And he would proceed to show that the ancients also had both wines and *strong drinks*, either of which, when used excessively, produced intoxication. Whether the *strong drinks* mentioned in the scriptures in distinction from ordinary wine, were produced by distilling or by drugging the common wines was a matter of no consequence. Even if this could have a bearing on the subject of discussion, it might be difficult for the gentleman to prove that the art of distillation was not known in the eastern world in former times, and had been lost, like the art of embalming and other arts, for a time, and was but revived at the time at which he thought it was originally invented, or that some superior chymical art of manufacturing the strong drinks mentioned in scripture with which we are unacquainted was not known among them. The charge given to Aaron to abstain from wine, was when officially engaged in divine service: "Do not drink wine nor *strong drink*, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. x. 9. The ancient wines and strong drinks were distinguished from each other, and from simple grape juice, Num. vi. 1. "He shall separate himself from wine and *strong drink*, and shall drink no vinegar of wine, or vinegar of *strong drink*; neither shall he drink any liquor of grapes, nor eat moist grapes or dried." Deut. xxix. 6. "Ye have not eaten bread, neither have ye drank wine nor *strong drink*, that ye might know that I am the Lord your God." Judges xiii.—(the angel's charge to the mother of Sampson, concerning her *vow*.)—"Now therefore beware I pray thee, and drink not wine nor *strong drink*, and eat not any unclean thing." 1 Sam. i. 14, 15., (the language of Eli to Hannah,)—"How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor *strong drink*, but have poured out my soul before the Lord." Prov. xx. 1: "Wine is a mocker, *strong drink* is raging: and whosoever is deceived thereby is not wise." Prov. xxxi. 4—6: "It is not for kings, O Lemuel; it is not for kings to drink wine, nor for princes *strong drink*, lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give *strong drink* to him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." Isa. v. 11: "Wo unto them that rise up early in the morning that they may follow *strong drink*, that continue until night till wine inflame them." Isa. v. 23: "Wo unto them that are mighty to drink wine, and men of strength

to mingle *strong drink*." Isa. xxiv. 9: "They shall not drink wine with a song; *strong drink* shall be bitter to them that drink it." Isa. xxviii. 7: "But they also have erred through wine, and through *strong drink*, are out of the way: the priest and the prophet have erred through *strong drink*; they err in vision, they stumble in judgment." Isa. xxix. 9: "Stay yourselves and wonder; cry ye out and cry; they are drunken, but not with wine: they stagger, but not with *strong drink*." Isa. lvi. 12: "Come ye, say they, I will fetch wine, and we will fill ourselves with *strong drink*, and to-morrow shall be as this day and much more abundant." Micah ii. 11: "If any man, walking in the spirit and falsehood, do lie, saying I will prophesy unto thee of wine and *strong drink*; he shall even be the prophet of this people." Deut. xiv. 26: "And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen or for sheep, or for wine or for *strong drink*, or for whatsoever thy soul desireth; and thou shalt eat before the Lord thy God, and thou shalt rejoice, thou and all thine household."

Mr. B. said he had been charged with having the tavern keepers for his friends, and that he was the advocate of their doctrines. He hoped to be able so to deport himself as to enjoy the friendship of his fellow citizens, and not by infringing upon their rights to incur their disapprobation.—He was happy in the contemplation that the same charges and insinuations were made, by the enemies of the cause of God, against the Lord Jesus Christ and his primitive disciples. His divine Master had incurred the indignant reproaches of the Jews for associating with publicans and sinners, and had been not only accused of advocating the cause of the wine dealers, but of being himself "A wine bibber, a gluttonous man, and a friend of publicans and sinners." He was happy to be thrown into so good company; for as these things had been done in the green tree, he was admonished to expect their repetition in the dry.

Mr. P. had said that he did not object to the scriptures produced on the affirmative. Why did he then labor so earnestly to prove the opposite of what they taught? If he objected not that wine was a creature of God, by him provided for the good of his creatures, and by him given as a blessing, and that it was freely used by Noah, Melchisedeck, Abram, Lot, Isaac, Jacob, all the patriarchs, and by the prophets also; why did he in his next breath labor to prove that it was a curse and not a blessing? Why did he labor to trace the curse of Canaan to the wine drunk by Noah? Whether the curse of Canaan could justly be attributable to his own sin, or to that of Noah, or not, the scriptures to which Mr. P. said he did not object, showed numerous examples of evil arising from an improper and unwarrantable indulgence in the use of wine; nevertheless, it was declared in those scriptures to which the gentleman did not object, that wine was a blessing.

It might be easy for the gentleman to prove the doctrines of his society to be compatible with "Paley's Moral Philosophy," on which he had lav-

ished so much of his time, and of which he had read so copiously, but with the standard of the scriptures, as required in sustaining the negative of the position in debate it would not be quite so easy. Mr. B. had nothing to do with Paley or his philosophy, he had no more respect for that author's than he had for Mr. P's opinions; and he would take no man's opinion as evidence against the Bible. Mr. P. had, and perhaps very judiciously, thought proper to abandon the proposition in discussion, and assume as *his position* "The morality of the doctrines of his society." Let him then acknowledge that he found his former position untenable, and that he could not successfully encounter the invincible testimony of the word of God; that he had found it hard for him to kick against the pricks, and then might another subject be selected for discussion.

[Twenty minutes had now been occupied.]

Mr. P. reiterated that the morality of the doctrines of his society was the point that it was his duty to establish. If therefore he should succeed in maintaining that they were compatible with moral philosophy his position would be sustained.

[Here Mr. P. read another extract from Paley's Moral Philosophy.]

It was then a principle of moral philosophy, that if a person was aware that any course of conduct would result in the injury of another person, he was an aggressor, and guilty of injuring such person in not refraining from such course.—The use of ardent spirits all were aware resulted in the great injury of thousands and tens of thousands of our countrymen and fellow beings.—Through it thousands of worse than widowed mothers, together with their emaciated and starving children, were deprived of the care and affection of a husband and a father; and through its baneful use that creature which was formed in the image of his Maker was transformed to worse than a brute, and sunken beneath the condition of even the unintelligent animal creation. This then was sufficient evidence that there was a moral obligation binding upon all to unite in the endeavor to arrest the cause of intemperance, and abandon that from which it proceeded. The scripture had no direct bearing upon the subject. He had shown from the principles of morality which were admitted as the sentiments of the age, and taught in our institutions of learning, that the traffic or use of alcoholic drinks involved those guilty of it in the crime of wantonly and wilfully injuring their fellow men, which was of course immoral. By our common law, if a person knowingly aided in furnishing an instrument of death for the destruction of a fellow being, he was implicated and considered accessory to the murder of that being. That ardent spirits were instrumental in the destruction of thousands of our fellow citizens annually, was a fact universally known. In some instances they resulted in the murder of the persons participating in their beastly draught, but in many other cases in that of others unpolluted by them, but falling victims to the infuriated and dem-

onized passions of these under the influence of intoxication or drunkenness. The dealer in alcoholic drinks, which were not only capable but absolutely certain of such consequences, as shown by experience, was therefore guilty, according to common law, of being accessory in the crime committed under their nefarious influence. Mr. B. had quoted Paul's direction to Timothy; but he should like to know if the wine which Paul recommended Timothy to use was like ours, and productive of such ruinous effects. Could the Apostle have recommended such a nefarious article? He thought not. His opponent had also continued to quote various passages from the Bible, showing instances of its use among the prophets and others, and in some cases to excess; but was the gentleman aware that God had given statutes not good, and precepts by which we could not live? This was the case, and by indulging in the use of alcohol it was found we could not live, and evil consequences resulted. [Here Mr. P. read something about "fifteen respectable gentlemen" (physicians we believe) who upon investigation had come to the conclusion that the moderate use of wine eventuated in drunkenness.] The use of alcoholic drinks in small quantities effected the faculties to some extent, and it must be evident that the moderate use of them could but result in drunkenness. No man was ever a drunkard at the commencement, nor had he naturally a thirst for intoxicating drinks, but a taste for them was artificial and acquired, and it was this unnatural thirst thus brought on by the moderate use of them that induced drunkenness. The Bible denounced the drunkard, and since drunkenness was but the effect of that of which the moderate use was the cause, total abstinence, the effectual and only preventive of it was the doctrine of the Bible.—Search the scriptures and we should find that the best of God's servants had been total abstinent from wine and drunkenness, as for instance the priests of the Old Testament times, Sampson and the nazarites, and John the Baptist who came preaching the advent of Christ. It is true some had used wine; but the time had now come when men must abstain from meats which caused their brethren to offend. Wine was not necessary nor nourishing to mankind; but was worse than useless;—it was destructive of human life, and brought many to premature and untimely graves.

## EDITORIAL.

*New Vernon, February 15, 1843.*

Agreeably to intimation given in our last, we have in this number commenced the publication of our debate at Middletown on the merits of total abstinence societies, and shall probably complete the same in our next. We are confident that we have not thus far omitted any important idea advanced by our opponent, and that we shall be able to give every argument in the subsequent stage of the discussion, although from the notes in our possession we shall not be able to clothe them in the same language, and perhaps not arrange them in precisely the same order. Nor indeed is the object of this publication the report of the language em-

ployed or the arrangement of expressions, but merely the subject matter of it; as that alone can be interesting to our numerous distant subscribers. We shall print a number of extra copies for the accommodation of those who may wish them. As the debate will occupy two numbers, the terms will be \$1 per dozen copies, and since it is published in our periodical, the postage will be only at the newspaper rates.

Southampton, Jan. 30, 1843.

BROTHER BEEBE:—It is the earnest desire of the Baptist church at Southampton, that their committee invite through the Signs, brethren Beebe, Conklin, Harding, Trott, Goble and others to visit us and preach for us as often as they can make it convenient.

SAMUEL MILES,  
JOHN SUTCH,  
WM. DELANY. } Committee.

## OBITUARY.

Died, at his late residence in Walkill, on Wednesday the 1st inst., Mr. HIRAM HORTON, aged 59 years and 8 months.

Brother Horton united with the Walkill Baptist church by baptism on profession of his faith in Christ, October 1st, 1814, with which church he enjoyed uninterrupted fellowship to the end of his mortal pilgrimage. He was highly esteemed by all his brethren, for his orderly walk and circumspect deportment, as a christian, and in all the relations he sustained with his family, his neighbors, and with the world.

Brother Horton, together with the whole church with which he was connected, stood firmly rooted and grounded in the faith of the gospel, as held by all consistent Old School Baptists. His health had been precarious for several years past, until some two or three weeks before his death, when he was attacked with a bilious complaint, which, in addition to his former indisposition, hurried on his dissolution. Throughout his sickness he manifested the greatest degree of composure, and seemed to anticipate with joy the hour of his departure.

Brother Horton has left a bereaved widow, a large family and numerous relatives, who, together with the church, will long feel the heavy bereavement they have experienced in this dispensation of divine providence.

Died, at his late residence in this town, at 6 o'clock on Friday morning, the 3d inst., of Erysipelas fever, Major SALMON WHEAT, aged 73 years, 9 months and 16 days.

In his decease we have lost one of our most valuable and useful citizens. He was extensively known, and universally esteemed by all his acquaintances. He had raised a numerous family, the surviving part of which have reached the years of maturity, and fill a very respectable sphere in society. These, together with an aged widow, are deeply afflicted by this heavy bereavement.

## RECEIPTS.

NEW YORK.—Jonas Hulse, \$1; Cornelius Shons, 1; Walter Everett, 1; David Everett, per L. Vail, Esq., 1; Miss Sarah Bennett, 1; Thomas Richardson, 2; J. Ripley, 1; J. Vaughn, 5; Henry Conklin, 1; Wm. A. Sayer, 1; Tustin More, 1; Eld. G. Conklin, 3; Elder Amos Harding, 1; J. R. Willaims, 1; John Fanoel, Esq., for Eld. Blakeslee and E. Wood, 2; F. Saxton, Esq. for J. Delamarter, and others, 4; Thomas Beyea, 1; \$28 00  
VIRGINIA.—Eld. S. Trott, 5; for brother Jewett, 1; Alexander McIntosh, 5; Deacon James B. Shackelford, 7; J. Settle, Esq., 3; Captain Wm. Bower, 2; Thomas Lawler, 1; \$24 00  
OHIO.—Wm. G. Cock, 5; R. Laycock, 1; Ellis Miller, Esq., 8; Thomas Brodie, Esq., 8; Elder Christian Kaufman, 2; \$24 00  
KENTUCKY.—G. Mason, 1; Amon Cast, 10; N. B. Shelburne, Esq., 5; Elder Thomas P. Dudley, 20; Lewis Jacobs, 5; A. Gains, for W. Owings, 1; \$42 00  
Levi Hess, Pa. 1 00  
Mrs. Mary J. Buck, Mi. 1 00  
George Leeves, Ga. 6 00  
Benjamin Moseley, " 1 00  
Elder C. A. Parker, Ala. 10 00  
Elder Benjamin Lloyd, Ala. 1 00  
Wm. Quint, Mo. 1 00  
Elder M. W. Sellers, Ia. 3 00  
Miss F. L. Greene, Mass. 1 00  
H. B. Flippin, Esq., Ten. 3 00

Total, \$146 00

NEW AGENTS.—Samuel Drake, Lebanon, Warren co., O. Michael Soveredge, Henderson Grove, Knox co., Ill.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 1, 1843.

NO. 5.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## DEBATE AT MIDDLETOWN.

[Between Eld. G. Beebe of New Vernon, N. Y., and J. J. Pierce, Esq. of Columbia, Pa., Oct. 3d, 1842, upon the following propositions:—

1st. That the fundamental principle of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said society assumes to be "wise above what is written" by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the church and state; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.]\*

[Continued from page 32.]

Mr. Beebe said the gentleman had promised in a former stage of the discussion that he would nail him to the scriptures, and by them establish the doctrines for which he contended; but he had finally discovered the incongruity of the sentiments for which he was the able advocate with that best of books, the Bible: he had gravely asserted that the scriptures had no direct bearing upon the subject, and had therefore repeated the declaration of his assumption of a different position. That there was nothing in the scriptures which could be made to bear in favor of the doctrines by him contended for, was not to be disputed; but that the scriptures bore fearful testimony against the doctrines of his society had been fully demonstrated. The gentleman had assumed the task of establishing a theory of morality upon principles of philanthropy: a theory on which the scriptures had no direct bearing! And should he succeed in the establishment of his theory he might bequeath it to his "total abstinence" confederates, and by them it might be regarded as a priceless boon; but Christians had a more sure word of

prophecy unto which they did well to take heed.— They did not require the new theory as either a help or an ornament to the doctrine or morality of the Bible.

The gentleman had inflicted upon us another copious selection from his favorite author, Mr. Paley, from which he had arrived at the conclusion that to persist in a course which we knew or had reason to believe would, or might result in injury to our fellow men, involved immorality and sin on the part of the person so persisting, as was the case in the Jewish code, with the man whose ox was wont to push, &c. The inference drawn by the gentleman was that intemperance was an ox that had been wont to push, and the only safe way to prevent his doing mischief was by the total abstinence doctrine, and consequently a moral obligation was binding on all moderate drinkers to take the pledge, or they were otherwise held justly responsible for all the evils of intemperance. This theory appeared as strange as novel: but before we dismissed our bibles, as being distanced and thrown in the back ground by modern doctrines, we should examine the bearing of the proposed substitute for the precepts and examples of our Saviour. It had been shown by the most irrefragable testimony that evils, similar to those in modern times, had in every age resulted from an intemperate use of wine and strong drinks; but, by the manner prescribed as the "only safe way," neither Christ nor his Apostles had "taken a stand" against them: neither he nor they signed the pledge; neither he nor they abstained from the use of that wine which when improperly used produced such pernicious effects. The gentleman's new theory of philosophical morality therefore charged Christ and his Apostles with having been accessory to, if not the absolute cause of all the misery and crime produced by the intemperate use of intoxicating drinks. But was this imputation upon the blessed Saviour, his holy Apostles and all those who preferred the precepts of Christ to the commandments of men, just? Was the pattern laid down by the Saviour, for the imitation of his disciples throughout all time, liable to such consequences? Well might the heavens be astonished and the earth afraid when men dared thus openly to blaspheme the sacred name of Christ! To expose the fallacy of this novel theory, to vindicate the doctrine of Christ and the precepts of the King of Zion from such reflections, he would show from many portions of the New Testament, that although Christ and his Apostles drank wine, and allowed the temperate use of it in the church, they neither countenanced nor allowed the intemperate use of it; but he would previously prove by a few clear, plain and pointed passages, that the only safe, ad-

missible and infallible rule upon the subject was not the pledge of total abstinence contended for by his opponent; but the high, imperial authority of our Lord Jesus Christ, and that defined by his Apostles.

"And Jesus came and spake unto them, [the eleven Apostles] saying, All power is given unto me, in heaven and in earth, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." Matt. xxviii. 18—20.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

At the transfiguration a voice came out of the cloud and said, "This is my beloved Son, hear ye him!" Matt. xvii. 5; Luke ix. 35; 2 Peter i. 18.

And Jesus said unto them, (the Apostles) "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28.

By these scriptures it was taught: 1st. That Christ, as Head over his church, had all power and authority in heaven and earth.

2d. That he had authorized his servants to teach the observance of nothing more nor less than what he had commanded.

3d. That the scriptures were a perfect and infallible rule of life and deportment to the men of God.

4th. That the whole cloud of Bible testimony directed obedience to Christ in all his precepts.

5th. That Christ had associated his Apostles with himself in judgment, and seated them on thrones of judgment, (not legislation) and their decisions in all matters relating to his kingdom were final and conclusive, and from their decisions there was no appeal.

On such authority as the above, Mr. B. said he would now bring forward the passages by which he designed to repel the aspersions cast upon Christ and his gospel, by those who with the gentleman claimed for the modern doctrines of the abstinence society, that their pledge was the only safe and effectual barrier to intemperance:

"And be ye not drunken with wine wherein is excess; but be ye filled with the Spirit." Eph. v. 18. If, as had been contended, the wine here spoken of possessed no intoxicating qualities, how could the Ephesian saints have been drunken from the excessive use of it? And if the moderate use of intoxicating wine was immoral, why had

\* From the notes taken the debate cannot be given verbatim or with entire accuracy; but the substance, embracing the leading ideas advanced in the course of it, will be found succinctly embodied in the reported synopsis. If however any idea advanced by Mr. P., which his friends may deem essential, be omitted, (which will not probably be the case) a subsequent insertion of it will be cheerfully given.

not the Apostle forbidden the use of it altogether? In this, with the preceding and succeeding chapters, the Apostle dwelt upon the *RULE* of the christian's faith and practice; and in commanding the disciples to avoid drunkards and drunkenness, why had not this Apostle told the saints that the *only safe rule was to abstain totally from the use of wine?* Evidently because he had had no authority so to tell them: had he told them so he would have conflicted with the rule which Christ had given in Eph. v. 1—18.

"But I have written unto you not to keep company, if any man that is called a brother be a drunkard, &c., with such an one, no, not to eat." 1 Cor. v. 11.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." 1 Cor. vi. 10. "But, and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 49—51: Luke xii. 45, 46.

"And take heed to yourselves, lest at any time your heart be *overcharged with surfeiting and drunkenness* and cares of this life, and so that day come upon you unawares." Luke xxi. 34.

"They that be drunken are drunken in the night; but let us who are of the day be sober; putting on the breastplate of faith." 1 Thes. v. 7, 8.

"Now the works of the flesh are manifest, which are these: idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, *HERESY*, envyings, murder, *drunkenness*, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance*; against such there is no law; and they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 19, 24.

"Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." 2 Thess. iii. 6.

Having rejected the Bible as having no bearing upon the subject, the gentleman had availed himself of a more popular standard of morality, and one that was better adapted to his purpose; a standard which he averred was admitted and taught in our institutions of learning, and sanctioned by the present age. This modern standard would sustain him; but it would also prove the affirmative of the last proposition, that the doctrines of the abstinence society were subversive of the principles of democracy and of true religion. By his own testimony our institutions of learning were already being corrupted, as well as the sentiments

of the current age, as would be more fully shown at a proper stage of the discussion.

The gentleman had charged the venders of intoxicating liquors with being not only accessory to, but actually guilty, by the laws of our land, of *deliberate murder!* Mr. B. did not profess to be very familiar with the laws of our land: there might be such statutes as the gentleman had asserted in our code; but he had never heard of them before; he wondered why the advocates of the new theory did not have all venders of wines indicted and punished *according to law*. If such a law could be found in our *civil* code, he was positive nothing like it could be found in the divine law. Mr. P. had queried whether the wine recommended by Paul to Timothy was like our modern wines? So far as intoxicating qualities were concerned it was similar, or the Apostle would not have restricted Timothy to a *little*. Mr. P. had also asserted, that God had given statutes not good, and precepts by which we could not live," but had neither in this nor in any other case referred us to chapter and verse. He [Mr. B.] knew of no such passage in the Bible; he had been in the habit of believing, with David and Paul, that the *law of the Lord was perfect*; that the *law was holy* &c. He strongly suspected Mr. P.'s passage denouncing the law and government of God, was quoted from his *new theory* of philosophical morality. Those who were under the impression that the divine government was not good, might well be expected to attempt an improvement of it, either by repeal or revision: but this was an undertaking in which he desired to have no agency. Mr. P. had spoken of lawyers and doctors, and clergy, &c., whose aid he seemed desirous of securing, and this reminded him that his divine Lord was once *suspected* by doctors and lawyers, with whom he disputed in the temple,—and it appeared that the dispute was not yet settled, as doctors and lawyers were still quoted to oppose what Christ had said. The gentleman had asserted that the best of God's servants had abstained from the use of wine! According to this, Melchisedek, king of Salem, and priest to the Most High God, was a servant inferior to the priests of the order of Aaron, and Aaron was superior to Christ who came eating bread and drinking wine! But it was not true that the *priests of Aaron's family* abstained from the use of wine, except when officially engaged in the service of the tabernacle or temple. Special provision was made by God himself, that those priests should be supplied with a tithe of the wine manufactured by their brethren, and they were on some occasions actually required to drink of it. John the Baptist, as a *nazarite*, came neither eating bread nor drinking wine; but this was because as a *nazarite* he was not allowed to drink wine, but not because he was better than our Lord who came eating and drinking, for the latchet of his shoes John was "not worthy to unloose."

[Twenty minutes had now been occupied.]

Mr. P. said that anatomical analysis had proven that the use of the alcoholic drinks of the day

was absolutely deleterious and destructive to health, in however small or moderate quantities they might be used. Eminent physicians had decided that the poisonous drugs which went so largely into the composition of our alcoholic beverages, injured and incapacitated several organs of the body for the discharge of their respective functions.—A person addicted to drinking had had a part of his breast torn off by the discharge of a gun, so that his heart could be seen and examined; observations were made upon it and experiments tried by physicians, from which the nefarious effects of modern rum were perfectly visible and indubitable, as these physicians testified. Science and experience proved the propriety and expediency of abstaining entirely from that which produced such baneful effects, and which was in no case productive of good.

His opponent had referred to the wine which Christ made at the wedding, but it was not compatible with the character of Christ to suppose that upon that occasion he really manufactured a wine that was capable of producing intoxication. This could not be so. It was derogatory to his divine character to suppose that this was the case. There were six water pots, and he commanded them to be filled with *water*, and the water was made wine; and that was the very best of wine: it would be well if at this day there were no wines worse than that produced from water. The wine Christ produced so far from possessing the nefarious properties of the wines of the present day, would have made drunken men sober! The wine which had been used at that wedding was the pure juice of the grape, and would not produce intoxication, or it would not have been an article of entertainment for Christ and his disciples; but our wines upon the contrary bore no affinity to it; as they were neither the pure juice of the grape, nor would they fail to produce intoxication. The wines of the present day were filthy and poisonous compounds of the most disgusting and deleterious materials, and their use was attended with consequences to which the wine of the six water pots could have had no tendency. Men might harp upon technicalities and quibble upon minor points, but when the evils of intemperance stared us fully in the face and surrounded us upon every hand as at present, it was a violation of moral responsibility, and a disregard of our duty to our fellow man and to our Maker to continue to be the advocates and practitioners of that which produced it. Why should the gentleman himself refuse to aid those who were exerting their every energy to promote the happiness of our countrymen and mankind at large by discouraging the use of alcoholic drink as a beverage, since as he had stated, he was not accustomed to patronize the bars of our taverns? It was probable, however, the gentleman had friends that were tavern keepers, and was tenacious of their interests.

Drunkenness was not as had been alleged attributable entirely to the excessive use of alcoholic liquors: for were it not for the moderate use there would not be an immoderate use. If the present



generation should all take the total abstinence pledge, after the present race of drunkards should die off, drunkenness would not exist; but if the present generation persisted in its moderate use, the thirst for it would grow with their growth and increase with their strength, and posterity would be involved in the same degradation and distress as that from which we were just emerging, which would indeed be a gloomy prospect. But from the success of the total abstinence doctrines the moralist and philosopher had reason for a much happier hope.

The principles of his society he had shown to accord with moral philosophy, and that certainly accorded with the doctrine of the Bible: for none could aver that the scriptures were inconsistent with morality, or morality reversive of scripture.

It was true there were in ancient times some wines that would produce drunkenness, and destroy the souls and bodies of men as at present; but that used by the patriarchs, prophets and apostles without divine interdiction was not of this sort.—That kind was spoken of in the scriptures in terms of the strongest condemnation: of that sort it was said, "Wine is a mocker; strong drink is raging: and whosoever is deceived thereby is not wise." This was a kind that corresponded to some extent with our modern wines, although he would not assume to say that it was composed of such noxious and nefarious ingredients as ours.—Bottles of wine as they were imported to this country had been analysed and found to contain the most filthy and disgusting matter, detrimental and deadly to health. When, therefore additionally corrupted by our own venders, it must indeed be like almost anything else but the pure juice of the grape. In view of its ruinous effects upon both the mental and physical faculties, there was certainly a moral obligation binding upon us to repel this great national curse. Besides its disastrous effects in time, it had a bearing even upon eternity: it incapacitated the minds of the children of men to receive the divine influence, and had been the means of dismembering from the church many who had already joined it. In the course of the debate Mr. P. thought he should be able to make it appear that total abstinence was a Bible doctrine, and that the use of the wine we had, which was a mocker, was anti-scriptural.—The affirmative could not show it to be a duty to drink wine of any sort, or to traffic in it; but the traffic and use of that which was a mocker, as most assuredly was ours, was absolutely prohibited.

[The twenty minutes allotted had now expired.]

Mr. Beebe said it might be justly regarded as a fearful evidence of the depravity of the human heart that men had attempted to analyse nature, to study the anatomy of the human body, to try experiments upon and watch the palpitations of the human heart, for the purpose of raising objections to the truth of God. Studies which when pursued for nobler purposes were laudable, when prosecuted for the purpose of impeaching the veracity of Jehovah were awful indeed. No testimony could

be admissible which had been wrung from the mangled body of the person whose heart was said to have been laid bare, in consequence of his having had his breast shot away: nor could any such testimony bear against what God had said in the scriptures of truth. To say nothing of the inconsistency and improbability of the case referred to, the observations made by scientific sceptics, might have been produced by the deranged state of the mutilated patient's body. But the arguments of Mr. P. and his testimony from physicians and others to prove the evil effects of intemperance were altogether gratuitous and unnecessary, as that point had not been contested, and was entirely irrelevant to the propositions on which the affirmative and negative were at issue. Mr. P. might with equal propriety and relevancy have attempted to prove that a comet had fallen or a meteor had exploded. He had undertaken to sustain the negative of the propositions mutually agreed upon for discussion: it was therefore his duty in the first place to prove that the doctrine of his society was scriptural and did not impugn Christ and the Apostles;—but how widely he had wandered from the subject must have been apparent to all.

Mr. P. had expressed a *thought* that it was incompatible with a correct conception of the character of Christ to believe that the wine made by him at Cana of Galilee was such as would produce intoxication; and to sustain this strange idea he had not hesitated to present Christ as an impostor, deceiver or juggler: for if Christ did not really convert the water into wine the people were deceived. If that which was produced from the water on which the miracle was wrought did not possess all the real properties of wine it was not wine. All the elements of the *real article* were necessary to constitute it *wine*. If the fact, as alleged by Mr. P., he had only produced from the water pots a medicine to cure drunkards, there could have been no propriety in calling that medicine wine, since its effects were the very reverse. To charge Christ with having pretended to make wine of water by a miracle, and with having led the people to believe that the article was the very best of wine, when indeed it did not possess the qualities of wine, involved the charge of juggling. Simon Magos or the magicians of Eharach might have wrought greater miracles than Mr. P. would admit Jesus wrought on the occasion referred to. But *To the word and to the testimony: if any speak not according to these it is because there is no light in them.* [Here Mr. B. read John ii. 1—11.] The governor of the feast, who was of course a competent judge,\* without knowing whence it was, pronounced it better than any which had been used at the feast; and the wines used at wedding feasts were of the strongest kind, as was well known by all who

\* "On this passage of St. Paul *Theophylact* remarks, That no one might suspect that their taste was vitiated by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who on such occasions are entrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole."—*Oriental Customs*, vol. 1, p. 325.

were acquainted with eastern customs: they were old wines which had been kept for the occasion from the birth of the parties married.\* But in how different a light would Mr. P. present this miracle in which John says, "Jesus manifested forth his glory," and on which occasion "his disciples believed on him," (John ii. 11,) from that presented by the scriptures and oriental history! It could be no more astonishing that our Lord produced real wine, than that he drank the common wines then in use among the Jews. But that neither the making, furnishing to others, or drinking of *real* wine could contaminate him or his disciples, would be established by the following, in addition to the strong array of scriptures already quoted, viz: "Hearken unto me," said Jesus, "every one of you and understand, There is nothing without a man, that entereth into him can defile him; but the things which come out of him, those things are they that defile the man. If any man hath ears to hear, let him hear." Mark vii. 14, 16. To the disciples of Christ the Apostle had moreover said, "Let no man judge you in meats or in drinks, or in respect to an holy day, or the new moons, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." (Col. ii. 16, 17, also to the end of the chapter.) These scriptures, together with the circumstance of Christ's having made and furnished wine as above, at Cana of Galilee; his having chosen it as a symbol of *his blood in the New Testament shed for many*, and as such administered it at the institution of the *supper*, and enjoined a perpetuation of its use to the end of time, and the direction of Paul to Timothy to use it moderately; together, also, with the absence of a solitary passage in either the Old or New Testament, discountenancing the moderate use of it, were amply sufficient to wipe away the stigma and reproach sought to be cast upon those who conscientiously objected to the total abstinence society, by them who would make void the law of God by the traditions of men, and who taught for doctrines the commandments of men.

Mr. P. had betrayed one leading principle of his novel system of *philosophical morality*, which required a remark or two, viz: That it belonged to finite worms of the dust to determine what course it was proper for the God of heaven to pursue; to set bounds for the Almighty, and in the plenitude of our wisdom to fix the bounds beyond which the Lord might not go, without derogating from his divine perfections! Were these the beauties of the new *En-gled* system, for which the

\* "The Abbe Mariti, speaking of the age of the wines of Cyprus, says, 'The oldest wines used in commerce do not exceed eight or ten years. It is not true, as has been reported, that there is some of it an hundred years old; but it is certain that at the birth of a son or a daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically; in this manner it may be kept till those children marry. It is then placed on the table before the bride and bridegroom, and is distributed among their relations, and the other guests invited to the wedding.'—*Travels in Cyprus*, vol. 1, p. 229."

Bible was to be laid aside? Then well might the saint of God say, "My soul come not thou into their secret: unto their assembly, mine honor, be thou not united." God was himself the standard of perfection, and under no law out of or above himself. Things were right simply because he had done them, and because they were in accordance with that will which could not be wrong, and his creatures should rather say with David, "I was dumb, because thou didst it," than to attempt to arraign their Maker at the bar of human reason. To wrest the scriptures and say they could not mean what they plainly said, because what they said might not comport with our weak sense of right, was most awfully presumptuous.

In reply to the demand why he did not unite in efforts which were made to suppress drunkenness, &c., Mr. B. said that he already occupied Bible grounds, and he did not wish to be "wise above what was written." On Bible principles he had been engaged in a warfare against sin for many years; and he had not yet lost confidence in the rule which God had given, but desired to abide by it. As that divine rule discountenanced vice, in all its multiform outbreakings, so did he. He would challenge his opponent to bring from the ranks of his boasted combination of "*reformed inebriates*" one who had more uniformly contended, by precept and example, against the excessive use of intoxicating drinks than himself. But he had not been stimulated to this by any new theory which could be traced to any six inebriates at Baltimore or elsewhere, for its origin. The word of God taught that we should live *soberly*, righteously and godly in this present world. But beyond the divine instruction he was not at liberty to go, and thus *sin that grace might abound*.

To the insinuation that tavern keepers were friendly to him and that he advocated their cause, Mr. B. replied, that he was not aware of having at any time invaded the rights of tavern keepers; he had not spent his breath in vilifying or abusing them, and if a plain exhibition of the scriptures of truth was an advocacy of their cause, then, and not otherwise, was the declaration true; for in no other way had he advocated their cause. Similar reproaches had been heaped on the head of his divine Master, who was called a *wine bibber*, a *gluttonous man*, and a friend of publicans and sinners: and notwithstanding the reproaches of Christ his Lord might be entailed to him, he hoped to be able to so deport himself as to merit the friendship of his fellow citizens.

The very strange argument, if indeed argument it was, that excessive drinking did not, and moderate drinking did produce drunkenness, required no reply; it was but another attempt to charge on such as Christ and his Apostles, the cause of intemperance, with all the evils connected with drunkenness.

Mr. P. had condescended to admit that some ancient wines produced pernicious effects; but of that sort he had given us his *ipse dixit* that the patriarchs and men of God did not drink!—Would he tell the meeting whether Noah and

righteous Lot became drunk on the innocent or "*nefarious*" kind of wine which was in use in their day? To prove that there were two kinds of wine in use among the ancients, the one harmless and the other capable of producing intoxication, Prov. xx. 1, had been quoted: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." But to answer the purpose intended by Mr. P. this text should be rendered, "One kind of wine is a mocker, and raging," &c. But this proverb was written of wines and strong drinks generally, and only proved that in ancient as in modern times, there were wines and strong drinks capable of producing all the evil consequences which result from them in this day. But who were the *unwise* that were deceived by them?

Let the wise man reply, "Who hath wo? who hath sorrow? who hath wounds without cause? who babbling? who hath wounds without cause? who hath redness of eyes? They that *tarry long* at the wine; they that go to seek mixed wine."—(Prov. xxiii. 29, 30.) The *wise man* and Mr. P. were at antipodes on this subject, the latter contending that the moderate use of liquors resulted in intoxication; but the wise man a *continuance long at the wine*: "At last," said Solomon, (not at the commencement or in a judicious use of it) "it biteth like a serpent and stingeth like an adder."

In his closing remarks, Mr. P., when last up, had challenged scriptural proof that God had ever made it the duty of any of his creatures to drink wine, &c., and that he had ever authorized them to traffic in wine. A precept embodying all the testimony sought for in the challenge, was contained in Deut. xiv. 23: "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine and of thine oil, and the firstlings of thine herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.—And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose, to set his name there, when the Lord thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household." Here was the testimony which the gentleman had so exultingly demanded, that God had commanded the use of, and traffic in wine and strong drink. Nor were the subjects of the command restricted in the purchase of their wines to some particular kinds: they were at liberty to buy or use wine or strong drink, or whatsoever they desired. Again in a well known instance it had been enjoined on the disciples of Christ, "Drink ye all of it;" and "Do this until I come again," &c. These directions had been given by the highest authority, and on a most solemn occasion. What further proof did the gentleman require?

He would now call on Mr. P. to lay his finger on the passage of scripture in which, as he had asserted, the use of that wine which was a *mock*, was *absolutely prohibited*.

[Twenty minutes had now been occupied.]

Mr. Pierce said he had been repeatedly and continually challenged to produce scripture authority for a total abstinence society, and he should now do so. He should bring an instance that would be satisfactory to the most fastidious, and that must put to silence all further demands on this score. It was a case precisely in point, a case in which a pledge was taken to total abstinence and a society was formed and blessed of God in the cause. He referred to the Rechabites, an account of whom was given in the Bible:—"And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine. But they said, *We will drink no wine*: for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine: neither ye, nor your sons forever." "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever." Thus he had established his position, and had shown that so far from the total abstinence doctrine of his society's being anti-scriptural, that it was sanctioned and sustained by the scriptures, and that a blessing was pronounced upon those who adhered strictly to it, and God had declared that "Jonadab the son of Rechab should not want a man to stand before him forever." Much had been said in the course of the present discussion against the total abstinence society as being a human invention, and its advocates had been charged with being wise above what was written, and with presumption and wickedness in uniting with a humanly devised institution, and ascribing moral merits to it; but here was an instance of a human invention having been adopted and blessed of God: for although total abstinence from wine had not been divinely commanded, Jonadab instituted it in his family to be preserved and persevered in by his posterity, and God had blessed him and said he should not want a man to stand before him forever. His opponent had persisted in a very serious strain of declamation against all human inventions; but at the same time he did not hesitate to avail himself of the advantages of such inventions, for from the best information in his (Mr. P.'s) possession, he was a merchant, and baker, and preacher, and printer! This brought to his recollection an alleged case of a man who went into a village and denounced the various medical systems in practice, the Mineral, Botanic and Thompsonian, making a very plausible representation of the evils of each. After having succeeded in proselyting some of the townsmen, much to their chagrin and to the surprise of the remainder, he set up a doctor shop himself! The total abstinence society, although a human invention, in its object and principles, which were benevolence, philanthropy and morality, accorded with the Bible, and he defied any to disprove it.

Authority had been given by saint Paul for total abstinence societies; for he had said "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." This society then did as Paul had said it was *good* to do; and for doing so they were charged with being anti-scriptural, and implicating Christ and the Apostles, and Paul among the rest, as immoral and wicked! By the means of wine our brothers were made to offend, and to stumble, and were made weak, and Paul had said that under such circumstances it was good not to drink wine, and just so said the total abstinence society. Here was scripture proof of the correctness of the doctrine of the total abstinence society, and what further could his opponent want?

The effect of the movements of the society, afforded ample evidence in themselves that the institution or *invention*, whether human or otherwise, was divinely approved. Under its exertions much good had been accomplished, many abandoned inebriates had been reclaimed, and certainly anything good in itself was not incompatible with the scriptures, but perfectly congenial and agreeable with them. Men who had devoted their time almost exclusively to the study of the scriptures, and who were ministers of Christ, and a large majority of such ministers throughout our country, had cooperated with this society, and had decided that it was in perfect harmony with the Bible. He had now proved, he hoped, to the satisfaction of all, that under existing circumstances it was immoral to traffic in alcoholic drinks, nefarious, poisonous, and destructive as they were in their tendency.

Mr. Beebe said from the opening of the discussion his hopes and fears had been alternately excited, with regard to the willingness of his opponent to come to a scriptural test of the doctrines involved in the controversy. Frequent promises had been made by the gentleman that he would, *presently*, come to the Bible and nail the affirmative to the scriptures; but, anon, all hopes based upon such promises were dashed, by declarations that the scriptures had no direct bearing upon the subject! At length however the long looked for scriptural testimony was produced. A case was brought, not however for the first time during the discussion, but with increased assurance of its adaptedness to his purpose; and with it the gentleman assayed to establish beyond the power of successful contradiction, that there was a *humanly invented total abstinence society* mentioned in the scriptures, of which God had approved! The scripture brought forward to support this assumption, was the case of the Rechabites mentioned Jer. xxxv., which he would read, and submit whether anything contained in it sustained the assertion that God had approved a total abstinence society. [Here Mr. B. read the chapter.]

There was then no account given in the quotations made by Mr. P., or their connexion, of an organized society of any kind; the family of the Rechabites, or rather that portion which embraced the sons of Jonadab, had obeyed the voice of

Jonadab their father, who had commanded them, saying, "Ye shall drink no wine, neither ye nor your sons forever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers." (Jer. xxxv. 6, 7.) There seemed to be some dissimilarity between the cases of the Rechabites and the Washingtonians. If the former were a pattern for the latter, abstinence from building or dwelling in houses, and from all agricultural pursuits was as indispensably necessary as abstinence from wine. The chapter afforded the same authority for total abstinence from sowing seed, planting vineyards, owning real estate, and building or inhabiting houses, as for abstinence from wine. The gentleman had averred that God manifested his approbation of the course adopted and pursued by the Rechabites, as a *human invention*! But if he had read his Bible with a little more attention, he would have found that the strict obedience of the Rechabites to the command of their father, and not their abstinence from wine, was what God commended. For God had commanded in the decalogue, in the first command with promise, saying, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," on which Paul, in Eph. vi. 1, 3, founded his exhortation, "Children obey your parents in the Lord, that it may be well with thee, and thou mayest live long on the earth." Therefore as the children of Jonadab had obeyed their father, in doing so they had obeyed the command of God; not a command to abstain from wine, for God had given them no such command; but to honor their father, and as proof that this was what the Lord approved, the very promise connected with the command in the decalogue, was repeated and applied to them. "And Jeremiah said unto the house of the Rechabites," (not to the total abstinence society,) "Thus saith the Lord of hosts, the God of Israel; because ye have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you, therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever." Jer. xxxv. 18, 19. Who would understand the prophet to be describing a total abstinence society? That which the Lord approved in the Rechabites, would not be found characteristic of modern abstinence societies; but frequently the very reverse. Children, instead of being taught to honor and obey their parents, had been, in some cases, at least, taught to disrespect and disobey them. Where it was known that their parents had conscientious objections to the societies, and had forbidden their children to join them, they had been urged to disobey, and the impression had been attempted to be made on their weak minds, that their parents were unworthy of respect. Were such the Rechabites of our age?

There was, however, one example, and but one, of a regularly organized total abstinence society, where a *pledge* was taken by the

members, mentioned in the scriptures; the gentleman had failed to notice it; perhaps it might have escaped his recollection; therefore he would bring it forward, as he did not wish to deprive the gentleman of any example of which it would be proper for him to avail himself. A record of the *organization, number, respectability*, and even the *pledge* of the society alluded to would be found in the Acts of the Apostles, xxiii. 12—15, which he would read: "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. And there were more than forty which had made this conspiracy," or taken this pledge. There was certainly much greater similarity between the society last described and that represented by the gentleman, than between the latter and the family of Jonadab, the son of Rechab. Mr. B. denied that he had declaimed against all *humanly invented institutions*. In discussing the comparative merits of the Bible doctrine and that of the abstinence society, he had contended earnestly for the superiority of the scriptures over all humanly invented rules, for the doctrine of Christ in preference to the traditions of men. Christ and his Apostles had also so contended, and denounced the *pious scribes and pharisees* for making void the law of God by their own traditions, and for teaching for doctrines the commandments of men. To the gentleman's sarcastic allusion to him, as a practical patron of human inventions, he felt but little disposition to reply. He did not consider the preaching of the gospel agreeable to the institution of our Lord Jesus Christ, as a mere human invention, however it might be regarded by those who made a science of what they called the preaching of the gospel; neither did he follow it as a worldly calling: he labored in the gospel ministry from a conviction that he was called thereto by the Lord, as was Aaron to the priesthood. In regard to his temporal affairs, and the business in which he had found it necessary to be engaged for the support of himself and family, he saw no dissimilarity between it and the *humanly invented* alluded to by his opponent. As a citizen of the world, in common with his fellow men, he held it as his privilege to procure his bread by the honest sweat of his face: the same privilege and duty, in his estimation, belonged to all men by a divine appointment, which the gentleman might read, Gen. i. 28, also, iii. 19. As a citizen of the world he could therefore labor with his hands as did Paul and the other Apostles; but as a citizen of the Zion of God, he was bound to denounce all human inventions, in all matters relating to the religious deportment of the subjects of Christ's spiritual government. If his opponent could show that, during the discussion, or at any other time, he had disclaimed habits of industry, or honest enterprise in the affairs of this life, he called on him to do so; but if otherwise, his similitude was inappropriate and unhappy. The often reiterated declaration of the gentleman, that the T. A. society was in harmony with the Bible, and his defiance of counter

testimony, was badly timed, after it had been proved that its fundamental doctrine was anti-scriptural, and that it charged Christ and his Apostles with immorality and sin. Such testimony had been presented, and Mr. P. had admitted its force, whereupon he had denied that the scriptures had any direct bearing on the subject, and had assumed a new and altogether dissimilar position. His positions were laid down and abandoned with astonishing agility; they served the gentleman as matters of mere convenience: if closely pursued on any one of them he could retreat to another; and if occasion required, the retrograde motion was not at all difficult.

The last reference made by Mr. P. to the scriptures demanded serious consideration. Paul had said "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This text was found Rom. xiv. 21. The instructions of this chapter were given and applied to the church of God, and to the church exclusively, in which the Apostle had set forth the relative duties of the saints, and in which he had enjoined upon those members of the church which were strong to bear the infirmities of the weak. "And if thy brother," said the inspired writer, "be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat, for whom Christ died. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For meat destroy not the work of God.

ALL THINGS INDEED ARE PURE; but it is evil to that man who eateth with offence." Then followed the words in which Mr. P. found authority for total abstinence societies as at present organized! Meat was here spoken of in distinction from drink, and the Apostle insisted that the peace of the church of God, the union and fellowship of her members, ought to be dearer to all than any of the temporal blessings we enjoyed. If wine was here objected to, so also was flesh; it could not be therefore because there was evil in the wine, more than in the flesh; for Paul had declared they were both pure. And if the gentleman would read the commencement of this chapter, he would find a doctrine quite irreconcilable with that for which he contended. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth, for God hath received him," &c. The same rule which the Apostle applied to eating flesh and drinking wine, he also, in verses 5 and 6, applied to special regard paid by the saints to particular days. In verse 2d. he forbade their judging each other in these particulars, as also in Col. ii. 16: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." If the gentleman could find positive, and, as he claimed, incontrovertible authority in this chapter for total abstinence from wine, did not the same authority also

prohibit flesh? Would it be a fair construction of 1 Tim. v. 23, "Drink no longer water, but use a little wine for thy stomach's sake; and thine often infirmities;" to insist that the Apostle required a total abstinence from water? Certainly not: yet it would be equally as just as the conclusion which the gentleman had labored to establish from Rom. xiv. 21. If Paul intended his exhortation to the Roman church as authority for, or a commendation of total abstinence societies, pledges, &c., why had he continued the temperate use of wine himself and recommended its use to Timothy?

Mr. P. had said that much good had been done by the society, and anything productive of good must be in harmony with the scriptures. This was a new, an ingenious, but altogether an inadmissible method of interpreting the scriptures: according to it we had only to determine by human judgment what was good, or evil, and if the Bible testified against what human reason called good, or approved of what men regarded as evil, the inference would be easy, that the Bible could not mean what it said. Old Saul might, on this principle, have founded a plea that he had obeyed the design of God's command, although he had spared the life of Agag, and the best of the sheep and oxen, which God had commanded him utterly to destroy, for the preservation of life must have been in itself, good. But upon this mode of disposing of the scriptures, the rule which God had given would be made void, human judgment enthroned in power to decide, and any heathen oracle would answer as valuable an end as the scriptures, and either would be as serviceable as the plumb line of the workman who bent it to suit his defective work.

[Twenty minutes having been occupied, the floor was yielded to the negative.]

Mr. Pierce said that while he held that at the present time there was a moral obligation binding upon all to totally abstain from the use of alcoholic drinks in view of their ruinous consequences, he had not charged Christ nor the Apostles nor any who had in former times participated in the use of wine with immorality or wickedness; and therefore the whole drift of his opponent's argument had missed him. Things which at one time and under certain circumstances might be moral and expedient, at another time and under other circumstances might be immoral in the greatest degree. Hence as he had said before no instances adduced from the Bible of the use of wine could have any bearing upon a discussion of the morality or expediency of abstinence therefrom at the present time. Nor could the fact that in modern times any particular thing was right, implicate those of ancient times as having done wrong in practising it. This he had stated before and his opponent had not met him upon it; but had found it convenient to make no allusion to it, and to persist in the same course of argument that had thus conclusively been made irrelevant. Even from a practice divinely authorized under some circumstances, immorality might result under others. For instance God had instituted a monarchical gov-

ernment among the Hebrews, and had ordained the anointing of kings in his name, and it was under such circumstances wrong to resist such a form of government: for David had said, The Lord forbid that I should stretch forth my hand against the Lord's anointed. But from this it would be absurd to attempt to prove that at the present time it was wrong to live under another form of government, and that our selection of a republican system involved us in the crime of being wise above what was written. What would have been said had his opponent lived in the time of the American revolution,—had he been present when that august body, the Continental Congress, were about to adopt the Declaration of Independence from British power, and disavow allegiance to the king of England,—*What would have been said* had his opponent been there to shake his Bible in their face and tell them that kings were ordained of God, and heaven forbid that they should stretch forth their hands against the Lord's anointed? Would he not have been spurned as a *tory* and an enemy to liberty? And now that revolutionary efforts were being made to disenthral our country from the despotic dominion of a more oppressive tyrant, the monster intemperance, what must be thought of him who would rise with his Bible in his hand and protest against them, because, forsooth, that wines were used in ancient times?

But ministers of Christ and expositors of the scriptures, as he had before remarked, went with the total abstinence society in their enterprise and sanctioned it as compatible with the Bible, and in perfect harmony with its precepts, having for its object the good of mankind. He would read an extract from the writings of the Rev. Mr. Barber, and he presumed that he was as good authority as the Rev. Mr. Beebe. [Mr. P. here read an extract from Mr. Barber, the amount of which was a statement that persons had been excluded for drunkenness, and that churches had consequently been diminished by the use of intoxicating drinks; and that it therefore behooved all christians to unite their efforts for the suppression of it, and thereby promoting the prosperity of the church; and a recommendation to all christians to abstain altogether from the use of that which resulted in the injury of the cause of christianity, (even at the communion table, we believe.)] It made no difference what examples were brought from the Bible of the use of wine; times and circumstances had changed; and so and thousands of patriots and divines said the time had come when men must abstain from that which caused their brother to offend. The total abstinence society acted upon the principle which Paul had avowed correct, viz: that it was good to neither eat bread nor drink wine whereby a brother stumbled; and while it was thus in the most perfect harmony with the scriptures its opposers were directly in the face of them. Not only did the Bible teach total abstinence by precept, but also by example. When Daniel had wine set before him by the king of Babylon he declined using it, and desired to be permitted to use pure water. And at the end of



a certain period, when compared with those who drank of the king's wine they were found to be *fairer* and fatter in flesh than all the children which did eat the portion of the king's meat. And experience had proved that the same course would be attended by the same result at the present day: when those who used the limpid fluid pure as it oozed from the fountains of nature, were compared with the drinkers of wine they would be found to present a more healthy appearance, and their countenances would be fairer and their constitutions more rugged.

[Here Mr. P.'s time had expired.]

Mr. Beebe said that before replying, he would appeal to the president and board of moderators, to say whether Mr. P. had not agreed to his definition of a *moral obligation*, viz: That a *moral obligation* was that which was alike binding on all the intelligent creatures of God, under all circumstances, throughout all time. [The president and moderators unanimously decided that he had.] In his last address Mr. P. had urged the very opposite sentiment, viz: that what was, by the express law of God, binding on mankind as a moral obligation at one time, might become immoral and sinful at another time and under other circumstances! In support of this novel and curious theory, directly contradictory of his previous admission as it was, the gentleman had referred to the establishment of *regal government* in Israel, by the appointment of God, under which opposition to it would have been a violation of moral obligation, and argued that therefore if the moral obligation of submission to regal governments was done away in our country, so also the principles of moral obligation in reference to drinking wine and strong drinks might also be reversed. In behalf of the society by him represented, he had labored hard and long to prove that the manufacture and use of wines and strong or intoxicating drinks, had always been immoral and sinful, and even in his closing remarks when last up he had attempted to show that Daniel so considered it in his day.—Strange incongruity! Could any good cause require such conflicting arguments? If the gentleman had at first taken the ground which he now occupied, and admitted that it was once perfectly moral, and that the scriptures sanctioned the manufacture and temperate use of alcoholic drinks, but that by a change of time and circumstances, the Bible was no more to be regarded as an infallible rule, much time might have been saved. But he had assumed to prove that the doctrines of his society, by him advocated, were as firmly established by the scriptures, as were the *fundamental laws of nature*—and how had he succeeded? At one time he had brought forward some detached portion of scripture, and with a triumphant air asserted that he had established his first assumed position, and when beaten off from this ground by counter arguments and scripture references, he had asserted that the Bible had no direct bearing upon the subject! When driven from this subterfuge, he had admitted that the scriptures had to do with

the subject, that the scriptures had sanctioned and even in some instances enjoined the use of wines and strong drinks; and now to evade the effect of this admission he had made a most ludicrous somerser and come up at antipodes with his first avowed sentiments on *moral obligation*! He had now taken the ground that in modern times and under existing circumstances it was immoral and sinful to make, vend or drink wine or other intoxicating liquors; but denied that he thereby accused Christ or the Apostles of immorality or impropriety, because he conceived the fixed principles of morality to be mutable, and changeable with times and circumstances! He had said that it was at the present day *immoral and sinful* to make, vend or drink wines, &c., but admitted that Christ and his Apostles, together with Noah, Abram, Melchisedek and nearly all the saints of the Old and New Testament times, had made, vended and drank wines, &c., and yet he disclaimed all intention of charging Christ and these holy men of God with immorality! So much for the consistency of the gentleman and the doctrines by him so ably advocated. But he had gravely complained that his allusions to regal government, although they had been previously made, had not been met; and had drawn the very sage conclusion, that they were unanswerable. He, as also his clerical advisers, must be lamentably ignorant of the scriptures, and of the history of Israel, if they had yet to be informed that the government under which God established them, was not a *regal*, but a *REPUBLICAN* form of government, under which they lived for about 450 years, when, becoming weary of the government which God had instituted, which government knew no king but God, Israel desired a king that they might be like the nations around about them, and as a judgment for their wickedness, "God gave them a king in his anger, and took him away in his wrath." [Hosea xiii. 9, 11.] As well might the gentleman urge that *polygamy*, which our Lord said Moses suffered Israel to practice, as a judgment for the hardness of their hearts, and which was not so from the beginning, was to be regarded as a precedent of moral rectitude, as that the form of regal government with which that nation was punished for a season was to be so regarded. When God in anger consigned that nation to the curse of kingcraft for a limited term, there was no moral principle involved, farther than what related to obedience to God. And as God for their wickedness had bade them honor a king, they could not lift their hand against such king without transgressing the authority of God. But this state of things was for a limited period, and neither Mr. P. nor any other person could show where God had limited the duration of *moral obligation*. Times and circumstances might change, but moral obligation would endure throughout all time, alike under all circumstances, as the gentleman had once himself admitted.

Mr. P. had seemed to invoke for him the same odium and contempt which was justly due to the Tories who opposed the patriots of our revolution, because he tenaciously adhered to the Bible as the

rule of his religious faith and practices. To obloquy and reproach he had become inured; and of it he would not complain if no weightier charge could be brought than that of raising his Bible against unscriptural practices.

The gentleman claimed the opinions and co-operation of the clergy of our country in support of his theory: and so also the advocates of popery, of the inquisition and cruel persecution of the non-conformists to the prevalent opinions in all ages might have done. The most corrupt, abominable, and murderous schemes ever invented had been sanctioned by an interested priesthood, and that this was the case of modern religious inventions, should rather excite alarm than allay our fears.

That Mr. Barber was as good authority as himself, and that any other man was as good authority as either, Mr. Beebe would freely admit, as the doctrine for which he contended was not based on any human authority. No commentator in particular, nor all commentators combined, could have weight when brought against what God had said; and the gentleman might save himself the labor of his frequent references to commentators, as his commentators' views were no better testimony than the gentleman's own opinions without their aid. The testimony of his authors that total abstinence societies were calculated to fill up churches with members, who, without such unscriptural machinery, would keep their places in the world, only proved that thousands were brought into the churches and retained who were unprepared by regeneration for discipleship to Christ. "Except a man be born again he cannot see the kingdom of God." The church of Christ was the kingdom of God; regeneration was an indispensable prerequisite to membership. The total abstinence pledge was, as shown by the gentleman, substituted in place of regeneration: in bringing total abstinence converts into a profession of the christian religion, and where there was no grace to incline them to love holiness or to obey the gospel, the pledge was the agent by which they were to be retained in the church connection. This theory might answer for the new orders of religionists, but not for the church of Jesus Christ of which he had said, "Every plant that my heavenly Father has not planted shall be rooted up." The arminian branches of anti-christ were welcome to monopolize the whole advantage of this paper substitute for saving grace; but the christian church would never regard it as being necessary. It was no wonder that such churches had suffered such diminution by the expulsion of drunkards; but this could not establish the gentleman's notion of an inefficiency of divine grace, and that the church required the aid of total abstinence societies.

Mr. P. had made another but a fruitless attempt to wring from the Apostle Paul, some countenance to his society. Paul had decided that it was good neither to eat flesh nor to drink wine, nor to do anything whereby a weak brother was made to offend; and Paul was willing to even forego his undoubted right rather than offend his brethren or cause any of them to offend: but what he

said of wine in this case, he said also of flesh, of preference for particular days, and everything whereby a weak brother was made to offend: but that the Apostle did not consider it immoral or sinful to use wine, the gentleman might read in the same chapter from which he had quoted, verse 7: "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean:" and the whole drift of his exhortation went to impress the members of the church of Christ with the importance of the strong members' bearing the infirmities of the weak. But this had no bearing beyond the bounds of the church. This same Apostle charged the members of the Colossian church, "Let no man therefore judge you in meats, or in drinks, or in respect of an holy day, or of the new moon, or of the sabbath days." And certainly if Paul had held the doctrines contended for by the gentleman and the society by him represented, he would not have recommended wine to Timothy. To assert that the society was acting upon principles approved by Paul, required other and more direct testimony than what the gentleman had adduced.

Daniel had also been mentioned as an example of total abstinence from wine. As a Hebrew it was true Daniel refused the meats and drinks provided by the king of Babylon. If his abstinence from wine was to be regarded as an example to others throughout all subsequent time, then his abstinence from the king's meats, *pulse*, &c., should also be regarded in the same light; but the prophet of the Lord did not object to the king's meats and wine from any conviction that it was immoral or sinful to drink wine: for it had been already demonstrated that Daniel was in the habit of drinking wine; that so habitual was his use of wine, that he only abstained from it on certain occasions, such as fasting, and when in captivity as when he refused the wines of Babylon. It had been mentioned, as one remarkable instance of his fasting, that "for three full weeks he drank no wine." Those who at this day drank wine, if not more frequently than once in three months or years, if they refused to take the pledge were denounced as enemies to temperance. What would be said of Daniel, if he were living in our day, and only abstained from wine temporarily for a few days, and only on fasting occasions? would such as he be quoted as patrons of modern total abstinence societies? The gentleman might search the scriptures in vain to find authority for his doctrines: he had mistaken the book. There was a book, however, regarded by a large number of the human family, as being very far superior to our scriptures, which would answer the gentleman's purpose much better than the Bible. The *alcoran* was a very popular standard work among the disciples of the prophet Mahomet, and the very sentiments of the society for which the gentleman so zealously plead were laid down so plainly that he that run might read.—Being unwilling, as he had before said, to deprive the gentleman of any testimony from any quarter whatever; and as the gentleman had seem-

ed to have overlooked the book that authorized the total abstinence doctrines, he would read for the edification of the gentleman the following passages from the *alcoran*, viz:

"They will ask thee concerning wine and lots. Answer, in both there is great sin, and also some things of use unto men, but their sinfulness is greater than their use."—*Salé's translation of the alcoran*, chap. ii. p. 39.

"O true believers, surely wine, and lots, and images, and divining arrows are an abomination, and of the work of satan, therefore avoid them that ye may prosper; satan seeketh to sow dissension and hatred among you by means of wine and lots, and to divert you from remembering God, and from prayer. Will you not, therefore, abstain from them."—*Chap. v. p. 149.*

"In those that believe and do good works, it is no sin that they have tasted wine or gaming before they were forbidden."—*Ibid.*

"Moreover, whatever inebriates shall be esteemed wine, and all wine is prohibited. God has cursed wine, and the persons drinking it, tasting and presenting it to others, buying it, selling it, treading grapes and expressing it; and also the persons receiving it, or eating anything bought with the money for which it was sold. Shun wine, for it is the key to all evils."—*See Refutatio Alcorani*, p. 237.

[Twenty minutes had now been occupied.]

As it was now nearly dark, an intermission was taken until "early candle lighting."

#### EVENING,—7 O'CLOCK.

[The meeting convened according to appointment; but was detained for about half an hour by the absence of Mr. Pierce. At length, however, (but not until messenger after messenger had been despatched for him) he made his appearance upon the stage, and stated that he was not ready to proceed. After having waited a few minutes more, the president arose and announced that Mr. Pierce had the floor. Mr. P. still continued leafing and examining books, apparently much perplexed,—but at last abruptly arose to prosecute the discussion, as nearly as can be recollected as follows:]

The affirmative had endeavored not only to make it out that it was anti-scriptural to abstain from the use of alcohol, but also that those who did so abstain were Mahometans! They were charged with being Mahometans because the *alcoran* recommended abstinence from wine. But carry out this principle and where would it end? Would not the gentleman and his friends be obnoxious to the same charge because they believed in the existence of a God, since the *alcoran* also asserted such belief? It was not necessary to abandon principles which were in themselves correct, simply because the Mahometans also maintained them. His opponent professed to believe the Bible, and so did the Catholics,—but did it follow as a necessary consequence that he was a Catholic? Certainly not: nor any more did the maintenance of the doctrine of total abstinence by the *alcoran* involve all the advocates of that doctrine in the charge of being Mahometans.

In answer to the argument previously advanced in favor of total abstinence from intoxicating drinks as a beverage, from the example of Daniel, Mr. B. had said that Daniel also refused to eat pulse, which he had properly defined to be a vegetable preparation for food; and had therefrom drawn the inference that it was not on ac-

count of any innate evil contained in the wine any more than in the pulse that Daniel rejected it. But it was not true that Daniel also abstained from pulse: on the contrary Daniel requested Melzar, in behalf of himself and his Hebrew brethren, Give us pulse to eat and water to drink; and in this request he had expressed the sentiments of the total abstinence society: for in it he manifested a preference for water rather than the best of wine—the portion of the wine which the king drank. Nor could the import of Daniel's request be set aside or misconstrued by what his opponent had said in his remarks upon it: for they were based upon the false assumption that pulse was rejected together with the wine, and that therefore it was not because the wine any more than the pulse contained any intrinsic evil.

He had said, and he would repeat that traffic in alcoholic liquors, deleterious and deadly as they were in their effects, was the direct cause of death. If it were not for the traffic in them the many of our countrymen who find premature graves would not be placed in possession of the means of their destruction, and would consequently be saved from their dreadful fate. In our country, by means of the traffic in them, 30,000 SOULS AND BODIES were destroyed annually,—and would they be so if there were no traffic in them in our land? In view of the awful consequences of this abominable traffic, it could not be a problem of difficult solution to any lover of his country whether the advantages resulting from it were sufficient to justify its continuance. It should be totally and entirely abolished: then, but not until then, would our country be cleansed from its foul pollution.

Mr. B. affected to oppose the total abstinence society upon religious grounds;—but the denomination with which he stood connected did not sustain him in taking this stand. He [Mr. P.] was acquainted with a number of Old School Baptists in the state of New Jersey who had united with it, and were using all their efforts in its support.—Were these Old School Baptists, the gentleman's own brethren, anti-scriptural and Mahometans, too? What could he say when his own churchmen decided against him?

Notwithstanding what his opponent had said, he would still assert and maintain that what was strictly proper at one time might be highly improper and injurious at another. For instance the scriptures sanctioned slavery among the Jews, and but few were to be found who would advocate the propriety of slavery at the present day. Many things which were recommended in the scriptures might become destructive under certain circumstances, as was the case with the use of ardent spirits, which should therefore be abandoned.

The truth was that whoever looked in the Bible for a specification for every moral doubt would be disappointed, constantly upon the change as were times and circumstances. Mankind were rational beings, placed in possession of intellectual powers, and were of course expected to exercise reason, which was given to them for that purpose.\*

\* Here Mr. P. seemed more embarrassed from overhearing one of his moderators [Mr. Bross] disown him as a representative of the Washingtonian society; and he soon after stated to the meeting that he wished it distinctly understood that he had assumed the negative of the propositions under discussion, entirely upon his own responsibility.

¶ We have been disappointed in our expectation to conclude this report in the present number. It will however occupy but a minor portion of our next.—Ed.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 1, 1843.

NO. 7.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

Near Lexington Ky., April 20, 1841.

DEAR BROTHER BEEBE:—The 3d no., current vol. of the "Signs," did not come to hand until a few days since: in looking over it I find a request from a "Correspondent" for my views on 1 John iii. 2, 3:

*"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is: And every man that hath this hope in him purifieth himself even as he is pure."*

Your "Correspondent" will perceive that the epistle is directed to Jewish believers generally, many of whom entertained very erroneous ideas in relation to the great principles of the christian religion. To correct those errors, and encourage to the discharge of christian duty, seems to have been the design of the Apostle.

The first error which the Apostle undertakes to correct seems to have been that which the enemies of truth have *falsely* charged against "Old School Baptists," viz: "That a sound declaration of faith (*unaccompanied with a pious life and godly conversation*) is all that is required to gain membership with Old School churches. To this charge "Old School Baptists" in the west respond, in the language of the Apostle, "If we say we have fellowship with him, and walk in darkness [fail to exhibit the characteristics of the christian] we lie, and do not the truth: but if we walk in the light [if our conduct and conversation are such as becometh the gospel of Christ] we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The Apostle proceeds to show who they are who walk in darkness, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Such persons are *blinded by the god of this world*, and consequently are ignorant of their true character, feel no need of the cleansing blood of the Lord Jesus, and have no right to claim interest in his advocacy. But those who walk in the light are convinced of the impurity of their hearts, the corruption of their nature realize the truth: "In me, that is in my flesh dwelleth no good thing; for to will is

present with me, but how to perform that which is good I find not." Hence they place a high estimate on the blood of atonement, in which alone they can hope for forgiveness: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—Being convinced they cry, "Against thee only have I sinned." "God be merciful to me, a sinner." "Jesus, thou Son of David, have mercy upon me." The first chapter is closed by warning those who say "we have not sinned," that they make him a liar.

The 2d chapter is introduced with an admonition to abstain from sin, but being well aware of the frailty and imperfection of our nature, he encouraged his *little children* in the following remarks: "And if any man sin [that is any one of us] we [Jewish believers] have an advocate with the Father, Jesus Christ the righteous," who pleads the merits of his blood in behalf of his redeemed, and whose name shall be called THE LORD OUR RIGHTEOUSNESS. "And he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." That is, he is the covering of our sins; has blotted them out; redeemed us from all iniquity; obtained "eternal redemption for us," i. e. *Jewish believers*; and not for our sins only, but also for the sins of God's elect among the gentiles. It is manifest that one of the errors into which the Jewish believers had fallen, was that the gentiles had no interest in the mediation of the Lord Jesus Christ, hence Paul said, "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hand of fellowship; that we should go unto the heathen, [gentiles] and they unto the circumcision" [Jews.] Gal. ii. 9. See Acts x. and xi.: "When they [Jewish disciples] heard these things, they held their peace, and glorified God, saying, then hath God also *to the gentiles granted repentance unto life.*" Acts xi. 18. See also John xi. 51, 52: "And this spake he not of himself: but being High Priest that year, he prophesied that *Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*" Hence it is manifest that John believed in the efficacy of the atonement of Christ, that he should gather together all the children of God, whether Jews or gentiles, that were scattered over the earth in one body. This was the object of the mediation of Christ, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, *out of every kindred, and tongue, and people and*

*nation.*" Rev. v. 9. Not that thou hast redeemed all the kindreds, tongues, people, and nations: had the text read thus there would have been some plausibility in the doctrine of general atonement. The *special* relation of the atonement of Christ to his elect is too abundantly manifest in the sacred volume to elicit controversy among the followers of the Lamb, as is shown from the following quotations: "And I lay down my life for the sheep." John x. 15. "Feed the church of God, which he hath purchased with his own blood." Acts xx. 28. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. v. 25. "Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, *having obtained eternal redemption for us.*" Heb. ix. 12. "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13.

The Apostle proceeds to inform his brethren how they may determine whether they have a right to claim interest in Christ's blood: "And hereby we do know that we know him, if we keep his commandments." The Apostle says, "If ye keep my commandments ye shall abide in my love."—John xv. 10. And then he assigns reasons why he has written unto them—exhorts them to love and to good works—informs them that anti-christ has come, and lays down a rule for his detection—proves the doctrine of the trinity—reminds them of the promise: "And this is the promise that he hath promised us, even eternal life." After again telling them why he had written to them, *concerning them that seduce you*, and shewing the effects of the anointing which they had received, he concludes the chapter with an exhortation to *abide in him*—trust no where else—there is no other Saviour—"None other name under heaven given among men whereby ye must be saved." "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

He introduces the 3d chap. with calling their attention to the "Manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not." "He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not (the Jews as a nation.) But as many as received him, to them gave he power to become (manifestatively) the sons of God, even to them that believe on his name: which were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" Hence it is seen that none believe on his name but such as are *born of God—born again—born of the Spirit.* He invites

their special attention to the *manner of that love*: it is eternal, everlasting—"Yea, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee." The cause assigned for our loving him is given: "We love him because he first loved us." He loved us "While we were yet sinners"—whilst "dead in sins."—"But God commendeth his love toward us, in that while we were yet sinners Christ died for us."—Rom. v. 8. "Since thou wast precious in my sight thou hast been honorable, and I have loved thee." Isa. xliii. He loved us without any cause within us to superinduce that love. He loved them and gave them "Grace in Christ Jesus before the world began." "But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ." He displays his love in dispensing his grace in quickening our souls:—hence, "Beloved, now are we the sons of God:" not that we only just now became the sons of God, but the truth of our Sonship is just now *manifested*: "And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." Gal. iv. 6. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christ, their spiritual Father, having imparted spiritual life to them, they are *led by the Spirit of God* to an acquaintance with the divine character, whence they learn

"How vain are all things here below,  
How false and yet how fair!  
Each pleasure hath its poison too,  
And every sweet a snare:"

"The thought of foolishness is sin," and are brought to renounce all confidence in the flesh, and rely exclusively on the atoning blood of Christ for acceptance in the presence of God. Their "affections are placed on things above," and they are brought to realize that "In the Lord have I righteousness and strength." His word becomes the man of their counsel: they are found "inquiring in his temple." His laws and ordinances are their delight. They fear his name, and the "Son of righteousness arises with healing in his wings: they go forth and grow up as calves of the stall," being enabled to say "My beloved is mine, and I am his." "The Lord is my strength and my shield: he also is become my salvation." This God is our God forever and ever; he will be our guide even unto death." "Beloved, now are we the sons of God;" we now enjoy a comfortable hope of interest in his merits; rely upon his atoning sacrifice; appropriate his promises; trust his grace to sustain us in this wilderness of sorrow, remembering he has said, "I will never leave thee nor forsake thee, therefore we may boldly say the Lord is my helper, and I will not fear what man shall do unto me." "My grace is sufficient for thee." "As thy day, so shall thy strength be."—"Fear not little flock, it is your Father's good pleasure to give you the kingdom." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me,

*saith the Lord.*" We have received his testimony, and set to "our seal that God is true." He has spoken truth concerning our awfully wretched and helpless condition as sinners; has pointed us to the only Saviour: we have realized peace in believing in his name and trusting in his blood; and although "It doth not appear what we shall be, yet we know that when he shall appear we shall be like him, for we shall see him as he is." Faithfulness in the discharge of christian duty gives a confidence of future blessedness, and nothing is so transporting to the christian's soul as the thought of being *like Jesus*: unworthy as I am, yet I feel encouraged to look to that day "When these vile bodies shall be changed and fashioned like his glorious body," and humbly hope that I shall be of that happy number, because "salvation is of the Lord:" "Not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."

"Amazing grace how sweet the sound,  
That saved a wretch like me:  
I once was lost but now am found,  
Was blind but now I see.

'Twas grace that caused my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed!

The Lord has promised good to me,  
His word my hope secures;  
He will my shield and portion be,  
As long as life endures.

Yes, when this flesh and heart shall fail,  
And mortal life shall cease;  
I shall possess within the veil,  
A life of joy and peace.

The earth shall soon dissolve like snow,  
The sun forbear to shine;  
But God who call'd me here below,  
Will be forever mine."

Well may such considerations transport the soul of the believer, "When he appears we shall be like him, for we shall see him as he is." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law, *But thanks be unto God who giveth us the victory through our Lord Jesus Christ.*" "And every man that hath this hope in him purifieth himself even as he is pure." His faith in a precious Redeemer leads him to "Live soberly, righteously and godly in this present world, looking to Jesus who is the Author and Finisher of that faith." He is zealous to keep his commandments that he may abide in his love, even as Jesus kept his Father's commandments and abides in his love. He looks to Jesus as the great Exemplar of the christian life, and desires to imitate his glorious example, to be "Faithful even unto death that he may receive a crown of life that fadeth not away." The love of Christ constraineth him "to do justly, love mercy and walk humbly with his God."—As they are "heirs of God and joint heirs with Christ," they feel that they should suffer *with him*,

that they may be glorified together. In a word, brother Beebe, I would not give a cent for that man's religion which does not influence him to deny himself "ungodliness and worldly lusts," and to desire to "shew forth the praises of him, who hath called him out of darkness into his marvellous light." "As the body without the spirit is dead, even so faith without works is dead also."

It is quite manifest that the Apostle, in the latter clause of the text under consideration, had reference to the pious life and godly conversation of such as indulged the hope alluded to: "He is pure," considered in the Lord Jesus Christ. "And ye are complete in him who is the Head of all principality and power." Thou art all fair my love, there is not spot in thee." Notwithstanding which, he carries about him a body of sin and death which frequently extorts the cry, "Oh wretched man that I am! who shall deliver me from the body of this death?" "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Affectionately, as ever,

THOMAS P. DUDLEY.

P. S. BROTHER BEEBE:—As you will perceive from the date, the foregoing communication was prepared almost two years since, but owing to the feeling manifested through some of the communications published in the "Signs," I concluded to withhold it for the time. In looking over some papers a day or two since I found it and conclude to send it on to be disposed of as your judgment may dictate.

T. P. D.

FOR THE SIGNS OF THE TIMES.

Murfreesborough, Tenn., Feb. 6, 1843.

BROTHER BEEBE:—For twelve or fifteen years past we have had a kind of Baptists among us called "Separate Baptists," in consequence of their dissenting to the doctrine of the Old Baptists. They were the cause of much trouble, great perplexity, and many hurts before the final separation to the old order of Baptists; for their "windings and doublings" were such that it was difficult to understand them. They have since, however, manifested themselves as avowed arminians; for all their pulpits are dumb with regard to the great doctrine contended for by the Old Baptists.—Lately a convention has been held by the Separate Baptists and missionary Baptists, and a creed-union agreed on by them. Their association is to be known by the name of "*The United Effort Baptist Association.*" The only article in their constitution (of ten articles) that refers to the great doctrine of grace, I will quote, and offer a few remarks on it, which will occupy but little of your time and space:

"Article 4. That the election taught in the scriptures is through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; and none are authorized to consider themselves elected to salvation until they repent and believe the gospel. 1 Peter i. 2; 2 Thess. ii. 13." All this might have passed unnoticed, but for



the fact of the missionary Baptists claiming to be of the old order of Baptists, and representing those who are really such as a modern sect, thereby compassing, if not sea and land, falsehood and deception to make proselytes. Some about here, who have joined the missionaries, say they were induced to do so, from the consideration of their being Old Baptists, as they were assured by them. Let us see. We have long said that the missionary Baptists are arminians, and there we have a truth-telling indication of it. They have suppressed or given up the great doctrine of unconditional election, as believed and preached by the Old Baptists from time immemorial in this their union-creed. Thus we see they *dis-crown* and *arminianize* the great doctrine of election, as taught by the Old Baptists, to unite with avowed arminians. For a part of the text quoted from is intentionally kept back, that an improper meaning may be given to that which is quoted. That election might seem to depend on contingent repentance and belief, as they may or may not be exercised by the creature, instead of the true Apostle's doctrine of it; for the Apostle says in that very text all the christians scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithinia, were elected "According to the foreknowledge of God the Father." And the scripture doctrine of repentance and faith is that these blessings come through the channel of election, and are fruits of "the sanctification of the Spirit" spoken of, which is but a different mode of expression, meaning the same, as "Whom he did predestinate them he also called;" and not the contingencies on which the saints' election turns. Although they are regarded as evidences of election, and the only ones by which we can know our election of God; yet they are no less the evidences of an eternal and unconditional election. The text referred to in 2 Thess. ii. 13, teaches that the Thessalonian saints were "*chosen unto salvation from the beginning.*" And Paul says the Ephesian believers, along with himself, were chosen in Christ "*before the foundation of the world;*" and blessed in Christ "*with all spiritual blessings*" to be given in time according to that choice or election: the quickening of the Spirit, repentance, faith and perseverance are some of them,—tokens of that grace given to them *before the world began.* Well may arminians be afraid to quote a full text on this subject.

We are not opposed to the union of the missionary and arminian Baptists, for the latter have assumed no new name, and the former have indicated their true doctrinal creed, showing that they are arminians and not Old Baptists. We see no incompatibility in their union, provided the Separate Baptists can be trained to bow the knee to the *idol*-institutions of the missionaries; furnish a good quota of *idol*-priests to officiate therein; and join in the tinkling cymbol proclamation that "*These be thy gods, O Israel, which brought thee up out of the land of Egypt*"—these be thy gods that will *un-heathenize* the world: then there will be nothing to prevent them from rejoicing together "*in the works of their own hands.*" Yes, here

arminian can meet arminian in the full glow of brotherhood, and were it possible they would arminianize the very elect; for no pains are spared to decoy the unwary into their ranks about here, and they seem to succeed best when they can deceive any so far as to induce them to believe that they are of the order of Old Baptists. Now since they have thrown out from among them all the great doctrine of grace and election, and joined banner with avowed arminians, we hope they will cease to represent themselves as the old order of Baptists.

Yours truly,

JOHN M. WATSON.

FOR THE SIGNS OF THE TIMES.

Fulton, Mo., Feb. 2, 1843.

BROTHER BEEBE:—Since my last to you, besides attending my stated appointments at Liberty (Fulton) Concord (Millersburg) and Middle River, I have taken a few short tours, one west about forty miles—visited brother B. Wren's congregation, preached three times there: on the sabbath we had a large congregation, in which were a number from a neighboring church, (New Salem) which church had been overrun and swallowed up by the new machine revivalists. Since my return home, thirty-two have withdrawn from the church of New Salem, and on the first of January last were constituted upon Old Baptist principles. I took a second tour east, about forty miles, reached a dense settlement on the Missouri river, where I found thirty or forty Baptists—and twelve or eighteen months before without the effort of any preaching. God who maketh the dead alive regenerated their souls: they reformed, searched the scriptures and looked up for help. The Spirit of the Lord led them to Jesus: they renounced their righteousness and rejoiced in the salvation of God. The machine steam ministers visited and wished to gather them to their fold; but these sheep replied, "You propose a conditional salvation, which does not suit our poverty." Jabez Ham, a minister of Christ, preached amongst these sheep: they unitedly responded, "This salvation suits us;" and immediately followed the Redeemer by the ordinance of baptism into Freedom, an Old Baptist church. I preached five times while amongst them, and baptized two. Thus we find, *not* the gospel; but the Holy Ghost regenerates the soul, and then the Lord sends the gospel to his children, as in the case of Saul, Cornelius, &c. &c. The soul being born again, receives spiritual ability, then becomes a gospel pupil, will *now* improve by the instructive lessons of the gospel: "The natural man receiveth not the things of the Spirit."

Solomon saith "That which hath been is now." Fifty-four years ago, in what is now Girard city, Kentucky, a revival was got up as follows: two eggs were ingeniously written on, "*God's awful judgment is at hand.*" These eggs were shown to the congregation by the preachers, Messrs. —, —. My brother and sister came home much alarmed. Meetings were kept up day and night—the people crowded the houses of worship—the

preachers warned us of the near approach of judgment; invited mourners to be prayed for; cautioned the sinners not to be ashamed of Christ by refusing to come up; and, occasionally, directed mothers to bring their children up. I have frequently seen from ten to forty piled up around the preacher's feet, at which time we had prayers, exhortations, screams, lamentations, groans, amens, songs, shouts, &c. &c. The stout hearted bowed down. This revival, like an irresistible torrent, seemed to sweep all before it: young men and little boys commenced preaching.

The revival closed. The preachers lost their zeal, and poor Mr. —, principal in the work, turned deist, and died a horse racer: all the young preachers lost their religion; and I have not known one of those converts but have turned to the beggarly elements of the world. The above *has been and now is.*

A protracted meeting is now being carried on within two miles of this place. Little boys and girls get scared, and weep—are then led or pushed upon the benches, after which are asked a question or two and received for baptism. The preachers, singers, prayers and shouters, have got so very hoarse, I am informed, they have a short recess to recruit their instruments.

Query. Who cried the loudest and leaped highest, the prophets of Baal or the prophet of the living God?

So far as I am acquainted our churches are in much harmony, and on the increase by letter and baptism.

THEODRICK BOULWARE.

FOR THE SIGNS OF THE TIMES.

Woburn, Mass., Feb. 10, 1843.

DEAR BROTHER BEEBE:—Having to write to you on business, I will say a few things in relation to the cause of truth in this region. There was an Old School meeting held with this church last month: it commenced on the 20th and continued three days. The meetings were solemn and interesting: it was a time of refreshing from the presence of the Lord, and we trust that some good has been done in the name of the holy child Jesus. This church is still small, and surrounded by enemies; but more be they that be for them, than all they that be against them. The Lord has established them in truth, and they feel to *stand fast in the liberty wherewith Christ hath made them free*, fearing lest they be again entangled with the yoke of bondage, which yoke they dread (having been entangled with the New School yoke in years that are past.) May they be kept from every yoke but the yoke of Christ.

It is a comfortable time with the brethren here, though there is no special revival, yet the meetings are interesting; and they feel that it is good to meet together, for the Lord is in their midst.—May he continue his smiles unto them and add to their gifts and graces.

Dear brother, truth is precious: it is worth contending for to the last, and it will bear away the victory; for God hath all power in heaven and on

earth, and will do all his pleasure, although we have to say sometimes Truth is fallen in the streets; but the triumphing of the wicked will be short, and then shall truth be exalted. May we ever be found contending for the *truth*. Christ hath said *I am the Truth*. Let us then contend earnestly for him and for all the principles of the doctrine of Christ, and the order of the gospel; and while we thus contend may it be in meekness, realizing that all our suffering is of God. I think that truth is gaining ground in this region: there are some of the children of the free woman who begin to see the *spell* that has been upon them, and sigh for the old paths, and desire to hear the doctrine of the cross preached in its purity: they have not altogether forgotten the sound. May the Lord bring them out in his own good time; and may he say to all his children that are in Babylon, *Come out of her, my people*.

May the Lord bless you and all the dear brethren that write for or read the "Signs of the Times," and keep us all humble before him, that we may honor him in our bodies and spirits which are his.

Yours in the bonds of the gospel,  
PHILANDER HARTWELL.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—The church here is endeavoring to keep the unity of the Spirit in the bonds of peace. I preach for them one half the time, and have baptized into their fellowship six members within a few months. The Second Baptist church at Sloanville, Schoharie, in connexion with the First church in Schoharie, have agreed to have a general meeting, on the first Wednesday and Thursday in June next, at Sloanville. You are requested to give notice of the same in the Signs. The editor of the Advocate and Monitor is also requested to notify it. We earnestly request the attendance of Old School ministers and brethren. We believe the promise of God that he would shake heaven, also has been experienced by many within a few years, and especially by us at Sloanville. Some six or seven years ago, a plan was matured in Hamilton Seminary, by some boys who had gone from Charleston, and others, to come and have a protracted meeting within the bounds of Charleston and Sloanville churches. The object, which was afterwards manifest, was to produce an excitement; effect a change of sentiment; turn away the old ministers; establish themselves in their place for a living, and effect an entire change in our affairs to their own advantage. Here the trouble began; an excitement was soon produced; another gospel was preached and sounded loud and long; converts were multiplied; a demand was soon made for me to leave the church and for another to take my place. My brethren with whom I had lived in fellowship in the bonds of the gospel for years, who had not entered into the jockey plan, were not willing to make the swop.—The war waxed hotter and hotter: the weapon used on our part, we believe, was the sword of the Spirit. The enemy aware of their inability to stand before such a weapon, went down to Egypt

for help: they obtained a very flattering council, which after some deliberation, agreed about as follows: "That the new party was to blame, much to blame, for finding fault with the doctrine that was preached, and for turning against the old members of the church, and for their unruly and wicked conduct, which was very notorious; and we were to blame for not getting a new minister when so many wanted one, and we must now grant their request." Another circumstance that obstructed our progress was, they took advantage of the old age and infirmity of Elder Herrick, by whom many of our brethren had been baptized, and lived for years in fellowship. They told him they believed the same doctrine he did; believed the articles of faith—they only wanted a new minister. Our brethren thought much of Elder Herrick, and when he got before them, in the way, they hated to run over him. But time would fail us to be at all definite in telling you of all our battles and conflicts. Suffice it to say, when we had not had a communion for more than a year, nearly two years now, about twenty of us agreed to begin our march to search up the old paths, and walk in them, with as many as were willing to be governed by the gospel, believing and preaching nothing without a *Thus saith the Lord*. As we began our march, others began to fall in: we now number about forty. We have suffered all the reproach and calumny that the New School witches and Babylonish soothsayers could invent; but we feel to say None of these things move us. We think we can say when we look back, that we can see the good hand of God upon us in removing the things that are shaken, as of things that are made, that those things that cannot be shaken may remain. We think there never has been as heartfelt union and fellowship in the church before, as at present. But we are represented as a poor, deluded set, having ruined ourselves by separating from them, and the great body, &c.: and if Eld. Hare should go away, it is said the church would fall to rise no more; but we believe the Lord has reserved more than seven thousand who have not bowed to the image of Baal.

We hope Old School brethren in the ministry, especially, will visit us, Elders David Mead and A. A. Cole, in particular, with whom we are acquainted; and if they cannot we wish they would send us a line.

Done by order of the two churches.

Yours in the kingdom  
and patience of Jesus Christ,  
SAMUEL HARE.

P. S. Sloanville is thirty miles from Albany, on the great western turnpike; twelve miles from the canal, Spraker's Basin. Should any come from the east, let them enquire for Dea. Elijah Kimball; or from the north, for Dea. Moses Pierson.

S. H.  
Central Bridge, Schoharie co., N. Y., Feb. 11, '43.

FOR THE SIGNS OF THE TIMES.

#### HEAVENLY TESTIMONIES FOR THE RIGHTEOUS.

BELOVED OF THE LORD:—We live in days of gloomy character; and it is a source of sorrow to

the upright in heart, beholding as they do, the church of God overrun with those who are trained at colleges and seminaries to pervert the scriptures, and teach the doctrines and commandments of men, setting aside the commandments of God.—Nevertheless how pleasing is it to be enabled by the Holy Ghost to look over the gospel of God, and there find that with the church all is well! And whilst men are waging war against the sovereignty of the Almighty, in the dispensation of his grace, with unspeakable pleasure by the Spirit of adoption the tried believer reads such testimonies of the God of truth as these: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. xxxi. 3. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John xvi. 23, 24. How do such sweet revelations from the Father of mercies revive the drooping spirit of a tempted, tried and troubled child of God! Such being led to behold that this love in its heights, depths, lengths and breadths passeth knowledge: and that every purpose, counsel and act of God was and is according to his great love wherewith he loved us in Christ Jesus, and blessed us with all spiritual blessings in him before the foundation of the world, that we should be holy, and without blame before him in love; that we should be to the praise of the glory of his grace. To this end then the counsel of peace, ordered in all things and sure, was between them both, the Father and the Son\* who is the true and faithful witness in heaven. The infinite wisdom and foreknowledge of God discovered all things that should take place in time, and the eternal will of the great I AM determined all things which he would permit either men or devils to do; and also all things which he himself would do. "The wrath of man shall praise thee, and the remainder of wrath thou wilt restrain." That was David's testimony of God. In that covenant all the names of the elect were written, and declared to be the chosen of God in Christ Jesus our Lord. Predestinated to the adoption of sons, and if sons then heirs; heirs of God and joint heirs with Jesus Christ. The fall of the saints in Adam never disturbed their standing in Christ, but only gave occasion for the developement of the treasures with which our heavenly Father had richly endowed us, the precious atoning blood of Christ by which sin was finished, and the righteousness of Christ for which he went to the end of the law, and which is unto and upon all them that believe. By these he became the new and living way to the Father, and all the blessings in him are faithfully bestowed upon his people. It is encouraging to our souls to know this new living way unto the Father by the Spirit of truth, and at the throne of grace obtain mercy and find grace to help in time of need.—Believer, if the way appears so crowded with ene-

\* The Priest and King. See Zech. vi. 12.—Ed.

mies that you are ready to say my life is smitten to the ground, remember that you are dead, and your life is hid with Christ in God; and when he who is your life shall appear you also shall appear with him in glory. If sin lies heavy upon your soul, O how sweet to find it written *There is a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness!* Behold the Lamb of God, which taketh away the sin of the world! The blood of Jesus Christ, his Son, cleanseth from all sin. Does the law of sin in your members oppress and grieve you? It is recorded *Grace shall reign through righteousness to life eternal.* Does your righteousness appear as filthy garments, and are you afraid that it will happen to you as it did to him who had not on a wedding garment? Still the gospel suits your case, for with it you desire to be found not having on your own righteousness which is of the law; but the righteousness of God, which is by faith: *Ye are complete in him, who is the Head.* If you be afraid that you shall not be able to hold on unto the end, remember *It is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.*—And he who hath begun the good work in you, will perfect it till the day of Jesus Christ. When thou passest through the waters and the fires, thy God has said, I will go with thee. The flame shall not kindle upon thee, nor shall the flood overflow thee: I will hold thee by the right hand, and say unto thee, I am thy God. All things shall work together for good to them who love God, to them who are the called according to his purpose.—Grace provided the heavenly inheritance; grace appointed the inhabitants; grace brings them to their inheritance: then salvation must be by grace.

This is the first mite I have sent, which I have had from the treasury of free grace. Should you give it a place in your journal, I hope God will bless the contents to the hearts of his chosen and called; and if spared I may send another little fragment.

Grace be unto all the household of God. Amen.

JOB PLANT.

New York city, Jan. 25, 1843.

FOR THE SIGNS OF THE TIMES.

Trenton, O., Jan. 23, 1843.

DEAR BROTHER BEEBE:—We, as a little branch, have received a letter from our much esteemed brother J. H. Flint; and we think that it contains so much of the precious doctrine of the gospel that we wish you to publish it in your valuable paper, if you think it worthy.\*

Yours with respect,

E. MILLER, *ch'h. cl'k.*

To the Elk Creek Regular Baptist church of Christ, at Trenton, Butler co., O.

DEARLY BELOVED BRETHREN IN THE LORD: I embrace the present opportunity while addressing you this short epistle, to acknowledge the re-

\* With pleasure we comply with the request of the Elk Creek church. We heartily unite in the sentiment of the letter, and highly approve the spirit of kindness in which it is written.—Ed.

ceipt of your kind letter, which to me was a fresh token of your love and attachment to me, a poor, disobedient, unworthy worm of the dust. And when I call to remembrance the many acts of kindness and deeds of charity which I have received from you since my first acquaintance with you, I am filled with gratitude to my heavenly Father for such mercies to a poor, rebellious subject, if a subject at all; and also to entreat my God on your behalf, that he would bless you abundantly with his grace, and preserve you from every false way and hurtful error.

And now dear brethren and sisters, having learned that there was some schism among you on the doctrine of the resurrection of the dead, and fearing it might cause a division among you,—if you will bear with me I will give you in short some of my views of that subject. The resurrection of the body is a doctrine I firmly believe to be plainly taught in the oracles of God. The first passage I shall notice is Matt. xxvii. 52, 53. It is said: *"The graves were opened, and many bodies of the saints which slept, arose and came out of their graves, after his resurrection, and went into the holy city, and appeared unto many."* This passage asserts the doctrine too plainly to be misunderstood, and if there was no other passage in the New Testament to the point, this would place the matter beyond controversy. Paul in his defence before Felix, addresses the governor thus: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of our fathers, believing all things which are written in the law and in the prophets, and have hope towards God which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14, 15. How the resurrection of the unjust can be accounted for is a problem I cannot solve, unless their bodies are raised. But again, the blessed Jesus says to the Jews (after assetting some things at which they marvelled): "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29. That this asserts the resurrection of the body cannot be denied: to deny the doctrine therefore is to make Christ a liar, which no christian would willingly and knowingly do. Again, says the prophet Daniel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt." Dan. xii. 2.—This passage has a particular reference to a general resurrection of the bodies of the dead: for the soul cannot be said to sleep in the dust, and be a subject of this resurrection without the greatest absurdity. Again, Paul describes the nature of the resurrection thus: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, and raised a spiritual body." Here the point is plain, the same *it* that was sown is the same that will be

raised, but in a different nature. Again, in the same chapter, 1 Cor. xv. 51, 52, 53: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment; in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." It cannot be said, without the most glaring absurdity, that *this corruptible* or *this mortal* means the soul or spirit of man: then it undoubtedly follows, that it is the corruptible and mortal *body* that shall put on incorruption and immortality. But again, the Apostle John says, "I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life," &c., "And the sea gave up the dead which were in it, and death and hell (or hades) delivered up the dead which were in them." This cannot refer to the souls, but the bodies of men, and proves the resurrection of the bodies.

But why should I multiply quotations? it is enough for us to know that the same body that our blessed Jesus laid down, he raised again, and has assured us that we should be like him, for we shall see him as he is, "That our vile bodies shall be fashioned like unto his glorious body." "Then shall we be fully prepared to glorify him in our bodies and our spirits which are his."

From the foregoing quotations you may fully understand my views on the resurrection of the body; to deny which doctrine I consider a crime of no small magnitude: it is taking sides with the infidel against the christian religion; an error so gross if persisted in that it ought to debar any member from fellowship in the church of Christ.—Therefore, brethren, should there be any among you that are laboring under this delusion, I entreat you to labor in love with such, to endeavor to reclaim them from the error of their way, and thus wipe off this stain from the church. Let us be followers of God as dear children and not as leaders. Let us not be desirous of vain glory, but let us walk in love even as Christ has loved us, and endeavor to honor him by an unreserved obedience to his commands, by receiving the truth in the love of it, and by casting from us every doctrine, however plausible it may appear, that is not stamped with a "*Thus saith the Lord.*"

Finally, brethren, farewell: be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace be and ever remain with you.

Dear brethren, accept this scroll from your unworthy brother who would much rather hear of the decease of any of the brethren or sisters of Elk Creek church, than to hear of their bringing reproach on the good cause of Jesus our precious and loving Saviour.

Yours in the afflictions of the gospel of Jesus Christ,

JOSEPH H. FLINT.

Fairfield, Jefferson co., Iowa Territory, }  
December 3, 1842. }

## EDITORIAL.

*New Vernon, April 1, 1843.*

"WASHINGTON'S BIRTH DAY.—The streaming of flags from our shipping, the waving of banners from our public edifices, and the animating sounds of martial music in the streets, conspire to remind us of the birth of one, whose name is destined, in all time, to be held in reverence as the greatest and brightest adorning the annals of nations,—a name, more sacred, and glowing with a purer lustre from the distance at which it is contemplated. There has been but one WASHINGTON. And there is some consolation that even in this age of political demoralization, there are men of all parties, sects and creeds, who can pause amid their contentions, and in the mid-career of business, to do homage to that great name.

The close of this day is to be marked by a celebration in the Tabernacle, as peculiar as it is appropriate and will be imposing. Washington was a man of temperance, and this is to be a temperance celebration—arranged by the 'Washington Temperance Guards,'—to which corps a splendid banner is to be presented with an appropriate address and response. But there is another feature in the programme, worthy of all attention and praise. It is to be a union celebration of Protestants and Catholics! Theodore H. Frelinghuysen, Chancellor of the University, and the very Rev. Doctor Power, Vicar-General! James R. Whiting, Esq., and the Rev. Dr. Constantine Pise! all able and eloquent men. What will add to the interest of the occasion, Dr. Power will introduce and read an autograph letter from Father Matthew, the great apostle of temperance in the Emerald Isle. We say, therefore, to all who can—GO TO THE TABERNACLE TO-NIGHT!"—*N. Y. Com. Advertiser.*

REMARKS.—There is a spirit abroad in our great republic more intoxicating than alcoholic drinks, more withering to the tree of liberty than the blasts of autumn, and more insidious and corrupting to the social rights of the free-born sons of America, than the sly insinuations of the old tempter were in the credulous ear of our old mother Eve, corrupting nearly all the presses of our country, poisoning the fountains of common education, and gnawing at the vitals of our institutions of civil and religious rights. A mere specimen of this fell spirit may be traced in the example copied above, from the "New York Commercial Advertiser." Satan transforms himself into an angel of light to accomplish his works of darkness: his ministers also assume the habiliments of ministers of righteousness, the more effectually to accomplish his wicked purposes. A general amalgamation of Catholicism and protestantism, of religion and politics could scarcely have been brought about by the disclosure of such a design. Wars have been waged, and rivers of blood have flown to enforce such a state of things; but all in vain. Fraud is found to be more effectual in our country than force, among a people who love to be deceived.—Truly Washington was a temperate man, but his temperance did not lead him to embrace the doctrines of the total abstinence societies of the present times: so far from it, he could use the creatures of God without abusing them, or abusing himself with them. He was a habitual drinker, but none have ever dared to accuse him of drinking to excess. He furnished to his soldiers spirituous liquors, and on his own plantation he furnished it to his domestics and to his guests: nor did he discover any impropriety in this course while he lived. But now that he is numbered with the silent dead, his repose is invaded by those who hyena-like would rob his sepulchre, and in a most

clandestine manner pilfer his name, his honor and his fame to give validity to a cause which on its own merits could not climb to such an elevation. The writer of the above extract exults in the general amalgamation of Catholics and protestants, ecclesiastics and statesmen, in forging chains to bind the consciences of our citizens. The temperance for which he pleads is not that of which the patriotic Washington was a patron, nor is it that for which the Apostles of the Lamb contended, but that of which "Father Matthew," a Roman Catholic priest, is the apostle. A system, for the authority of which, the papists and not the scriptures are quoted. The King of Zion has chosen and commissioned but twelve Apostles: this papist monk was not of that number: he must therefore be, if an apostle, one of those in scripture denominated false apostles.

The popular clergy are now in league with aspiring politicians, and while the former class are managing to control the ballot boxes, the latter will pledge themselves to reciprocate their favors when in the legislative assemblies; and hence it is that vast sums of money are now being appropriated by this state to support theological colleges, and a bill is now before our legislature to appropriate thousands of the people's money to procure copies of Sewell's representation of the human stomach to be supplied to seaman, boatmen, and to our district schools, while very few in or out of our legislative councils will risk their popularity by raising their voices against these innovations upon our rights. Those who dare to suggest that the rule of right given by the authority of God himself is superior to the devices of men, are to be denounced with their divine Lord as wine bibbers; enemies of temperance, and advocates of drunkenness.

## "HISTORY OF THE BAPTISTS.

DEAR SIR:—I take this method to invite your prompt and cordial co-operation to hasten and mature this laborious undertaking, which I am happy to state meets much favor with the Baptist public.

I want to give some account of each Association, Conference, Yearly Meeting, and of all public bodies of all parties of Baptists, with their complete statistics, on the plan laid down in my *Historical Correspondent and Inquirer*, a paper which I have lately published, and which is devoted exclusively to my historical pursuits. It is for gratuitous distribution, for the sole purpose of soliciting the needful aid.

A second number is soon to be published, and as I want to send them freely to all parts of the country, my main object in this note, is to obtain facilities for so doing.

One of my greatest difficulties in the business of corresponding, is to find the right kind of men, and to ascertain their post office address.

Among the numerous readers of all the Baptist periodicals, in which I wish this notice to circulate, many will see it who may be willing to afford me aid, but who have hitherto been unacquainted with my wishes and wants in this business, and to whom none of my Circulars and papers have been sent, for the reason above stated.

To all such I would say that if they will drop me a line, with the proper post office address, they shall have an immediate supply. Send on your Minutes without delay.

Direct to me as a minister, or post master, Pawtucket, R. I.

DAVID BENEDICT.

*March 4, 1843."*

As Elder Benedict proposes to publish the present history of all the various descriptions of professed Baptists, according to statements furnished by each party respectively, he has published a pa-

per in which he specifies what kind of statistics are necessary for his purpose. The above notice is designed to call the attention of Baptists generally to the subject, that such as are disposed to favor his undertaking may by signifying the same to him by letter, be supplied with his paper, and thereby be enabled to furnish him with such information as he is in want of to make his work perfect. We perceive, by his paper, that John M. Peck, late of Illinois, has volunteered to furnish him with statistics of all the Baptists in the Mississippi valley. We protest against the publication of any history of the Old School Baptists, made out by John M. Peck, as we are too well acquainted with his misrepresentations of the Old School Baptists, and his violent opposition to the order of the gospel of Christ, to warrant the least confidence in any account he is capable of giving concerning them.

Elder Benedict is the author of "Benedict's History of the Baptists," a work with which many of the Primitive order are familiar: he is himself in favor of the popular institutions of the day. We have, agreeably to his request, inserted his Circular, with these remarks, and of course leave our brethren to do as they think proper in the case.

"Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."—MARK ix. 50.

An explanation of the above passage, through our columns, has been requested by a friend in Pennsylvania. The preceding verse reads thus, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." Doct. Gill has favored the idea that the salting with fire has reference to the fire of hell, into which the enemies of God shall finally be cast: but he has not informed us in what manner he has avoided the doctrine of universal damnation, which seems to be implied in his view of the subject. How every one shall be salted with the fire of hell, and yet some escape the vengeance of eternal fire through the blood and righteousness of the Redeemer, involves a paradox of no easy solution. And if the fire of hell, in the sense in which the Doctor has defined it, be the salt intended in the text, it is hard to comprehend how such salt is good, and how it may loose its saltiness, or why the disciples were charged to have salt in themselves.

The whole discourse of our Lord mentioned in the connexion of the text, was addressed to the twelve disciples whom our Lord named Apostles, and the same unto whom he had said, Matthew v. 13: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and trodden under foot of men." These disciples had been disputing among themselves upon a subject which is hardly settled yet among some of the disciples of our Lord, viz: "Who should be the greatest." And a reaching after power which did not belong to them, was detected in the answer of John, that he and his colleagues had forbidden one whom they found casting out devils, because he followed not them. Occasion was afforded for our Lord to instruct them concerning the order of his kingdom. In these instructions he informed them that "If any man desire to be first, the same shall be last of all, and servant of all." He also, as we understand this subject, instructed them how order should be preserved in his kingdom, among the members of the body, or church. The members of the church are set as the members of the human body, and each to supply its appropriate place, so that the head may not say to the foot, I have no need of thee, nor can the ear say because I am not the eye I am not of the body; "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit



we are all baptized into one body," &c. 1 Cor. xii. 12 and 13. Keeping in view this figurative description of the church, the discipline shall dispose of offenders in the church, without respect to the stations which they may occupy. When Judas, who was one of the twelve to whom these instructions were given, should offend, he was to be cut off, and cast out as salt that had lost its savor, and his having had part of the ministry, being numbered with the Apostles should not entitle him to the fellowship of the saints any longer than he walked according to the order of the gospel. And if Paul, or an angel from heaven should preach to the body, any other gospel than that which had been preached, let him be accursed, or cast out. However important their standing in the church, when any offend by any departure from the laws of Christ, or from the faith once delivered to the saints, they are to be dealt with according to the rule. By the expression "It is better for thee to enter into life maimed, &c., than having two hands or a perfect set of members, to be cast into hell," we are not to understand that the church will enter into her ultimate glory with spots, blemishes, or imperfections; or that she is liable to sink down to the perdition of the ungodly, by her connection with disaffected members here; for such a conclusion would seriously conflict with the plain testimony of the scriptures. "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." John vi. And, "I give unto them eternal life, and they shall never perish." John x. 27. *Salt is good*, literally speaking it is very useful to season our food, and to preserve from putrefaction that unto which it is applied. So the Apostles of the Lamb, and all the members of Christ's mystical body are useful, and the gifts on them bestowed are for the comfort and edification of the church of God.—"Ye are the salt of the earth." For the elect's sake the world standeth, the wheels of nature continue to revolve, and shall continue until all the elect be gathered into the fold of Christ. But, they are the salt in reference to their connexion with the body of Christ, preserving the pure testimony of truth, when and where the body is in danger of being corrupted by false doctrine, or unauthorized institutions. As salt acts upon flesh to preserve it, so the gifts of the Spirit act upon the church, to preserve her from the corrupting influence of the doctrines of men and of devils, with which she must frequently come in contact. And that spiritual food on which the saints are fed, is seasoned through the gifts by which it is communicated to them. They receive it with a peculiar relish when delivered in its simplicity, as the Holy Ghost giveth utterance to his messengers. *But if the salt have lost its saltiness, wherewith will ye season it?* The question arises, if the Apostles and ministers of Christ, in possession of the gifts conferred on them by the Holy Ghost for the edification of the body of Christ, be the salt, how can they lose their savor, or saltiness, unless they fall from grace, according to the doctrine of arminians? To which we may reply, that when such ministers of Christ depart either from the testimony of the truth, or from the order of the gospel, they lose their savory usefulness to the church of God: "I keep my body under," says Paul, "lest while I preach to others, myself become a castaway." Not a castaway from the inheritance which he possessed in Christ Jesus his Lord; for he was persuaded that neither life nor death, nor angels, nor things present or to come, should be able to separate him from the love of God, in Christ Jesus his Lord. But a castaway from his usefulness in the church. To illustrate, let us suppose that Paul, instead of warring with his flesh, and keeping his body under, had indulged

the lusts of the flesh; had gratified the depraved appetite of nature, had eaten and drank with the drunken; had become disorderly in his conduct, a railer, a striker, a brawler, a drunkard, or an heretic, could he continue as a useful minister of Christ, and an ensample to the flock under such circumstances? By no means: for the Lord had given charge, that if the right hand, or right eye should offend, it must be cut off and cast away from the fellowship of the church, or if not, the whole body would be involved in *hell fire*. By *hell fire* in this case we understand the same as that mentioned by James iii. 6: "And the tongue is a fire, a world of iniquities: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of *hell*." Into this description of *hell fire*, or tormenting strife and disorder, the whole body of the church must be plunged when she would retain in her connexion those who walk not circumspectly, who conform not to the spirit and doctrine of the gospel. How many instances of this kind have our churches witnessed in these last days! Members who have held important stations in the body as right hands, or right eyes; hands to labor and bear the burden of fatigue and toil; eyes for discernment, penetration, wisdom, &c., and because they have been so very useful in the church, they have been suffered to bring in heresies and corruptions, without feeling the lash of discipline: the notion has been indulged in that they cannot be spared; if we withdraw our fellowship from them we shall lack their hands to labor amongst us; we shall suffer for want of eyes to see with, as we were wont to depend on them for counsel, &c.: therefore they have been sustained in connexion with the church like members of the natural body when mortified, until infection of the limb has reached the vitals and thrown dire confusion into every part of the church. The King himself has decided that it is better to cut off such right hands, pluck out such right eyes, than that the whole church be plunged into such disorder and fire of hell.

Salt may become unsavory by accumulating filth, so that instead of seasoning our food it would ruin it; and instead of preserving that to which it is applied, it would render it unfit for use. Even so it is with those who are denominated the salt of the earth, when they depart from the truth and are turned unto fables; when they cease to preach the doctrine of Christ, and preach for doctrine the commandments of men; when they cease to preach the gospel, and labor to sustain the institutions of men, they have lost their saltiness; their preaching becomes insipid to the saints; it is sickening, having no savory relish: *and for this cause many are sickly among the churches, and some have fallen asleep*. And when such is the case—when those who have preached Christ crucified, with whom we have taken sweet counsel, become disorderly in their conduct or corrupt in their public improvements, their savor being lost, *wherewith will ye season it?* The lack of saltiness in this sense cannot be supplied by anything we may provide. There is nothing in the world that can supply the place of salt: nor can any doctrine be invented which will feed, comfort, edify and build up the saints of God in the absence of the gospel of the blessed Saviour. "It is therefore good for nothing, but to be cast out and to be trodden under foot of men." Our Lord has shown that it is hazardous to the peace of the church to retain them in fellowship; they must be cast out, and even in the world, or in anti-christian connexion with the world, if they are subjects of grace, they are good for nothing but to be trodden under foot of men. The world or worldly churches have but little or no use for them, and they are destined to

learn that the way of transgressors is hard. We could give numerous instances which are within our knowledge for illustration, such as a Grennell, a Ball, a Matthias, a Judas, and a thousand others who having lost their savor as ministers of Christ, have become detached from the church of God, and are now trodden under foot of the swine among whom they mingle. Christians can no longer hear them preach with satisfaction or edification, and the world have men to whom they give the preference, so that those who have observed lying vanities, find by sad experience, that they have forsaken their own mercies.

*Have salt in yourselves, and have peace one with another.* Let the truth of God dwell richly in the hearts of his people, his ministers and all who stand in connexion with the church of God. Be not carried about by divers and strange doctrines. "Abide in me," says Christ: as the branch cannot bear fruit of itself, neither can his disciples bear fruit except they abide in him as their living Vine. Try the spirit—prove all things; and, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed." And as the peace and fellowship of the saints is predicated on the reception of the Apostle's doctrine and fellowship—so, in pursuing the course marked out by the great Apostle and High Priest of our profession, the saints shall have peace one with another.

Before we close our remarks it may be proper to offer a few observations on the verse preceding the text we have under consideration. "For every one shall be salted with fire, and every sacrifice shall be salted with salt." God has chosen his people in the furnace of affliction, and Peter has exhorted them not to think it strange concerning the fiery trials which are to try them: it is the common lot of all God's people. The Sun of Righteousness is like a refiner's fire and like fuller's soap: and he shall sit as a Refiner and Purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Mal. iii. 2, 3.

As salt is intended to preserve and keep from putrefaction that unto which it is applied, so are the fiery trials which the saints endure calculated to refine them—burn up their pollution and dross, their hay, wood and stubble, that they may be saved so as by fire. Every one of the children of God shall realize the saving benefits of that refining fire which is ordained to purify the sons of Levi: and these fiery trials are as salutary in their effects on the children of God, as salt is literally when applied to our provisions. *Every sacrifice shall be salted with salt.* The saints being by fire salted, preserved from confidence in the flesh—from all alloy, shall offer their offerings or sacrifices in righteousness, or salted with salt. Our Lord seems to allude to the law concerning offering, Lev. ii. 13: "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." The offerings of the saints, when offered in righteousness shall be offered as the Lord directs, and as typified by the offerings under the ceremonial law. As the bodies of the saints are to be presented as a living sacrifice, holy and acceptable unto God, which is our reasonable service, they must be kept under: we are to walk circumspectly, in all the ordinances of the house of God blameless, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Our sacrifices of thanksgiving, the incense of our prayers and devotion before the Lord must be salted with the rich savor of the spiritual gifts bestowed upon the saints.

## POETRY.

## TRIBULATION.

The souls that would to Jesus press,  
Must fix this firm and sure,  
That tribulation more or less,  
They must and shall endure.

From this there can be none exempt,  
'Tis God's own wise decree:  
Satan the weakest saint will tempt,  
Nor is the strongest free.

The world opposes from without,  
And unbelief within;  
We fear, we faint, we grieve, we doubt,  
And feel the load of sin.

Glad frames too often lift us up;  
And then how proud we grow!  
Till sad desertion makes us droop,  
And down we sink as low.

Ten thousand baits the foe prepares,  
To catch the wand'ring heart;  
And seldom do we see the snares  
Before we feel the smart.

Saints, let not all this terrify;  
Pursue the narrow path;  
Look to the Lord with steadfast eye,  
And fight with hell by faith.

Tho' we are feeble, Christ is strong,  
His promises are true;  
We shall be conquerors e'er long,  
And more than conquerors too. J. HART.

## THE CHRISTIAN'S CONFLICT.

Why should a son, redeem'd with blood,  
Born not of man, but born of God,  
Feel an eternal war within,  
'Twixt reigning grace, and striving sin.

'Tis but to make him every day,  
From self, to Jesus, turn away:  
His very falls shall make him wise,  
And teach him where his victory lies.

Who but the soul who feels his woe,  
Will to the blood of sprinkling go;  
And seek salvation only there,  
From all that he shall feel or fear?

What though he finds himself depraved,  
Yet he's in Christ a sinner saved:  
And 'tis a sign of life within,  
To groan beneath the burden sin.

Boasting's excluded by the cross,  
The creature's deeds are dung and dross;  
Salvation's free, 'tis found alone,  
In Christ, that precious Corner Stone. J. KENT.

## CONSOLATION.

When this cold world no more can lure,  
Or soothe the wounded heart,  
And joys that brightened youthful years,  
Like pleasant dreams depart;

When those, whose love we thought sincere,  
Prove faithless, and untrue,  
And evening steals those charms away,  
Which morning round us threw:

When passion, pride, and envy spread,  
Their snares around our feet,  
And cheeks put on their sweetest smiles,  
To hide the heart's deceit.  
When those whom we have loved too well,  
Within their graves are laid,—  
And every hope in life's gay wreath,  
Is withered or decayed:

'Tis sweet, dear saints, to raise the eye,  
To Him who sees its tears,  
Who marks the lowly sparrow's fall,  
And feels our doubts and fears;  
To him who loves forever more  
The objects of his love,  
Chosen in Christ the world before,  
Ordain'd to life above.

Then through the midnight of the soul,  
Breaks in a cheering light,

And murmuring thoughts are lull'd to rest,  
And sorrow takes her flight;  
Then o'er the spirit steals a calm,  
That all its strength renews!  
A faded flower will sometimes bloom,  
When wet with morning's dews.

"But if the Saviour had design'd  
Eternal life for all mankind,  
Would he not grace sufficient give,  
That all should hear his voice and live?  
If the same animating call  
That wakes the dead, were sent to all,  
With the same pow'r that reaches some,  
Then all would hear, and all would come."

☞ We are requested to give notice to the ministering brethren of our order, that the Ramapo church have made an arrangement with those who sustain Mr. E. J. Williams as their preacher, to divide with them the use of their meeting-house, by which the church will occupy the house on the second Sunday in April inst., and every alternate Sunday thereafter. The church being at present destitute of a pastor, do most earnestly request brethren in the ministry, sound in the faith of the gospel, as adhered to by Warwick Association, to visit and preach to them the word, and to arrange their Sunday appointments, so as to visit them when they have possession of their meeting-house.

## Associational Meetings.

The BALTIMORE Baptist Association will hold her next annual meeting with the church at Black Rock, Baltimore co., Md., to commence at 11 o'clock, A. M., on Thursday preceding 3d Sunday in May next.

The DELAWARE Baptist Association has appointed its next meeting to be held with the church at Bryn Zion, Del., to commence on Saturday preceding the 4th Sunday in May next, at 11 o'clock, A. M.

The DELAWARE RIVER Baptist Association will hold her next session with the church at Kingwood, Hunterdon co., N. J., commencing on Friday before the 1st Sunday in June next.

The WARWICK Baptist Association will meet with the church at Hardiston, Sussex co., N. J., on Wednesday before 2d Sunday in June next, at 10 o'clock, A. M. Old School Baptist brethren in general are affectionately invited to attend.

The LEXINGTON Baptist Association, we believe, will meet on Wednesday before the 3d; and the CHEMUNG Baptist Association on the Wednesday before the fourth Sundays in June; at what places we are not yet advised.

## DIED.

At this place, on Tuesday the 14th inst., Mrs. CATHARINE, wife of Ebenezer Price, aged about 80 years.

## RECEIPTS.

Charles G. Osler,	D. C.	\$1 00
Wm. L. Hopport, Esq.,	N. J.	1 00
Elder Lemuel Hall,	Del.	2 00
" for Monitor,	"	2 00
Wm. Manning,	Ky.	7 00
James Gaines,	"	7 00
J. M. Clarkson, Esq.,	"	2 00
Elder G. B. Thorp,	Mo.	3 00
Elder Benjamin Lloyd,	Ala.	1 00
John McEwen,	N. Y.	1 00
Daniel Slawson,	"	1 00
George C. Smith,	"	1 00
Elder George Ambrose,	O.	5 00
I. T. Saunders,	"	1 00
Joseph Linc,	"	1 00
D. Blackman, Esq.,	Va.	5 00
Elder Wm. Marvin,	"	2 00
S. S. Williams,	"	1 00
Elder Benjamin Parks,	Ia.	5 00
Robert Stepleton,	"	1 00
Total,		\$50 00

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

NEW YORK city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Downen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilnot Vail, Nathan Greenland, Arnold Bolch, John Crihfield, J. Hughes, J. W. Dancer, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard Van Horn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Buntin, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jehro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, G. B. Thorp, John Rothwell, R. R. Reynolds.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, I. Brisco, Maj. John Strickler, S. I. Lowe, Michael Sovereedge.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, George Sangster, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Wesley Spitzer, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Ames Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 15, 1843.

NO. 8.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

**GILBERT BEEBE, Editor:**

To whom all communications must be addressed.

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IF All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Trenton, N. Y., Feb. 15, 1843.

**BROTHER BEEBE:**—Having a remittance to make, I propose giving you some account of the trials we have passed through the past season in this place. It will not be expected, however, that I shall give a very detailed statement, as many have been published by our brethren in different places, whose trials have been somewhat similar.

You have, perhaps, had some intimations that there are a few in Trenton that have refused to bow to the image, as he has been presenting his head and horns at different times. Something like three years ago, the Baptist church and society set about the great work of erecting a large stone meeting-house, at a cost of more than \$3,000.—We then enjoyed the labors of Elder N. Wattles, a sound and able minister of the New Testament; but, in the summer following, and while the new house was being built, Elder Wattles suddenly and unexpectedly left us destitute of the preached word, and then it was that the horns of the beast which had been lurking in ambush made their appearance. A person by the name of Webb, pretending to be a Baptist, but who by the by possessed but few of the qualifications, made his appearance: and having a committee of the same stamp, (to use their own phrase) he was hired for six months, and set to work. An entirely new method of preaching was set up, and much boasting made of a new order of things when we got into our new house. In this person was concentrated many of the ingredients necessary to constitute a mongrel, infant holiness, sanctification of carnal nature, human ability, &c. He was succeeded in the spring of 1841 by John Dill, a wolf in sheep's clothing indeed: and so close was the imitation that he received the unanimous call of the church. Things did not, however, long so continue, for you know the nature of the wolf is to bite and devour. As soon as it was discovered that the arminian part of the church was the strongest, the cloven foot made its appearance. John Dill set up and avowed his determination that the leaders of the sect which were branded as Antinomians should be turned out, and the rest browbeaten into obedience. The first attack was made upon the oldest deacon, and every stratagem

and abuse brought to bear both in public and private that a depraved and sinful nature could invent to destroy both his moral and religious character; and failing in the accomplishment of this object the attack was made upon the other deacon, upon the clerk, and other members of the church, and as the year was closing up, his zeal increased, fearful of losing a fat salary of \$325. The day of trial came, and, as the Lord would have it, he was dismissed by a majority of two votes; but the church did not escape the lashes of his tongue for dismissing him with such a small majority. He claimed the desk as his right, and would not leave the parsonage for more than three months afterwards, and then went off in debt more than \$100. What a picture is here presented of the awful depravity of the human heart! and how illy does such conduct compare with the avowed doctrine of a sanctified nature! and how would the true child of God rejoice after passing through such scenes of sorrow and affliction, could he be assured that the trials of this present life with him were closed up; but his own experience and the testimony of the scriptures forbid that he should arrive at any such conclusion: such at least was not the fact in the above case, for now came the tug of war—no one man could be found that would suit both parties. A new meeting-house fitted up in the best of style; everything of a temporal nature in flourishing condition, but the house divided against itself!—Truth must be sacrificed; the temple polluted; a yea and nay gospel preached; a burthen bound upon us grievous to be borne, or we must leave the house having sustained but little less than half its cost.—About this time, for the purpose of adding to their strength, some of the members raised the question that as the society owned property in the house, and as they contributed to his support they should have a voice in the call of a preacher. How plausible and how well calculated to wrest from the church her blood-bought rights that her glorious Head has delegated to her as a free and independent body! Seeing a disposition manifested to make use of the power granted by the articles, that the majority should rule; and on a vote being taken for a call of another of the sons of Ashdod to supply the desk, a remonstrance was read by the clerk, signed by some thirty-five members, setting forth the course of conduct from the first innovation made by the introduction of new measures up to that time. Their indignation was now raised to the highest pitch. A council was the first resort. They were reminded that councils were only advisory, and it was with difficulty a vote was carried for a committee to make propositions for reconciliation. That committee met; they were informed that all we required was a return to

our former doctrine and practice, and to the privileges we had formerly enjoyed; but this would not do, the requirements were greater than they were able to perform. Meeting after meeting was held and carried on in the greatest disorder, and concluded in confusion. A council of their own stamp was called, but as the grieved brethren could have no voice in the selection of its members they resolved to have nothing to do with it other than to attend for the purpose of refuting any misstatement which might be made the object for which the council had convened, and they well nigh failed for want of the books and papers which were in our hands: and it was with much difficulty that any business relative to the troubles was brought before them. The result of this august and one sided assemblage was what was expected, that no cause for complaint existed, and the grieved members advised to submit to the will of the majority. How far we were brought in subjection to their avowed wishes and admonitions the sequel will show.

Conference meetings were often held, in which a free interchange of feelings was had, telling of our joys and sorrows, and expressing our thankfulness that we were counted worthy to suffer shame for his name, esteeming the reproaches of Christ greater riches than all the treasures of Egypt. These meetings served much to console our hearts and to unite us together in the bonds of christian love. We met on Sundays, at a school house some distance off, and exercised such gifts as we had. Here I would remark that such was the prejudice in the minds of some of our esteemed brethren against the Old School preachers that it was with difficulty they could be induced to hear them when opportunity presented; and this may account for the tardy movements of which our Old School brethren around us complained. But, having been thrown out of fellowship by the rejection of a letter to the Oneida Association, and all hopes of having an administrator from any other quarter; and guided by the overruling providence of God, we were induced on the second of February last to acknowledge our fellowship for the preaching and doctrine held forth by Elders Salmon and Bicknell, and brother J. Smith.

The circumstances which providentially produced the above result were as follows: at the meeting held in Westmoreland on the last Thursday and Friday in January, brother J. Smith was invited to Trenton to preach on the Sunday following; and an appointment was also sent for Elder Salmon on Monday evening, to fill on his return homeward. Elder Bicknell also attended the evening meeting, which was held at

the school house. The ministering brethren, on invitation, concluded to tarry and hold a meeting Tuesday evening at the new stone house, but a thaw in the morning and a heavy rain in the evening prevented much attendance; and as the sleighing was gone and our ministering brethren could not well get away, a meeting was held Wednesday and Thursday, which resulted as I have before stated. We have much reason to bless God for his providential care over us—that he has not left us, (his people) as we hope and trust, nor himself without a witness in this place: and that the standard of truth is again raised here to the honor and glory of his great name.

We enjoy the labors alternately of brethren T. Hill, M. Salmon, J. Bicknell, and J. Smith, and rejoice in the manifold grace and wisdom given to them. We can but adopt the Saviour's language, in saying that the harvest is truly great, but faithful laborers are few: and we would earnestly pray the Lord of harvest to send forth more laborers into his harvest.

Brother Jewett will please publish this communication, as he has some readers in these parts who take the "Advocate and Monitor."

Yours with esteem,

A. RICHARDSON.

P. S. I am informed that you have given some intimation of a visit in these parts in the course of the season, and as our brethren are anxious to have a meeting in this place, I hope the arrangement will be made for one here at the close of the meeting at Turin.

A. R.

I stop my letter, which was ready for the mail, to announce to you that the new stone edifice which I spoke of is in ruins! I have just returned from the place, and nothing but the walls remain to mark the spot where it stood. The costly table and desk, with its mahogany veneering and its lofty dome containing the bell, together with all its fixtures are in ashes, and not a cent's worth of property saved! The circumstances of the fire are as follows: a protracted meeting had been held for three weeks without much success; additional help had been called in—to use the language of their preacher "a hard case," who had notwithstanding the heavy snows and drifted condition of the roads held three meetings an evening or two previously. About 4 o'clock this morning a fire was discovered in the house by the nearest inhabitants, and numbers collected on the spot in season to have saved at least all the moveables; but like men in amazement stood and beheld the whole consumed within its walls. The fire is supposed to have originated from ashes put in a box, and placed in a recess or chair under the stairs, where wood was kept, by two boys, who, without leave, had kindled fire in the stoves the evening before. One of the doors had been left unlocked by the person, whose duty it was to ring the bell and keep the keys, which made an easy access for the boys.

Such is the mysterious providence of God, whose ways are equal and whose judgments are

right. Thus the New School are suddenly deprived of a place to meet in, while we who have been driven out by superior numbers are provided for by securing the old house in which we used to meet. They had unjustly refused to grant us the use of the house any portion of time, or to remunerate in any degree for the property which we held in the house. Many other circumstances might be noticed as connected with the affair, but I forbear for the present.

Yours in haste,

A. R.

FOR THE SIGNS OF THE TIMES.

Alexandria, D. C., March 24, 1843.

#### THE ALEXANDRIA CERTIFICATE.

DEAR BROTHER BEEBE:—While reading in the 6th number of the present vol. of the "Signs," the certificate, (or whatever else you may please to call it) as above referred to, certifying that the Alexandria Baptist church has not "Departed from Old Particular Baptist gospel faith," &c., I was reminded of the course of the Gibeonites with Joshua at his camp at Gilgal, viz: "They did work wilily, and went and made as if they had been ambassadors; and took old sacks upon their asses, and wine bottles, old, rent, and bound up. And old shoes and clouted upon their feet, and old garments upon them: and the bread of their provisions was dry and mouldy. And they went to Joshua unto the camp at Gilgal," &c. Joshua ix. 4, 5, 6. The course of the Gibeonites is in true keeping with that of all others who know that it is policy to conceal their true positions when they wish to avail themselves of the name or influence of those who may be, in a particular prospective measure, the means of securing to them a desirable object, which they never could have hoped for by an open exhibit of their character. *This is to certify that that certificate is not the fact.* And as no assertion here is admissible without reasons, I will endeavor to present a few of the many I have to my brethren why I have made it. 1st. I cannot admit that a church is in order which wrests from its members the right of investigating charges preferred by one member in standing against another, when such charges deeply affect their moral and christian character. 2d. I cannot admit that a church is in order or in the spirit of the gospel while it supports a pastor "at its head" who in more ways than one has attempted to disparage the christian and moral character of his *professed* brother ministers; yes, of those whom they now insincerely invite to preach for them, and *behold their order.* 3d. I cannot see or admit that their pastor is walking in the order and faith which they claim, after his having openly declared fellowship for men, who though wearing the name of Baptist, have given their aid and influence to promote those corruptions and abominations among us which have brought so much distress, distraction and division to our little ranks. Knowing this, brethren, will you not agree with me and say that when he came among us he was clad as the text described the Gibeonites? Enough at present of the pastor.

The certificate again. "We do hereby affectionately invite brethren of the Old School denomination, sound in the faith of the gospel, to visit and preach for us, and behold our order." I must confess that this closing paragraph of invitation puzzles me no little to guess who they wish should accept it. What sort of Old Particular ministers can they mean? "Dark sayings!" Could I but say in truth as Joseph said to his brethren, "Wot ye not that such a man as I can certainly divine?"—I think now I have got the key, we must, we know, allow persons the right to choose their brethren, consequently they have discarded brethren Trott, Beebe and Leachman, who are considered in the old Ketocton Association as gospel preachers.—They must therefore wish such ministers as the Rev. Mr. Adams, Healy, and others, in whom their pastor has *unshaken confidence*; and as his (their pastor's) opinions and prejudices are not *variable*, in justice to him it seems nothing more than right to give the preference to those gentlemen. But I am in another dilemma—what do they mean by "To behold their order?" Do they wish to come up and meet those brethren to whom they have acted so unjustly and investigate the "strangled charges," that justice may be done? If so I am pleased to hear it, and will with pleasure endeavor to meet them in the order of the gospel; and, if possible, settle this extraordinary and long delayed offence. I am ready, and they are bound to meet me before they can lay any claim to *order or faith.*

Brethren, have I given reasons sufficient to justify my "assertion?" But, brethren, be not deceived by their equipage, theirs is a sinister motive: it has leaked out. They wish to be called by our name, but to wear their own apparel; and not that they care for our fellowship, but that by us they may be so placed as to secure an object desirable to them.

Why go to the "Signs" and to Joshua? It is not for their attachment to that despised sheet, as Joshua knows, nor for the love they have for him. But why go to Joshua? Would it not have been more in the spirit of our Lord and Master, to have gone to their injured brethren and made suitable reparation for their disorder and offence? Had they done this, they would not have been put to the humiliating subterfuge of proclaiming to the world that which nobody knows nor believes but themselves. They may say that they hold us to be in disorder—very well, if they do, why do they court the approbation of those that do not, and who hold us as brethren, and hunt us up and preach the gospel of our Lord to us to our comfort in these days of darkness and affliction, "When darkness has covered the earth, and gross darkness the people?"

I will not add more at this time, and hope I shall not be again drawn out in the defence of my beloved, but injured and despised brethren: but let them bear in mind that until they make gospel amends for their sins they will continue to be hewers of wood and drawers of water to the

OLD SCHOOL.



FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., March 18, '43.

BROTHER BEEBE:—Hezekiah, the old sinner that has been sick so long, sends though the Signs, if you please, to his brethren abroad, some account of his health. He was a sinner born—has lived in sin all his days, as to his flesh: this he well knows. But as he hopes he has been twice born, once of the flesh and once of the Spirit, so he hopes, though a sinner, to be saved entirely by grace. *That which is born of the flesh is flesh.*—And as I have now for more than a year been so sickly and weakly as not to have been able to do business as formerly, and the prospect of ever being able to do much more in this life appears small: yet I hope to be able to ride some and visit my brethren, and preach to them of sovereign, distinguishing grace; but if I begin to flatter myself of going soon some new attack blasts my hopes. I am now laboring under an attack of the rheumatism, so that it is with difficulty that I get about the house. I am satisfied that that which was born of the flesh is a body of corruption; for, feeble as the old man is, he can be peevish, and fret, tease, storm, wrangle, and be as dissatisfied because things do not go to suit him, as he has been able to for many years: and thus I am tormented with his clamorous exercise almost perpetually. I guess I know something of what Paul meant when he wrote some part of the vii. chapter to the Romans, about a law in his members, warring against the law of his mind; and also to the Galatians, saying, The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would. But if indeed I was ever born again, that which is born of the Spirit is spirit, and never consents to sin, any more than that which was born of the flesh does to spiritual holiness. But with me, I seem as weak in grace as though I were sick in that respect also. My mind is so roving; my apprehension so dull; I am so overshadowed with clouds, or surrounded with thick fogs; my path seems so dark; I am so filled with fears; my enemies are so numerous and mighty; and I am so little acquainted with tactics; and am so very backward to learn; and I get so cold I am almost torpid—I almost think sometimes as David did: "I shall now perish one day by the hand of Saul," or some other of mine enemies. But faith forbids my foreboding fears, such gloomy doubts rise. Again, to me the Lord appears with pity [in his eyes, and then I am sick of myself; sick of sin; sick of unbelief; sick of my fears; sick of having such an army of lusts, and feeding and gratifying them so much, and think I never will any more. But soon my sun is hid; my cheering light is gone, and I am chilled and almost dead, scarce strength enough to groan; but the Lord in kindness keeps me yet alive. My times are in his hand, and he governs with infinite exactness all the things that are, events that he suffers to take place. And whether my days on earth be few or many—and whether they are filled with pain and sorrow, or with health and pleasure, or a

mixture of each, he will direct as seemeth him good, for the accomplishment of his purpose, and to manifest his own glory. And whether after death I shall be in heaven or hell, there will doubtless be such a display of wisdom, power, and glory in the divine government, and attendant upon a discovery of the holiness of Jehovah's nature and administration, as will fill unholy beings with dismay, and give impulse to all holy ones in the exercise of admiration, joy and praise, while God unfolds to their view his unrevealed fulness.—Blessed are the pure in heart, for they shall see God—see him in the storm, and in the calm; in the cloud, and in the sunshine; in the wind, and in the fiery shower; in war, and in peace; in our friends, and in our foes; in love, and in hatred; in the day, and in the night; in pain, and in ease; in sickness, and health; in youth, and old age; in weakness, and in strength; in prosperity, and in adversity; in poverty, and in riches; in the fire, and in the water; on the land, and in the sea; in the cold, and in the heat; in the cultivated field, and in the wilderness; in the city, and in the country; in the hamlet, and in the garden; in the kitchen, and in the workshop; in the splendid edifice, and in the cottage; in the house built for his worship, and in the idol's temple; in life, and in death; in the grave, and in the resurrection; in the present world, and in the world to come—either in heaven or in hell—to see him among the beasts of the field; the fishes of the sea; the fowls of the air, and the creeping worms, with all the reptile and insect race. And to realize he made them all; feeds them all; governs them all; has a use for them all—will be declaratively glorified by them all, and in them all—that even the least of them has a sphere to fill, a work to do—to accomplish some part of the purpose of God as really as the sun, moon and stars, or the planet which we inhabit—is a sight of more value and more pleasing to behold, than all the beasts and pictures, theatres, museums, circuses and worldly games and plays that the world ever afforded,—to procure, exhibit and see, which there have been so much time and money expended.

To enjoy a realizing sense of the excellency of wisdom, power, holiness and love, manifest in creation, providence and grace; to view with delight the government which God exercises over angels, men and devils, with every other being and circumstance with infinite exactness in every impulse of mind; and his direct control over their various ends and aims, in all their conduct and motions; and to be assured by the unchanging nature and oath of him who has "Declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure," that nothing can frustrate his purpose of grace; that it is as certain that every particular individual of his chosen to salvation will enjoy, in union with Christ, the inheritance proposed, that is incorruptible, undefiled, and unfading, and reserved in heaven, as though they were now in full possession of it,—to view his kind hand in all our attendant changes operating to prepare us therefor, makes the world's trinity

honor, wealth and pleasure, appear as if they were scarcely worth possessing, could we have them for nothing. It brings joys of a superior quality to the soul, and presents to view a treasure, the earnest of which is worth more than all earthly enjoyments. It gives a real zest to life; sweetens the cup of affliction; helps to bear sufferings with patience, and adversity with resignation; brings time to a mere point in view of eternity; directs to a glorious habitation, and makes the soul reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Had Adam continued in his pristine innocence until now, enjoying all his natural familiarity with his Creator in his Edenic habitation—indeed, had all this world been an Eden, and the numerous posterity of Adam, innocent as in their original, how insipid all their enjoyments compared with what that soul enjoys who feels a union to Christ in the Spirit of holiness, enjoying the sealing manifestation of redemption from sin by the blood of the cross, applied by the power of the Holy Ghost, rejoicing in Christ his hope of eternal glory!

Trusting that through grace abounding to the chief of sinners, God has graciously given him that feels by turns as if he were a worm, and no man, a feeble glimpse of these things,

I still remain,

Your unworthy brother,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Oxford, Warren co., N. J., March 13, 1843.

DEAR BROTHER BEEBE:—In behalf of the First Baptist church of Oxford, I drop you the following for insertion in your columns:

"We, as a church, have had to pass through many trying circumstances, on account of the pastor and many of the members leaving the principles of the regular Baptists and of the gospel, which has called for a separation in order that we may have union and fellowship: and we who have to contend for the principles of the gospel, consider that we are called upon by the gospel of our Lord Jesus Christ to declare a non-fellowship for the unfruitful works of darkness. We have drawn a line of separation by excluding all who persisted in paying their homage to the creature more than the Creator. Since the separation we have been called upon to bear much calumny, even slander of our moral characters. But as these are the weapons that persons of their stamp make use of generally in such cases, we feel to bear up under them, leaning upon the arm that is strong. We have likewise locked the meeting-house against them, which of course is not agreeable to their feelings. We know not what will be the end yet: we think nothing dreadful, for we feel to console ourselves with the blessed thought, 'If God be for us who can be against us.'"

I have been preaching for the church since the separation took place, which was in November last.

I have been authorised to request, through the Signs of the Times, all Old School Baptist min-

isters that can make it convenient, to visit us and preach for us as often as they can; as we feel weak. We likewise crave an interest in the petitions of all our brethren in persecution.

Yours in the bonds of the gospel,

WILSON HOUSEL.

### Circular Letter.

"SEARCH THE SCRIPTURES."—JOHN.

"We believe the scriptures of the Old and New Testaments (as translated by king James the first,) are the words of God, and the only rule of faith and practice."—Fishing River Conference, Art. 2.

"Whatever pretends to exceed the written word may safely be rejected, cannot be admitted."—Doct. Owen.

BELoved BRETHREN:—Wishing the health and salvation, and if anything more loving and charming can be expressed from the bowels of the christian religion, we give all diligence to write unto you of the common salvation. The great Shepherd has been very mindful of his sheep for many ages past, and although they have been persecuted and put to death in almost every age, for eighteen hundred years, yet he who controls the destiny of men and nations has turned it all to the furtherance of the gospel of Christ, and the establishment of that kingdom which is never to end.—The Baptists have been the sufferers in every age, whether they have been known by the name of Novatians, Paterines, Burgundians, Patrobrussians, Lollards, Waldenses, Albigenes, or Baptists: yet they have stood firm under the banner of their King, uniformly maintaining the laws laid down in the Old and New Testaments as the *only* rule of their faith and practice: and anything else introduced is a usurpation of authority and a direct insult to the King himself. The carrying out of the principle as laid down in the text, hath subjected the church to persecution in every age, by word, law or sword, and sometimes by all.—But the foundation standeth sure, having this seal, the Lord knoweth them that are his.

Last Association RESOLVED, *That the present Circular should be written on the faith of this Association, on the subject of Missions.*

We have her acknowledged faith in the article placed above, and whatever is not found revealed in the Old and New Testaments is not her *faith* nor her *practice*. This article is found in all Baptist confessions, yet there is none more egregiously violated or trampled under foot. It nevertheless is the standard of holiness, and no subject has the liberty of departing therefrom without incurring the displeasure of the Lawgiver, and becoming offensive to his real subjects. But we proceed to the analogy of the subject of missions.

"The 17th century was an age of missionary promise. The 18th century began to fill that promise. The 19th is called the age of missionary ENTERPRISE. The union of all christians for this object is to become *universal*: its presence has taken the rank of a new power. The Swiss, in 1556, sent out a few missionaries, and in 1559, the King of Sweden sent out more: there were some others, together with the Spaniards and Portuguese, all of whom, however, were so far from the spirit of the New Testament that we think it unnecessary to say anything about them."—*Great commentary by Harris, Baptist Advocate, vol. iv., no. 10.*

The first moneyed missionary establishment we can find, was established by "Gregory, the pope of Rome, in 1622, and called the congregation for propagating the faith."—*Encyclopedia, Buck's Dictionary, Baptist Advocate.* It had, like our missionary systems among the Protestants, an in-

credible number of donors, rich and emulous to excel in the greatest gifts; and was expanded by Urban VIII. and by this congregation's money a vast number of missionaries were educated and sent to the remotest parts of the earth, among the most barbarous heathen. In India, China and Japan, many thousands of these were won over by the artful Jesuits and Monks, to embrace the Roman Catholic faith. These missionaries soon began to tamper with civil government, as has been their uniform practice, and here the system will be consummated among Protestants sooner or later, unless it is thwarted by some action of Providence or of grace. The Catholics have their missionaries now in almost all the world, in North and South America, in Canada, and nearly all the Indian tribes south and west: many millions of dollars have been and still are expended for the propagation of their faith. Now, considering the difference between Catholics and Protestants, in doctrine and practice, is it not strange that Protestants, some of them, should be aping after Catholic fashions? But we are imitable beings, hence Protestants have borrowed this system from their neighbors, and if there is any glory in it the Catholics are certainly entitled to it.

2d. The *Moravians*, in 1741, sent out their missionaries in Greenland, St. Croix, to the Indians of North America, the slaves in the south, and elsewhere; but they being small in numbers could not appropriate between \$50,000 and \$100,000 yearly to the prosecution of the system.—*Buck's Dictionary, Encyclopedia, Recorder, &c.*

3d. The *English* mission establishment, the first we can find upon record, was established in 1792, called the "Baptist missionary Society."—Mr. Harris and other missionary writers say this was the first. The London Missionary Society was founded in 1795, on the principle of embracing all denominations. In 1796, the Edinburgh Missionary Society was formed, and in 1801, arose the Church Missionary Society. In 1808, a society was organized to carry the gospel to the Jews. In 1816, there was a seminary formed to make missionary preachers at Basel. The same year the Evangelical Society was formed, &c. &c. &c. A late missionary writer informs us that there are now between three and four thousand societies originating from, and are either independent of or tributary to these as the original roots. Polemic discussion between a Baptist and a Pædobaptist on the origin of missions.—*Baptist Advocate, vol. iv., no. 10. Great commentary by Harris, Rippon's Register, &c.*

4th. And lastly, *American* missions. Mr. Kirk of England says in reference to the connexion between English and American missions, that Fuller and Carey laid the foundation thereof in America. Mr. Harris says it was not till the inspiring accounts of Carey, Vanderkemp and Buchanan became circulated, that American piety became divinely awakened to its claims; with that awakening the names of Judson, Rice, Mills and others stand vitally connected. On these youthful students the missionary spirit had eminently rested, and, that while they were at school studying theology: they were accustomed to pour out their prayers behind a hay-stack which was near the college, and there, behind this stack, they called down a missionary spirit from heaven which has proved the glory of our country. *Baptist Advocate, vol. ii., no. 4.*

Question. If these young students called down this missionary spirit from heaven, was it ever in the church of Christ before? Among the first establishments in the *United States*, was the "American Board of Commissioners for Foreign Missions," which was established in 1810: this, in 1813, sent out Judson, Rice, Nott, Newell and Hall;

after they left the American shores Judson and Rice became baptized. Rice soon returned to the *United States* and stirred up a spirit of missions among the Baptists. In twelve months he travelled, preached, and made collections to the amount \$5,443, (*American Repository, page 125,*) and spent in the same time \$1963,—(same report.)—But as there are many Baptists who know all about Mr. Rice and his operations, we need only refer them to the "Boston Record, and to Taylor on missions."

Since 1810, there have come into existence the American Board of Foreign missions, Baptist Home Mission society, Baptist Bible society, American Sunday School Union, with scores of tributary streams; the American Temperance society, with a vast variety of branches; American Tract society, with many limbs to the general stock; Penny society, Mite society, Doll society, Pin Cushion society, fancy articles for religious fairs, &c. &c. A late missionary writer says there are of these societies between 3,000 and 4,000 in England, and between 1,200 and 2,000 in the United States.

Again, the Baptists have two institutions purely theological, to educate young men for the ministry; five colleges, twelve institutions of a mixed character, (literary and theologic.) From these institutions there are turned off yearly a number of preachers who go out hunting wealthy churches, to which they have never contributed any labor in building up, expecting to get three hundred, five hundred, or one thousand dollars per year for preaching. *Christian Intelligencer, page 297.*—Of these preachers we will refer to one case only of ordination and sending out. "On the 11th of June, in Utica, N. Y., the Rev. J. Wade and his consort were set apart as missionaries to the Burman empire, by a committee of the board of managers of the Baptist General Convention: sermon by Rev. N. Kendrick, from 2 Timothy: "Therefore I endure all things," &c. Rev. A. Bennet led in offering up the consecrating prayer. Rev. D. Hascall gave Mr. Wade an appropriate charge, and Rev. J. W. Clark gave him the right hand of fellowship, with the charge that he should go to the heathen. Rev. J. Peck addressed Mrs. Wade, Rev. E. Galusha gave the right hand of fellowship, &c. Services were performed in Rev. Mr. Atkin's meeting-house: the day was fine, and a collection of \$89,23 was taken on the spot. Mr. Wade is a young man, he received his classical and theological education at Hamilton Seminary. Mrs. Wade is of respectable family," &c. Now let us transpose the first four verses of Acts xiii, to wit: On the 11th of June, A. D., forty-four, Rev. S. Paul and J. Barnabas were set apart as missionaries to Seleucus and Cyprus, by a committee of the board of managers of the Baptist General Convention, met in the city of Antioch. Sermon on the occasion by Rev. S. Niger, from Isaiah: "The isles shall wait for his law." Rev. Lucius, of Cyrene, offered the consecrating prayer. Rev. Manean gave Rev. Paul and Rev. Barnabas an appropriate charge, and Rev. John Mark gave them the right hand of fellowship. Rev. Lucius concluded by prayer. Services were performed in Rev. S. Niger's meeting-house: the day was fine, and a collection of \$86,23 was taken on the spot! The Rev. S. Paul is a young man, a native of the city of Tarsus: he received his classical and theological education at the theological seminary at Jerusalem, &c. Now, the imperishable motto of all true and real Baptists is the *article* placed at the head of this letter, "The scripture is the infallible rule of our faith and practice." Now let us apply it to this case: Acts xiii. 1, 2, 3, and 4, verses read thus: "Now there were in the church (not convention) that was at Antioch, certain prophets and teachers, as Barnabas and Simeon, that were call-

ed Niger, and Lucius of Cyrene, and Manean, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost (mark that, by the Holy Ghost) they departed unto Seleucia, and from thence they sailed to Cyprus." Now it seems to us that any one can see the difference between the preachers that God calls, qualifies and sends out, and those who are made by seminaries and conventions. But now let us observe the difference of starting and being on a missionary tour. There is a great deal of money expended in outfits, &c., like ministers of state, money to carry them out and yearly pay after they get there. Mr. Robertson got \$340 per year. M'Chater, wife and two children, got \$960 per year. *Christian Advocate*, pages 22, 23.

Now this is only one example out of hundreds of cases. Let us examine one testimony on this point. Paul, you was very laborious, successful, and in the present age you are represented as being a great missionary preacher. Yes, sir, you are held up to view as a model of missionaries.—Paul, how long was you preaching? About thirty years. Well, if you got \$960 per year, you made \$28,800. Oh, I never got so much; why, were you not as influential, successful and laborious as our modern missionaries? I will answer: just look in the eleventh chapter of 2 Corinthians, and you will see my response, how much I obtained, and what sort of pay it was. You will further see that I there laid down a discriminating line between true and false teachers, and yet these false teachers were suffered, though they brought these brethren into bondage, devoured them, took of them, (money we suppose,) exalted themselves, &c., and yet they were suffered gladly. But to the point: Well, in lieu of all this \$28,800, I was abundant in labors: in stripes above measure; in prisons more frequent; in deaths often; of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I supported shipwreck; a day and a night have I been in the deep; in journeyings often; in perils by water; in perils by robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watching often; in hunger and thirst; in fasting often in cold and nakedness, &c. &c. If I must needs glory, I will glory in the things that concern my infirmities. I glory not in thousands of dollars, honor, ease, or grandeur: no; nothing save in the cross of my dear Lord and Master, yet it was better for me to die than any should stop me of this glorying; for this I am willing to suffer the loss of all things, and endure infirmities, reproaches, necessities, persecutions, stripes, and the loss of life itself, for the honor of the cross of the blessed Redeemer. Here then is a strict compendium of Paul's pay for preaching that gospel that brings life and immortality to light. Paul labored not only in Judea and Jerusalem, but almost everywhere—he sought to go where Christ never had been preached, and finally laid down his life for the honor of the Lord Jesus. Come here, missionaries, here is a fair example of sufferings, and of disinterestedness for the glory of God and the salvation of the heathen.

But to proceed: Those who get membership in some of those societies aforesaid, buy it with money. The Baptist board of foreign missions is composed of associations and other religious bodies. An individual can obtain membership by

paying \$100 yearly, and \$100 more entitles him to another vote. (See their constitution.) Again, one dollar per year entitles one to yearly membership in the tract society. Ten dollars at one time makes him a member for life: twenty-five dollars makes him a director for life. (2d article of the constitution.) Again, the Protestant church mission society, three dollars for yearly membership, thirty dollars for life membership, fifty dollars for clergymen, and one hundred dollars for any other person makes them patrons for life. These two or three examples may stand to represent a great many others. Again, the following is very general: one hundred dollars is offered for two of the best tracts presented, four pages each, to be left to the decision of the managers of the society. *Baptist Advocate*, vol. iv. no. 11. Again, another prize tract of \$250. Twenty-seven writers start for the prize, but Mr. ———, obtains it. Brethren, what do you call this under the mask of religion? We forbear to give it a name.

Again, there are a great many printing presses and hands to carry out this system. Agents are sent out through all the length and breadth of the land, making collections of money even in this extremity of the western world; they are going to and fro soliciting money or subscription, and making thereby 400 or \$500 for themselves yearly. Do you ask, what are all these societies formed for? what are all these presses at? why are all these agents employed? or why such a great number of preachers, agents, and colporteurs, scattered throughout our government? The *Advocate*, *Herald*, *Cross*, and all the missionary papers answer, "For the conversion of the world, the whole world." Fishback, in his late "Essays," has made a neat calculation that with the energies of the church rightly employed, (that is, the wealth and talents) the world can be converted in thirty-four years. A late missionary paper has the following:

"Question: Shall the existing generation be converted, by what means? Answer: by the preaching of the press, and colporteurs. Colporteurs, well, who are they? They are a set of men appointed to visit every family in a given district, to sell tracts, and make missionary impressions. He will visit about five thousand families, and sell four thousand tracts per year. *Baptist Advocate*, vol. iv. no. 4.

Now, we cannot but believe that the whole superstructure is based on money, for plain and obvious reasons; that if the money was taken away the seminary doors would close, the press would stop, colporteurs would cease, the preacher's trumpet would no longer sound. Presidents, vice-presidents, managers, secretaries, auditors, comptrollers, &c., would all come to an end, and cease forever; then, and not till then will the church of God have rest and peace. She now seems to be under a cloud; yea, it is a dark and cloudy day. May the Sun of Righteousness arise with healing in his wings. *Are we mistaken here? We think not.*

We now enquire, When did religion stand most in need of this monied facility? Now, when religion has got a fast hold on several of the strongest nations of the earth, and is popular with most nations, and hath its thousands and tens of thousands of strong advocates in every land; or when it had but a few poor illiterate fishermen for its advocates, and who were held in utter contempt and derision, and treated as the off-scouring of all things by every nation, kingdom and empire then in the world. Why everybody will say that this was the time to throw in our thousands and millions of dollars. We ask, was it done? Look into the chart and map of the Apostolic career and see whether there were thousands or even hundreds attached to the ministry of John the Baptist, Mat-

thew, Mark, Paul, Peter or any of the prophets or Apostles: you know there was not. We proceed to show you that money is the hinge on which missionism turns, PREMISING that the following amount is only a portion of what is yearly collected to carry out the system, though we could not get the last reports, which probably would have swelled the amount considerably. In B. C. Morse's sermon, delivered at Salem Association. In North America, he says, the probable amount is two millions and a half, &c.

Western Foreign Mission Society, Christian Intelligencer, vol. viii. no. 4.	\$29,329
American Bible Society, " " vol. viii. no. 3.	104,578
London Mission Society, Missionary Magazine, page 47.	234,180
English Education Society, for propagating the gospel,	
Annual income, Boston Recorder.	253,080
Westly Missionary Society. " "	119,360
Society of United Brethren. " "	32,000
American Tract Society, Missionary Magazine, page 189.	91,732
Church Missionary Society, Boston Recorder.	146,000
British and Foreign Bible Society, " " "	460,884
Baptist General Tract Society, Missionary Magazine, page 187.	10,264
London Tract Society, Boston Recorder,	41,000
American and Foreign Bible Society, " " "	38,714
English Baptist Society, " " "	58,666
American Sunday School Union, Baptist Advocate, vol. iv. no. 6.	65,597
Society for promoting christian knowledge.	228,466
Moravian Missions.	50,000
London Sunday School Union.	23,567
Methodist Missionary Society, expenditures for 1833.	17,587
Irish Baptist Society.	13,000
Church fund Society.	4,000
Book Society, for religious knowledge.	5,560
Western Home (Methodist) Christian Advocate, no. 409.	18,037
Baptist Home Mission Society, annual report, page 37.	12,911
American Board of Commissioners for Foreign missions, last eleven months up to July 1842,	300,000

Total, \$2,358,512

Here then is \$2,358,512 annually. It is generally supposed that the Apostolic ministry from John the Baptist until John died at Ephesus, comprehended about sixty-six years. Now multiply the amount by the time, and it makes \$155,661,792, which would have been expended by the Apostles, had they proceeded on the same ground as modern missionaries. It must be apparent to every one that money is the great impetus that gives life and motion to this system. Now, in contradistinction to this system, the Apostles demonstrated that salvation is based on the sovereign grace of God, exhibited in the life, sufferings, death, resurrection, atonement, ascension, and mediation of Christ, applied by the effectual, unfrustrable and sovereign influence of the Holy Ghost. Question: What goes with all these millions of dollars? If you will look into missionary papers you will see that they go to pay missionary preachers, professors of divinity, secretaries, &c., to the number of many thousands, all of whom are supported by the several streams that let into the general gulf, and the poor heathen, who are the pretext of all this collection gets a very inconsiderable portion of it. Many preachers get from \$100 to 1200 per year. Some professors have, and perhaps still get \$2,500 per year. *Chru. Advocate*.

page 72. It is said by the same Advocate that Mr. Carey, who is considered the Apostle of missionism, part of his time got \$6,000 per year.—Question: Did John, Mark, Luke, Peter, Barnabas, or Paul ever share such a silvery loaf as this? Again, in Jamaica the mission system is based on what is called the "leader system:" one of the leaders told Mr. Weston, who is a missionary, that he had baptized about 4000 members, but that he did not know that any of them were christians: each and all of them had their tickets, for which they had to pay twelve and a half cents a piece. Mr. Reed upon his entrance on this mission found a church of 900 members, and after due examination rejected all but 15. These *leaders* do all the work of conversion—the converts exchange tickets every four weeks making 13 months per year, and the missionaries make thereby \$500 per month, or \$6500 per year, for which they do not account to the board that sends them out. The plate, equipage and sumptuous fare would astonish, &c. See J. Weston's missionary report from Jamaica published in Christian Reflector. This same writer says, "*They riot on the price of the souls of their people, and then wiping their mouths, say we have done no wickedness—is this language too severe? These vast sums are given by the poor unsuspecting people, with the confident expectation of procuring an admittance to heaven therewith. The Missionaries know this—what then can I say less?*" Same writer; same report—these are his words, *verbatim*.

Again, the sending of the gospel is said to be the great bone of contention, but it is not. It is the anti-scriptural means employed to effect the end. The word of God is the infallible rule of our faith and practice. The case of Peter is in point, for this is the first case on record, save Philip to the eunuch. The sheet being let down from heaven full of all manner of creeping things, four footed beasts, &c., Peter began to scruple upon the subject, but as the vision was repeated the second and the third time, he became convinced of the necessity of the gospel's going to the heathen or gentiles. Suppose Peter had said I cannot go until I get an education, and be sent out by some missionary board, and get the promise of \$10 or \$960 to support me after I go. Question: Whose plan was Peter to go by?—Christ's as laid down in this vision and the general commission, or the missionary plan as developed by schools, boards, &c.? You are all forced to say by Christ's who had called, qualified and given the vision to Peter, and if he had waited for money, or outfits from boards, I ask you candidly would he not have been disobedient to the heavenly vision, and censurable in the estimation of his brethren, and might he not have been justly charged with lucrative views, or that the cross of Christ was too heavy to be borne without money to lighten it. Here then let every preacher who thinks he has a call from God to go to the heathen, follow the direction of Christ, taking neither purse nor scrip, as did Peter—nothing doubting—for God almighty has the hearts of all men in his hand, and the treasures of the world are his, and he says, "Lo, I am with you always even unto the end of the world." Then will all men know that fame, honor, or money is not the object, but the glory of God and the salvation of the heathen. Go, go then and make it apparent that salvation is predicated not on money, or any other temporality, but on the power, grace and spirit of Christ.

Again, Acts xi. and 19. And they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word, &c.: and some of these were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the heathen preaching the Lord Jesus. Question: What carried the gospel to the heathen

and isles of the sea, money or persecution? You all know it was persecution. Then persecution was the secondary cause, why the gospel was carried and preached to the heathen; and this the Apostles might have easily known, from the directions of Christ, who said, When they persecute you in one city, flee to another. Now look at the case of Paul and Barnabas in the xiii. chapter of Acts: look at all the Apostles, the seventy that Christ sent out, and indeed we might refer you to all the preachers for three hundred years after the Apostolic age. Look into Ecclesiastical history, and see if persecution did not carry the gospel to the greater part of Asia, Europe, Africa, and by the same wing it flew to the United States. Roger Williams, who had to flee from England on account of his religious sentiments, was the first who proclaimed in the colonies, that the kingdom of God was not of this world, and because of this was much persecuted, and at last took shelter in that little, but notorious spot of ground called Rhode Island. Here he established the first Baptist church in the United States, with twelve members, in 1693. The same persecuting spirit was extant in Massachusetts, and especially so in Virginia; but as you are well acquainted with these times of persecution, we need not speak particularly. Question: Were there any boards of missionaries that sent the gospel to the United States? No, there was not one of these establishments in the whole Protestant world. No, brethren, the kingdom of heaven was opened by John the Baptist about the year 30, and it progressed through the inhabitable earth up to the year 1792, before there was a missionary establishment formed among the Baptists, as you may plainly see by consulting ecclesiastical history. It is a plain historical fact that the system of missions was established 1792, making fifty years ago in England, and thirty-two in the United States. We ask, where was the glorious kingdom of the Redeemer from John the Baptist in the year 30, to Fuller and Carey in 1792? We answer, that if you will consult history you will easily see that it was not in its *silvered slippers*, IN GARMENTS DIED IN BLOOD. We do not glory in persecution, although this is the instrument that God has ever employed to purify his church, but we do glory in the church as being disenthralled from all inventions of men. The Lord said to Moses, See, said he, that thou make all things according to the pattern shown thee in the Mount. He was not permitted to form the architecture or building according to the fashion of the neighboring nations around, but according to the *divine model revealed*.

Brethren, whenever we are found aping after fashionable religion, then we shun the cross of Christ, and do not come under the character of the followers of Christ as laid down in the written word. Here then, let us turn over a leaf in the ministry, *Who are the preachers of the gospel?*

1st. They are a chosen set of men, scattered through the different ages of the world. When were they chosen? Why, in common with all God's people before the world began,—The God of our fathers hath chosen thee; he is a chosen vessel unto me to bear my name before the gentiles, and kings, and children of Israel.

2d. They are called by the grace of God, "When it pleased God who called me by his grace, &c.:" and they that are with him are called, and chosen, and faithful.

3d. Christ qualifies them without the aid of studying divinity in the schools, "It is given unto you to know the mysteries of the kingdom of heaven." four weeks at a time, and you will see your farm gone is this grace *given*, that I should preach among the gentiles the unsearchable riches of Christ, whereof I was made a minister according to the

gift of the grace of God given unto me by the effectual working of this power.

4th. "Go ye into all the world and preach the gospel to every creature:" as much as if he had said, preach what I have commanded; and what I have not, that let alone. Mark, the servant, is not to transcend the law laid down in the commission. Go: do not stop for the direction of Boards; do not stay for outfits and the promise of 300, 500 or \$1,000 before you can start. (In the late Convention of Virginia, they report a number of preachers ready to go, but there is no money in the treasury to send them; hence, they are idle.) The law of the great lawgiver, Christ, says: "Go, providing neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, nor shoes, nor staves." Now, why all these directions? Simply because the laborer is worthy of his meat; but if he is not chosen, called, qualified and faithful in the discharge of his ministry, he is certainly not worthy even of the bones.

Now, as it regards an experimental knowledge of this call from God, it is found to embrace the following considerations: 1st. An unceasing desire for the honor and glory of God. 2d. The salvation of lost sinners. 3d. The harmony, and glory, and prosperity of the church of Christ. The man that is under these divine impressions goes forth trusting in the strength of Israel's God, perfectly regardless of money, honor, or glory from men. The grand theme is the publication of the gospel of grace to perishing men, that God may be glorified in the salvation of his people. This is one of the gifts of Christ to his church; and O! how wonderfully blessed is that church who has a pure, sound ministry: and how exceeding cautious should churches be as it regards the ministry, for surely a greater curse has never befallen the church than an oscillating, impure, and an unsound ministry. Then, brethren, how very important that you should be right at this *spot*. The ministry, then, is given to the church to attend to her spiritual welfare, and there should be, and is, a reciprocity between the church and her ministry. The church should pay some attention to her preachers' temporal wants; which duty is revealed in the following texts: "Let him that is taught in the word communicate to him that teaches in all things." "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" "Thou shalt not muzzle the ox that treadeth out the corn:" and, "The Lord has ordained that those who preach the gospel shall live of the gospel."

Now, brethren, we should never suffer ourselves to be driven by a moneyed system so far as to neglect our duty to the ministry: can you ask a preacher to ride 14, 20, or 30 miles to attend to your spiritual welfare, once or twice a month, through the hot prairies, or the cold, bleak and northern winds, and shut up the bowels of your liberal distribution? Good heavens, brethren! how will you account to the Lord for this neglect of communicating cheerfully of your carnal things to him who serves you faithfully as a minister of Christ? But say you the preacher is as rich as I am, and he might as well work as I,—he has as much time to preach as I have to hear. Well, let us try the case: Get on your horse and otherwise equip yourself to appear respectable, (for if the preacher is not so you pronounce him worse than an infidel,) pay your own expenses, and go two or three days per week, and sometimes three or Here, then, it is positively said to be a *gift*: Unto ing to rack, your tools lost, your whole business transactions deranged, you would conclude this course of business would not suit you, quit you would. But stop, the preacher has to keep on. Well, say you, let him go; but I must attend more closely to my temporal wants, or my family will come to



# EDITORIAL.

New Vernon, April 15, 1843.

*"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."*

REMARKS ON 1 COR. II. 13.—To us it seems important at the present time, that the testimony of the Apostles upon the subject embraced in this text, should be kept before the church of God, both for their admonition and consolation. For their admonition, because the temptation to regard *worldly wisdom* as being in some manner or to some extent connected with the prosperity of the cause of God, is much stronger and more insinuating and seductive than it has been in ages past. If in all ages of the church, and under all circumstances, it has been necessary to observe this solemn admonition of the Apostle, now that *evil men and seducers have grown worse and worse, deceiving and being deceived*, it is the more needful that we take heed to those words which we have heard spoken, lest at any time we should let them slip.

It is important also that we refresh the memory of the saints upon this important subject for their consolation, seeing that they are greatly reproached by their adversaries for their lack of the wisdom which the world teaches. Caricatures, slurs, reproaches, ridicule and taunting jeers, are dealt out upon our churches and the servants of the churches, with an astonishing profusion, and many are made sad and feel mortified when reproached for their ignorance of the popular sciences of the world. To call the attention of that *poor and afflicted people who are every where spoken against*, to the consolations of the gospel, is calculated to fortify them for the encounter of the enemy. There is a peculiar fitness at the present moment in the application of the text under consideration, to the ministry of the gospel ordained by Christ. Showing, first, What things (by scriptural authority and Apostolic example) are to be preached. Second, The manner in which these things were preached by the Apostles, and are to be preached by Christ's ministers.

1st. The things to be preached are those *which none of the princes of this world know*. The princes and aristocracy of this world have generally been familiar enough with the sciences of the world, and that wisdom which all intelligent creatures may, to a greater or less degree, acquire. But had they been able by worldly wisdom to comprehend spiritual things, they might have understood the true character of Christ, which would have arrested the execution of the purpose of God in the redemption of his people, *for if they had known it they would not have crucified the Lord of glory*.

2d. The things spoken by the Apostles and to be preached by the ministers of all Apostolic churches, are those of which it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Superhuman qualifications are therefore indispensable

to prepare the preacher to set them forth, and the hearer to comprehend them, seeing that our natural faculties, however capacious, have never, can never attain to a knowledge of them. Things that are not revealed to sense, can never be communicated to sense by worldly wisdom, moral suasion, or taught or learned as worldly sciences are communicated.

3d. The things spoken by the Apostles and to be reiterated by the ministers of Jesus; are those which are *revealed unto us*, (the church of God,) *by the Spirit*. Things which are, or can be learned by application to study, in schools and colleges, are not the things which the Apostles preached. They preached among the gentiles the *unsearchable* riches of Jesus Christ; and things which are unsearchable, like their divine Author, cannot be found out by the searching of men; for if they could, they would not be unsearchable. The Spirit, and that Spirit only, can search the deep things of God. The argument of the Apostle in verse 11 of the same chapter is conclusive: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." "Now, [continues the Apostle] we, [the saints,] have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and this Spirit of which the saints are born, is not the spirit of the world, which embodies worldly wisdom and human policy; but the Spirit which is of God, which Spirit constitutes its possessor *spiritual*, and qualifies him to judge all things, while he himself can be judged of no man. See verse 15. Hence Christ said, "Except a man be born again he cannot see,"—Cannot see what? Man certainly requires no second birth to qualify him to see natural things. What is it then that a man, however wise or learned he may be, cannot see except he be born again? The kingdom of God. The kingdom of God is not visible to unregenerate men, because it is a spiritual kingdom; not composed of flesh and blood, nor meats nor drinks, but righteousness and peace and joy in the Holy Ghost. These are things which the Apostles preached, and which the carnal or fleshly, or natural mind could not comprehend, as the Apostle said: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Finally, the things preached by the Apostles embraced the entire gospel of the Redeemer, and nothing else; for a dispensation of the gospel was committed to them, and they shunned not to declare the whole counsel of God, incomprehensible as the gospel was and is to natural men: it was understood through the revelation of the Spirit of God, by the Apostles, and by the same Spirit of truth, which Christ promised to send, to lead his people into all truth, it is measurably understood by every one that has been called of God, quickened and taught by the Spirit, and by no other persons whatever. And all others who may attempt to find out the riddle, will be found among those who are "Ever learning and never able to come to the knowledge of the truth." If it be demanded of us to tell why the things of the Spirit are concealed from the unregenerate, the answer is found in the words of him who never spake amiss, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

[TO BE CONTINUED.]

wan. Well, what will become of your preacher and his family? Brethren, do you not see duty arising from those premises? Surely the Lord has made it your duty to communicate your carnal things to him that sows unto you spiritual things. No preacher has a right to make any demand upon you, but it is a duty the Lord has made obligatory. Will you discharge it or live in the neglect of it? Right upon this point many preachers have made shipwreck of faith, for some preachers cannot preach without assurances of a support of 300, 500, or \$1,000 per year. But those preachers whom the Lord calls, as we have described, preach, money or no money, and are willing to trust God in his providence and his grace or church.

But again, it sometimes happens with the minister of the gospel, that he is accosted in the following manner by a brother who has come to meeting in his carriage, with silvery harness, dressed in his cloth, &c. O brother, or father, come and preach for us—give me an appointment, we are all very anxious to hear you preach. Well, the preacher begins to complain, he would be pleased if he could, but he is behind with his work, having been preaching so much from home, and is obliged to make up some money he owes, &c. This sort of reply hushes this brother, to dumbness—off he sails in his carriage, or otherwise. Stop, let us read you a text: "Charge them that are rich, that they be rich in good works, ready to communicate, willing to distribute." Brethren, there is another matter that is detrimental to the feelings of your preacher. He has been laboring for you for years perhaps, and you have paid little or no attention to him;—but here comes along a preacher from a distance, perhaps an agent of some board, and your hearts, purses, and all are open to him, throwing in your 5, 10, or \$20 for himself or some society. Is this not saying in plain terms that your preacher will do for you when there is no other chance? But we will give this man for two or three days labor more than we give you for three, five, or seven years constant labor. PAUSE, pause, brethren, and think of this course of proceeding! This very operation has resulted in removing some of the old veterans of Christ, who have borne the burden and heat of the day, in other states from their churches, and substituted in their stead, a dry, speculative, and scholastic ministry.

Now, from the premises laid down, the following conclusions may be drawn:

1st. Although the church of Christ hath been established about 1800 years, yet among the Baptists the mission system is only about 50 years old in England, and 32 in the United States, consequently it is not founded on the word of God.

2d. There are thousands of societies formed, preachers, agents, colporteurs, presidents, vice presidents, auditors, secretaries, &c. employed, whose existence or character is not found in the word of God.

3d. That the system in all its dimensions is based on money, a plain matter of fact, and that it cannot exist without it.

4th. The contrast briefly drawn between this system and the one laid down in the word of God, which is the infallible rule of faith and practice.

5th. The distinction laid down between the call, qualification and sending out of the ministry of the gospel. And finally, the duty of churches to contribute to the well being of their ministry.

Now, beloved brethren, we leave this matter with you, for your clear, cool, and deliberate reflection, reminding you that the *word of God is the infallible rule of faith and practice*. Search the scriptures, and whatever has not its origin there cannot be admitted; BUT MUST BE REJECTED.

And may the kind and sovereign Lord smile upon, and abundantly bless you, is the sincere prayer of Fishing River Association. AMEN.

## LIBERALITY OF A BURMAN CONVERT.

"Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to take leave, when the poor old woman bid me remain a little longer. She crept along to another part of the house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," she replied, "but it is all I have, and it is to help in the cause of Christ." But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen exercising the enlightened faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression "This is to help the cause of Christ." When I thought of the withered hand and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.—*Rev. Mr. Kincaid.*

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, and led away with divers lusts; ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 6, 7.

"Wo unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." Matt. xxiii. 13, 14.

"Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus i. 11.

## DIED.

At his late residence in Walkill, on Monday, the 20th ult., Mr. STEPHEN SEARS, aged about 60 years.

Near this place, on Tuesday, the 28th ult., Mr. DANIEL WILSON, in the 75th year of his age.

## OBITUARY.

Elder JOSUAH LAWRENCE, of Tarboro, North Carolina, as we learn from the Primitive Baptist, closed his eyes up on the things of this transitory world on Monday the 16th day of January last, aged 65 years, 4 months and 13 days: leaving a widow and seven children, with the church and a numerous circle of acquaintances to mourn the bereavement. Elder L. was highly esteemed as a valiant soldier of the cross. He was somewhat eccentric, but a dauntless defender of the faith and order of the gospel from the attacks of the arminians and modern innovators of the order. He was among the first who discovered the rottenness and trickery of the modern missionary operations in our country; and many a well directed arrow from his bow has been severely felt by the agents and abettors of the missionary school. His writings have been widely circulated, and have been very successful in warning his brethren to beware of the enemy. But his body now slumbers in the cold embrace of death, and we trust his ransomed spirit mingles with the blood-bought family above, swelling the notes of that song which was his most delightful theme on earth: "Not unto us, O God, but unto thy name be the glory."

## Associational Meetings.

The BALTIMORE Baptist Association will hold her next annual meeting with the church at Black Rock, Baltimore co., Md., to commence at 11 o'clock, A. M., on Thursday preceding 3d Sunday in May next.

The DELAWARE Baptist Association has appointed its next meeting to be held with the church at Bryn Zion, Del., to commence on Saturday preceding the 4th Sunday in May next, at 11 o'clock, A. M.

The DELAWARE RIVER Baptist Association will hold her next session with the church at Kingwood, Hunterdon co., N. J., commencing on Friday before the 1st Sunday in June next.

The WARWICK Baptist Association will meet with the church at Hardiston, Sussex co., N. J., on Wednesday before 2d Sunday in June next, at 10 o'clock, A. M. Old School Baptist brethren in general are affectionately invited to attend.

BROTHER BEEBE:—Please publish in the Signs that the CHEMUNG Baptist Association will meet with the Baptist church in Orwell, on Wednesday, the 21st of June next, at half past ten o'clock, A. M. The session to continue two days. Our brethren and sisters abroad are affectionately invited to attend, as God may incline and give opportunity.

H. WEST.

The LEXINGTON Baptist Association, we believe, will meet on Wednesday before the 3d Sunday in June; at what place we are not yet advised.

The Second Baptist church at Sloanville, Schoharie, in connexion with the First church in Schoharie, have agreed to have a general meeting, on the first Wednesday and Thursday in June next, at Sloanville. You are requested to give notice of the same in the Signs. The editor of the Advocate and Monitor is also requested to notify it. We earnestly request the attendance of Old School ministers and brethren.

Done by order of the two churches.

Yours in the kingdom  
and patience of Jesus Christ,

SAMUEL HARE.

P. S. Sloanville is thirty miles from Albany, on the great western turnpike; twelve miles from the canal, Spraker's Basin. Should any come from the east, let them enquire for Dea. Elijah Kimball; or from the north, for Dea. Moses Pierson.

S. H.

## RECEIPTS.

Erastus West, Esq.,	N. Y.	\$1 00
A. Richardson,	"	2 00
James Smith, Esq.,	"	3 00
Jacob Winchel, Jun.,	"	8 00
Wm. Carpenter, Esq.,	"	1 00
J. H. Willard, Esq., for Wm. Eustis,	Me.	3 00
Jonathan Darden,	Va.	1 00
Jacob Keller,	"	2 00
Elder S. Harris,	"	1 00
A. R. Barbee, Esq.,	"	1 00
Elder S. Trott,	"	5 00
J. Humphrey,	O.	5 00
J. Lewis,	Ala.	1 00
S. L. Harding, Esq.,	Ia.	2 00
B. Bradley, Esq.,	"	3 00
Elder E. Saunders,	"	3 00
Elder John Lee,	"	5 00
Elder J. M. Watson, M. D.,	Ten.	6 00
C. Hester,	"	1 00
J. W. Wells,	Pa.	1 00
Eld. H. West, for Mrs. E. Wolverton,	"	1 00
Bernard Vanhorn,	"	5 00
Thomas R. Andrews, Esq.,	Ga.	5 00
Joseph Anthony,	"	1 00
Elder B. B. Piper,	Ill.	2 00
Elder G. B. Thorp,	Mo.	1 00
Elder Felix Redding,	"	1 00
Alexander McIntosh,	D. C.	2 00
John Davis, Esq.,	Ky.	3 00
Elder Thomas P. Dudley,	Del.	20 00
Samuel Meredith,	Mass.	5 00
Wm. E. Breyton, Esq.,	Md.	2 00
Jacob Lease,	"	2 00
Total,		\$105 00

NEW AGENT.—Samuel Meredith, Camden, Kent co., Del.

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard Van Horn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leevies, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Fort Pleasant, Mich., Feb. 10, 1843.

DEAR BROTHER BEEBE:—As I have opportunity I will scribble a little for the "Signs of the Times." And as it respects myself, I am the same poor, miserable, sinful creature, in nature, that I ever was—my father a Canaanite, and my mother an Amorite: and, among all my connexions associated by the ties of nature, there is not a drop of royal blood to be found. No, so wretchedly miserable and filthy were we all, that when we were brought forth there was none to supple—none to apply the cleansing water to wash us.—Nay, there was none found to perform unto any of us the first act of kindness: and, above all this, among all our kindred, there was not an eye to pity us in our helpless condition—and, to cap the climax and picture of our woe, our own intellectual faculties were bewildered and misled, to think we needed not to be suppled or washed, but were every whit clean, healthy and in our right mind, and thus walked mincingly while we made a tinkling with the ornaments of our feet, and felt quite proud and conscious of our importance. But conscience and the word of God had occasionally whispered in our ear that there was a man by the name of Moses who had a legal claim against our family, and also that this Moses had a very searching glance with the eye, and could see the hidden things of dishonesty, and make manifest the thoughts of the heart even to the dividing the joints and marrow. But we had consoled ourselves with the hope that some kind friend had cancelled the debt, or that Moses had forgotten it in the lapse of time, or that we should never be so unfortunate as to fall into his company; or, if we did, the outside of the cup and platter was so clean he would not discover us.

We thus walked a good while in apparent safety—our neighbors began to cry peace and safety, saying that a man by the name of Jesus had cancelled the debts of our family; and, not only so, but in his generosity he had paid the debts of all men, and stood with a smile on his face waiting for us to come and take a receipt in full, either of him or of Moses. So we with an important air and

gesture, when we fell in Moses' company, demanded our receipt in full of all demands, not dreaming but we should receive due respect and civil treatment, from the outward appearance of the man: and, being unaware of the strength of his muscle and power of his arm, we ventured to his side;—but how were we astonished! when by the single grasp of his hand he took us by the throat and said, Pay me that thou owest. In vain we plead moral honesty—in vain we plead our royal ancestry and noble descent—in vain we plead the universality and payment of debt through that man Jesus; but it was all of no avail, he said we must go down to Egypt with him, and he would show us our royal ancestry and noble sires; and, with all, he would show us the equity of his claim. So he led us along, and talked as he went, but in no wise would let go his hold. Now we had not gone far before he opened his day book and began to read his charges against us, and we were surprised to find them extending as far back as old father Adam; and, strange to tell, as he read the charges conviction rolled upon our consciences (as if an unseen agent had been working within us) and owned them all true. And thus he went on, tearing and rending our noble estate by piecemeal, until by the time we arrived at Egypt we had not a farthing left: and then he began to show us our kindred, who were black as the tents of Keder, and were covered with lice and vermin of every kind—he showed us frogs, toads, locusts, and venomous reptiles, even in the king's palace; and we saw the king, who was filled with jealousies, revilings, murders, dulteries, fornications, wine and every evil work, and he had a rod in his hand, and with this he ruled my brethren, his people:—he also showed us the grievous yoke of bondage he puts upon the necks of his subjects. He also took us to the sepulchres of the dead, even to the noblest of our ancestors, their sepulchres were richly adorned with carved work, beautifully studded with agates and carbuncles: he then took us to the doors of these repositories of the dead, and made us go in; and behold they were full of dead men's bones, rottenness and putrefaction: these, said he, are your noble sires—this the land of their nativity. We groaned with a deep sigh, and felt our hearts die within us. But, said he, I have not done with you; your life shall pay the forfeiture of your prodigality and crimes. So he took us by the way of the wilderness, and on the third month, on the same day, (Exodus xix. 1,) he brought us to Mt. Sinai, which is (Hagar, and answereth to Jerusalem, which now is, and is in bondage with all her children,) and here he showed us the two tables of stone, on which was engraved the law of God: and here we were made to feel the moral

obligation. He also showed us the Mount itself, and Moses gave us special charge not to touch the Mount; for, said he, death will be the inevitable consequence. So we looked, and behold the sound of a trumpet shrill and long: and there were thunders and lightnings and the voice of words. The Mount appeared as if wrapped in flames of fire, and trembled, and shook as if convulsed with an earthquake. Our joints trembled at the awful voice of God—our strength forsook us, and we fell as dead men to the earth. The commandment came—sin revived, and we died: and in the bitterness of our souls we cried, Lord, save or we perish. We could see Moses staring us in the face—crying, *Pay me that thou owest.* We felt the justice of the claim, but had nothing to pay. We resolved to fall at his feet, and by timely repentance, to seek the liquidation of his claim; and, turning to perform, behold he had gone and left the sentence of death written as with an iron pen upon our hearts: but, as for Moses, he had gone; and we knew not what had become of him. Howbeit we have since learned he died in the wilderness, &c., and a bone of him we have not seen since.

We now with fear and trembling left the Mount and wandered about in a pitiful condition for many days, until we were almost famished for water, and there was none. We were hungry, and could find no bread, until at length we lay down in despair, deploring our helpless situation. While we thus lay in despair we saw a form approaching us so benign, so gentle, so mild and heavenly that he in some measure revived our spirits, and with fear and trembling we inquired his name. He said his name was *Ancient of Days*, and he was seeking in the wilderness the royal seed of David. We immediately inquired for Moses, and informed him of the penitential purse we designed to proffer him. He informed us of the case of Esau, who found no space for repentance, though he sought it carefully with tears: that the God of Moses was not a man that he should repent, therefore, our proffer would be as the incense of the wicked, but a stench in his nostrils. But, said he, behold in me, and in me alone, power to forgive to David's seed, (and he saith not of seeds as of many) all debts due to Moses, the legal legislator, as that bond was cancelled by the blood of sprinkling on their behalf. Then were we glad, and from the heart we told him we owed Moses more than we could enumerate, and had nothing to pay; and begged him to have compassion on us. So he spake kindly to us, and said, *Sons, be of good cheer, thy debts are forgiven thee. Arise, and stand upon thy feet, and follow me: I will be a lamp to your path, and a light to your feet.* So he took us and led us about and instructed us, and kept us in the hollow of his

hand, and tendered us as the apple of his eye; and, having given us water to drink and bread to eat, we revived, and began to rejoice in hope of eternal life. Then did we sing this song: "O Lord, we will praise thee, though thou wast angry with us, thine anger is turned away, and thou comfortest us. Behold God is our salvation. We will trust and not be afraid, for the Lord Jehovah is our strength and our song: he also is become our salvation." Then, said our guide, I must prepare you for introduction to the palace royal to the king, also to the queen, the bride, the Lamb's wife. So he led us to the fountain opened for Judah and Jerusalem, and stripped us of our ragged garments, and then he washed us from our filth and blood—removed our sins as far from us as the east is from the west—made us all glorious within—he clothed us with vestments of wrought gold and raiment of fine needle work—he also gave us hearts of flesh to feel, and eyes of understanding to see the king in his glory, and the queen in her palace.—So he led us by the way of Chaldea, and as we were somewhat worried with our journey, we lingered behind our guide; and, as we ascended the summit of a hill, we espied a city encircled by a wall laid in untempered mortar, while two horns like a lamb were seen upon the wall as their escutcheon, (Rev. xiii. 11,) and at the angles and upon the many towers were men with trumpets in hand sounding aloud the feats and mighty acts of those who receive the mark and number: and we heard them sound—saying, *We have caused fire to come down from heaven in the sight of men.* And, again they sounded, and it re-echoed from hill to vale—from Dan to Bathsheba—saying, *Miracles by us are wrought in the sight of the beast—*

*Our benevolence is known from pole to pole,  
From Jamaica's isle to Simm's hole.*

We pursued our course, and ascended the summit of another hill, and could overlook the city, and could plainly see our road led us through Jordan, in order to arrive at the king's palace. Also in the centre of the road, on the low ground next the water's edge, stood a cross, and they that should enter the palace must needs pass under it, while just before the cross a road turned to the left and entered the city\* by a circuitous route: upon this way we saw very many directing their steps, and were expedited in their way by men dressed in sheep's clothing. We discovered them to be light and treacherous persons—yea, they are greedy dogs, which can never have enough: they are shepherds that cannot understand—they all look to their own way, every one for his gain from his quarter.

We now quickened our step, lest in the absence of our guide we should be turned out of the way: and, while passing under the cross we put our hands upon our mouths, and our mouths in the dust, and cried, *Unholy and unclean: not unto us, not unto us; but unto thy name be all the glory, O Lord of Hosts.* We were now led down the banks of Jordan, and were immersed in the likeness of Christ's death: and, if the dead rise not, why were we baptized for the dead?

We now ascended the opposite bank, and espied

a city with walls and bulwarks surrounding it, discoverable only to the eye of faith; and, by examination, we discovered its materials to be exclusively composed of salvation. Here, said we, the righteous may flee and be safe. Yes, said our guide, the avenger of blood shall never enter here; for yonder comes the King of kings, who holds the keys of hell and death in his hands. And we turned to behold him, and his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; his cheeks are as a bed of spices, as sweet flowers; his lips like lilies dropping sweet smelling myrrh; his mouth is most sweet: yea, he is altogether lovely. This is my beloved. Then, said our guide, these are thy friends, O King Immanuel, that I have brought to thy banqueting house. Hail, happy souls! said he, my banner over you shall be love; for I have abundantly blessed the provision of my house and satisfied the poor with bread: therefore, eat, O friends, drink—yea drink abundantly, O beloved.

We now turned to behold the fair partner of this exalted Prince; and, when we beheld her, we were not surprised that her Husband should have spoken of her in the exalted strain he has in the book of books: How fair is thy love, my sister, my spouse! how much better is thy love than wine, and the smell of thine ointments than all spices! Thy lips, O my spouse, drop us the honeycomb. Honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse—a spring shut up—a fountain sealed. Thou art all fair my love: there is no spot in thee. And when we felt the witness in our souls, that we were members of the mystical body of this fair bride, and wedded to such an exalted Husband, we rejoiced in spirit, and felt that we would count it all joy to suffer for his sake, and patiently wait till he come.

May God give you wisdom to act for the good of Zion and the glory of his great name, is my prayer for Christ sake. Amen.

E. G. TERRY.

FOR THE SIGNS OF THE TIMES.

*Cowmarsh, Kent co., Del., March 25, 1843.*

BROTHER BEEBE:—It is the desire of some of the brethren at this point to continue our patronage to you in the publication of the Signs of the Times, (so generally evil spoken of by those who worship the image of the beast,) and I conclude that an additional volley of reproach will be sent forth when they see the conclusion of the discussion of the abstinence question, between yourself and Mr. Pierce, Esq. Be that as it may, for my own part I can say that my views of that feature of the image of the beast have been appropriately set forth in your arguments; and your opponent, (if such appellation he deserves) has need to be ashamed, unless he like his old arminian brother John Wesley has bid shame adieu.

I feel inclined, while touching the subject of arminianism, to state some of the difficulties I met with while (as I believe) the Lord was leading me

into the love and belief of the truth. While in unbelief, or in other words, in nature's darkness I was an arminian, but knew it not. I contended for the doctrine of God's sovereignty with more zeal than knowledge; for, while I urged its being a Bible doctrine, I invariably put much confidence in human performances, thinking and contending that God loved and elected his church because they loved and obeyed him: this I considered his prerogative and his justice maintained. I remained at ease in my mind concerning religion about 22 years. When I went to meeting I paid more attention to and felt more interested in everything else that I saw or heard than the preaching of the gospel, more than to recollect the text to escape reproach.

In my 22d year I was separated from my father and family some forty miles: my employment was school teaching. Soon after my removal my mind became more than usually distressed at the thought of death, and in order to find some relief I applied myself to reading the scriptures; but alas! the more I looked into that mirror the more awful my case appeared to me, until I fancied myself shut in and overspread with a cloud of darkness bordering on to despair, sometimes with a desire to find and endeavoring to seek religion, at others turning toward the vortex of infidelity. In this state of mind I remained for months, viewing myself the vilest of the vile, with, I have since thought, only hope enough to keep me from sinking into despair. At this time I felt very little relish for the doctrine of election, thinking that it would forever fatalize me to reprobation; for I inferred that such a miserable, hell-deserving sinner could never be one that was chosen to salvation. Moreover, I thought it at antipodes with what I was then engaged in, with the *do and live*, or *do and gain* principle; nor could I conceive how God could unconditionally choose and save a part of the human family, and leave the remainder to suffer the vengeance of his vindictive wrath eternally and maintain his justice. I felt inclined to read the scriptures, hoping in them to find eternal life; but I found the denunciation of death on every page. My feet tripped, and I fell at every text which established the sovereign decrees of God, both as it relates to the death of Christ, and the salvation of his people. I was foolish and slow of heart to believe all things written of him: not considering it as the effect of his covenant engagements that Christ ought to have suffered and enter into his glory.

Soon after the discovery of my lost estate, I was summoned to attend the funeral of my father in the flesh. I was forty miles from home; and, it being in the month of March, I was unable to reach the house in time to join the mournful procession; but met it within a fourth of a mile on the way to the place for all the living. While following the corpse to the grave, it seemed to me that my heart would break, and my soul sink under this doubly heavy burden: like the patriarch Jacob, I thought all things were against me. Some of my friends endeavored to sooth my sorrows,

\* Which city, brother Terry?—Ed.



and reconcile me to the afflictive dispensation, related to me what he expressed to them just before he departed, of the glorious prospect he enjoyed of a blessed immortality beyond the grave; and then added that our chief concern should be to meet him on the banks of eternal deliverance. O! thought I, if such a hope for me could but be well grounded, my sorrows would cease: but, such a hope to me seemed presumptuous, and the thought of being separated from friends so dear, forever prostrated all my prospects, and my burden was intolerable at that moment. There seemed to be a slight manifestation of favor to me in the application of this text: "I shall go to him, but he shall not return to me." From which I was somewhat comforted, feeling encouraged to seek the welfare of my soul with all the power I had; but my advances toward God were rather retrograde. In this unhappy state of mind, I continued for nearly two years—sometimes I felt a faint hope that the Lord was leading me into the christian religion, and that he who had begun a good work in me would carry it on to perfection, (for such were my views, that the whole man, flesh and spirit must be perfect before I could be justified or acquitted,)—at other times I feared and felt that my exercises were but the forebodings of the wrath of God, which must be poured forth on me to all eternity. Sometimes I sought the society of the religious, to will was present with me, but how to perform that which I would, I found not. At other times I joined the mirthful crowd, hoping to alleviate my feelings thereby, but it only added fuel to the flame; and my horrors of mind when I retired were greatly augmented.

In the course of the two years referred to, I removed to the vicinity of Cowmarsh, soon after which I heard a Baptist preacher, and felt as though he directed the whole discourse to me. I had heard, not exceeding eight sermons of that order, from the time of my first exercises till then, and it seemed to me that I had never heard such an one as that before. There was a troubling of the waters at Cowmarsh, and three had lately been baptized. The church had been reduced in number, and this addition with the then prospect of farther additions, was very comforting to them: and they seemed to me to enjoy a happiness in the worship of God that I thought worth more than all things else. I availed myself of every opportunity afforded me of hearing the gospel preached, but the enmity of my heart to the sovereignty of God was not slain, and satan got such advantage of me through the indwelling principle of arminianism, that I dared to reflect with prejudice on the preference given to Jacob over Esau, against the conduct of Jehovah, charging him with partiality and injustice, and those that held the views therein established, with sectarian and uncharitable principles.

Such was the power of arminian prejudice over my mind, until it pleased God to slay the enmity thereof, which took place soon after these bitter reflections against God and his chosen people had been by the enemy thrown before me. While reading Rom. viii. 28, to the end, there was a glo-

ry shown forth on the sovereignty of Jehovah that I had never before seen, particularly in verse 31: "If God be for us, who can be against us?" And the verse following it was opened to my mind how God could be just and justify the sinner that believes in Jesus Christ. My soul was freed from its load, and I was led to view the glory of the Lord; own his righteousness, and renounce the works of the law. Soon after this I united with the church here, on the 4th of April, 1830, since which time I have been engaged in a warfare which I expect will continue until I terminate my mortal existence, and through the victorious grace of God, in Jesus Christ our Lord, obtain the victory.

I close this scribble, by subscribing myself,

Yours in the best of bonds,

SAMUEL MEREDITH.

FOR THE SIGNS OF THE TIMES.

*Pleasant Hill, Talbot co., Ga., March 31, '43.*

DEAR BROTHER BEEBE:—I have long been silent, not at home nor in the church or pulpit; but through the Signs of the Times, and have been asked by brethren and sisters many times, why do we not hear from you through the Signs? We can see no communications from our Georgia preachers—why do they not write?

For one, I will answer for my long silence.—The Signs have been so full and so interesting without anything from me, that I have been satisfied with their contents.

Brother Pitcher's chapter of questions, if they were followed by answers, would fill a volume—and who more discreet to answer them than Joseph? (Eld. P.) And then where would there be a place for the debate, in which it is given up in this country, that Mr. Pierce is completely used up, and one of the *isms* brought low? And then how would dear brother West tell us about the *witches*, and all the precious brethren have room to relate their trials, persecutions, afflictions, experiences, &c., which we love to read?

Dear brother, I will be short. But after that the kindness and love of God our Savior towards men appeared, not by works of righteousness which we have done; but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour: that being justified by his grace we should be made heirs according to the hope of eternal life, which God that cannot lie promised before the world began. (Paul to Titus.) How did he promise eternal life before the world began? Answer Eph. iii. 11: According to the eternal purpose which he purposed in Christ Jesus our Lord. And unto me who am less than the least of all saints, is this grace given. Here is a cause and its legitimate effects. This is a faithful saying and worthy all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief. Sovereign grace indeed, which can effect so much; make a man who was born free, and as touching the law, blameless—a Pharisee as full of religion as an unconverted Jew ever gets to be, make such confession.

Hear him again. The chief of what, did he say? all great folks? No, but of all great sinners.—Here it seems he is at the head of the army; but among the saints the least of all. How did all of this take place with Paul? Read his life and see, Acts of the Apostles ix.: And as he journeyed he came near the camp ground or protracted meeting, and he determined to join the church and be very benevolent, and to have much religion, and but little grace. Is this the way it reads? No, sir, he came near Damascus. What to do? To take all he found, both men and women, and bring them to Jerusalem bound, to have them punished, and for nothing but believing in Jesus Christ, who of God was made unto them Wisdom, Righteousness, Sanctification and Redemption. His grace which was bestowed upon me was not in vain, for suddenly a light shined round about me from heaven, and I was called with an effectual calling—saying unto me, Saul, Saul, why persecutest thou me? I saw it was Jesus whom I persecuted, and against whom I had sinned: and, I saw I was chief of sinners, and it brought me to the ground. And here I witnessed the truth of the saying, "*The higher the climb, the harder the fall.*" And so I saw that I was the least and less than the least of all saints. What does all of this prove? It certainly proves that it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Not by works of righteousness which we have done, but according to his own purpose and grace which was given us in Christ Jesus [not when we believed and repented] before the world began, according to the eternal purpose which he purposed in Christ Jesus our Lord. For he [Saul] is a chosen vessel unto me, &c. But, what of all this, says the arminian about Paul? why not say something to our case? Well, said, my dear sir, for if salvation is of grace, it is not of works; and, if of grace it is God's grace, and was given to us according to the same eternal purpose: for God is eternal, and his mind is like himself; and, if he did not give us grace in Jesus Christ before the world was, according to his eternal purpose, he cannot now do it, for he cannot change. Therefore, upon the eternal purpose which he purposed in Christ Jesus our Lord, hangs the salvation of every sinner, from the chief to the lowest or least. And so it is that we are made heirs according to the hope of eternal life, being justified by his grace, which is his own favor bestowed upon us that we should be made heirs of God and joint heirs with Christ his Son. And how is this done? By the Spirit of adoption, whereby we cry, Abba Father. But when the fulness of the time was come God sent forth his Son, made of a woman; made under the law to redeem them that were under the law, that we might receive the adoption of sons.—And because ye are sons God hath sent forth the spirit of his Son into your hearts, by which we inherit the spirit of his Son, our Saviour and Brother. This is all the effect of that same great cause, the eternal purpose, which he purposed in Christ Jesus our Lord: by whose grace we are made heirs according to the hope of eternal life.

And, my brother, to think of such heirship, fixed upon such a sure foundation, is heart reviving indeed to all those who feel its influence. This is the way that grace reigns through righteousness unto eternal life by Jesus Christ our Lord, who was delivered for our offences and was raised again for our justification. By whose stripes we are healed; who was made sin for us who knew no sin, that we might be made the righteousness of God in him. This is *imputation*, the righteousness of our Surety is put upon us which makes us just. Then, "Shall we continue in sin that grace may abound? God forbid: for how can we that are dead to sin live any longer therein?" Then, it is given us, on the behalf of Christ to believe; therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have now received the atonement—all of which is the effect of his eternal purpose which he purposed in Christ Jesus our Lord. And they shall all be taught of God, and as many as are ordained unto eternal life shall believe: for him hath God the Father exalted with his right hand to be a Prince and a Saviour to give repentance to Israel and the forgiveness of sins.

Yours truly,

JOHN W. TURNER.

FOR THE SIGNS OF THE TIMES.

Bedford co., Va., March 12, 1843.

MY DEAR FRIEND AND BROTHER IN THE LORD:—Having for a long time had it on my mind to inform you and the Old Fashioned Baptist church what difficulties we of the old order have to encounter, and how we were opposed at the time we declared non-fellowship with all the men-made societies, and what are called benevolent institutions; and, in order to give a more clear idea of what I believe to be the difference between the Baptist church and the missionaries, or New-Fashioned Baptists, it may be necessary to say, that my father lived in the county of Loudon, this state, at my first recollection; and very soon after that period, professed to have been changed from nature into the marvellous light and liberty of God's dear Son; was baptized, and became a member of the Baptist church, and of the Kettocton Association, where he lived in harmony with the church for many years. During that time the Baptist members and preachers often visited the house, conversed on the scriptures and the subject of religion, and although I was young I often listened to their conversation. I found they believed that all that ever would see the Lord in peace must be quickened by the Holy Spirit, and made new creatures by the power of God; and be also kept by that power through faith unto salvation. These things, although I did not understand them, often came into my mind. This made me believe that they had been directed by supernatural power. My father removed while I was yet in childhood to the county of Amherst, Va., where he found Baptists of the same sort; lived in fellowship with them for several years, then removed to this county; and still found Baptists of the same faith and order; lived

also with them in friendship until the new plans began to be noised. He expressed much uneasiness at the unscriptural belief of those professors, strove to guard the church against all such, but one after another was led into the new plans. He died several years ago, but as long as he kept his reason, was opposed to the whole system of the new plans.

Some years since I hope that the Lord pardoned my many sins by his almighty power and goodness: (not by works of righteousness which I have done or can do.) I did not believe in the societies that had got into the church. The churches in the neighborhood where I lived, had, I believe, imbibed errors and become a mixed multitude: some nearly of the old order, others much led away by cunningly devised fables. Although I did not believe in the new plans, the preachers had generally gone into the missionary system to some degree, and I believing that these things would subside, and as no church was near to our neighborhood that was fully of what I counted the Primitive Baptists, I joined a church in the Strawberry Association. The missionary system grew more and still more arbitrary, as I thought. I lived with them not content; I did not fellowship the society, neither did I like their doctrine, as in my opinion there was but little difference between theirs and that of the Methodists; each believing in their own works to a certain degree; especially to fit them for the Lord to commence with them. I bore it in mind that the church was to keep the unity of the Spirit in the bond of peace. This we were wholly unable to do: nearly every meeting some new or unscriptural things were woven into each discourse; every preacher preached for money or hire. Our Saviour gave his followers a solemn caution not to trust the hireling. His immediate followers warned the church not to receive any new tradition. We few, for few they were that concurred with me, conversed on the subject. We agreed to petition the Pig river Association, it not being far distant from us, (as we saw no prospect of a reconciliation,) for admittance into that Association, as they believed with us both in doctrine and discipline. We agreed to declare non-fellowship with the new institutions; sent our petition and were received into that Association. In the meantime great efforts were made by the missionaries to prevent us from having a church at that place, and also from being received into the Pig river Association. After finding that we would not come into their measures, their minister, who had long been a preacher, and agreed or pretended to agree with the Old Baptists, offered resolutions very intolérant in my opinion, in which he proposed to us that if we would not agree to their propositions we should take letters of dismission and join somewhere else. This did not suit us as we wished to have a church near us, of the old faith and order. Moreover, their letters could not be received, not being of the same faith and order; and there was no correspondence, although the two Associations had formerly been one. Our church consisted of nine at first, male

and female, and it was received into the Pig river Association one year ago last fall. We are now nineteen in number. We have no correspondence with the missionaries who are numerous, and greatly increasing, like the Methodists, both holding what they call protracted or great meetings, in which much racket, singing, and what they call exercise is carried on, and each, in my opinion, hold arminian principles and doctrine. Among these also, like the Methodists, many soon lose their profession. And now, dear brother, (if I am a brother,) I often feel that I have so little of the disposition of a follower of our once crucified but now ascended Saviour, that I feel that surely I never have been born of the Spirit, and, strange as it may be, I still think at times that I love the followers of Christ.

When my mind was exercised about eternal things, and many around my neighborhood were making profession, I could not feel at peace in my mind. I began to think that God did not intend that I ever should receive pardon. In this fearful extremity I looked into the 15th chapter of Matthew, and found where the woman cried after the Saviour, and he answered never a word. His disciples asked him to rebuke her, he told them that he was not sent but to the lost sheep of the house of Israel. She cried, Lord help me! and her daughter was healed. I felt a little relieved, believing that God answers at his own proper time, and not mine or any other mortals, and never until they are and feel poor. And now when I hear of the institutions to help God, to raise up preachers by instructing them in what they call theological schools, I am made to wonder how they can be wise who receive honor one of another, and not that which cometh from above. And still it is not strange if the priests loved to walk in long robes, and greeting in the market, and to be called rabbi. I believe the well taught preacher, taught of God, goes like the youth David in the strength of the almighty God; and the king's armor will not do to go in because his God has not sent him in it. God's ways are high, and when we think on the work of God, and that he, as by a word of his power, called all things visible and invisible into existence, we may well wonder that he has compassion on any of the human family, and like the psalmist say, When I consider thy heavens the work of thy fingers, the moon and the stars that thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?

Yours in the love of the gospel,

JOHN BURROUGHS.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BENNE:—Having to write to you on business, I thought that I would send you a small scrap of the trial of my mind for twelve years past. Although I am not acquainted with you in the flesh, yet I sometimes hope I am in the Spirit; therefore I feel more freedom to write to you, though in a poor and simple manner.

About twelve years ago, at the age of seventeen, I think the Lord in his own infinite wisdom and

great mercy saw fit to show me what I was and what I ever had been. I saw myself an awful sinner, and a transgressor in the sight of God. I began to look about myself, and the first inquiry was, What shall I do to keep the law? I could not love the Lord God with all my soul, might, mind and strength, and my neighbor as myself, which the law required. I had no strength; what should I do, to look to Christ,—how could I? such an awful creature and ungodly wretch,—how could I look for a Saviour when he had always appeared to me as a root out of dry ground, without form or comeliness, and I had not desired the knowledge of his ways; but said in my heart I would not have him to rule over me? I frequently attended meetings of the *free-will* Baptist order. They discovered my distress of mind and would tell me what to do; and I, being like a drowning man, would catch at every straw. But alas! all I tried to do seemed to plunge me deeper and deeper in despair. In this state of mind I continued for several days; till it seemed to me that there was no hope for me; that I should be forever miserable; I had been so wicked and so bad that there was no mercy for me. Sometimes I tried to call on God for mercy, but it seemed to me that my petitions were not heard. Sometimes I tried to confess my sins, then the thought would strike me—what, confess to that God who cannot look upon sin with the least allowance? I thought that he could not forgive me through his Son, for it seemed to me that Christ did not suffer for such an awful creature as I was: and feeling in my heart that I deserved nothing but his eternal displeasure, I therefore gave up all hope. I concluded that I must sink under the awful stroke of his justice, where hope could never reach my case. I saw myself justly condemned, and I could do nothing but cry, Lord, save or I perish. In this state of mind I continued not long; my load of guilt seemed to be removed, and I felt relieved, but I did not realize that a Saviour had borne my sins in his own body on the tree: therefore I gave not glory to God for his mercy and kindness, when the sun, moon and stars, and even the trees of the forest seemed to speak forth his glory. But I had not gained that evidence which I wanted; I was so unbelieving that I could not believe that I had passed from death unto life; and, instead of following my heavenly Master in his requirements, and taking his word as the man of my counsel and guide, I turned back to the weak and beggarly elements of the world, where I remained for ten years. After turning back to the world and its vanities, I soon found that I was in a barren land. I then began to look for my load of sin and guilt, and to desire it back again. I concluded that I was not effectually convinced of sin, but I could not find it again; and it often refers me to the circumstance of the children of Israel searching for the grave of Moses, but they could not find it because the Lord had buried him. I finally thought I would search the scriptures, and I having a great idea of works, they of course did not very well correspond with my ideas: the more I read them the more

they cut me down, and finally I had to give up that the creature must be saved by grace and not works. Sometimes I thought I had a special regard for the truth, I did not want to hear it spoken against, and why it was so I could not tell—sometimes I tried to take comfort in the vanities of the world, but it always left a sting behind—sometimes I felt cast down, and would try to look to God for help; but it seemed to me that my prayers went no higher than my head, and it appeared to me that I was without hope and without God in the world, and of all men most miserable.

In this situation I worried along till about two years ago, when I think the Saviour again manifested himself unto me, and broke the bars of unbelief and burst open the prison doors, and once more proclaimed liberty to a poor, miserable captive, and showed me that I had a duty to do—that I must take up my cross and follow him through evil as well as good report—that it was the willing and the obedient that eat the good of the land.—Since that time I think I have enjoyed many refreshing seasons, and I think there is great comfort and consolation to be taken in believing in the Lord Jesus Christ; but I am still an ungrateful creature—I am often found doubting his goodness which brings sorrow to my mind.

But my earnest desire is that he will so govern, guide and direct me while passing through this world of affliction, that I may be brought off a conqueror and more than a conqueror, through him who loved us and gave himself for us—that I may finally be prepared by grace to meet my God in peace.

Yours in the best of bonds,

RIPLEY H. DOWEL.

Sullivan, Tioga co., Pa., April 4, 1843.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—I would call the attention of some of your readers to the *principles* upon which the popular religious institutions of the day are founded, taking for example the Missionary Society; for they all stand or fall together when tried by the scriptures of divine truth. By the constitution of the society the most abandoned moral character (the gambler, whoremonger, horse-racer or drunkard,) is eligible to membership and office, by paying a stipulated sum of money—one sum for membership, another for directorship, &c., this being the *only* necessary qualification.

Now, upon this principle, let us suppose a society composed of 100 members, 40 of which are professing christians, and 60 of the immoral part of community, and there is nothing in the constitution to forbid it—has not the latter the controlling influence over its proceedings? are they not eligible to any, and all the offices? And yet this is to fix upon the field of labor of what are called *gospel* preachers. How does this harmonize with the rule God has given for the government of his "chosen people," which says to the saints, "If ye love me keep my commandments," and sufficient for the present purpose will be a quotation of only one of these commandments, "Be ye not unequal-

ly yoked together with unbelievers." Could there be a more palpable violation of this command, than is found in the composition of these institutions? Their advocates contend that God uses means to accomplish his purposes. Let us test these means. Suppose I am met upon the highway and robbed of my money, and that money is used for missionary purposes—God in his word has denounced robbery, and so he has the amalgamation of church and world; and if one is a violation of his command, the other is equally so: for, "Whoever shall offend in one point, he is guilty of all."

W.

P. S. The "anxious bench" Baptists in this vicinity are having a great revival,—they have baptized 46, among whom were two *children* of the officiating minister, eight and ten years of age. I am told (for I witnessed none of their proceedings) they went forward very reluctantly, and much against their will, begging and pleading against being put into the water! Whether such is the work of the Lord, I leave you to draw your own conclusions. Their meetings have continued four weeks, and are yet "protracted."

W.

Feb. 24, 1842.

FOR THE SIGNS OF THE TIMES.

Buffalo Grove, Ill., March 23, 1843.

ELDER BEEBE:—After a long delay I take this opportunity to inform you of our lonely and desolate condition, as a little despised company, contending individually and single-handed for the faith once delivered to the saints—endeavoring to ascribe salvation through grace to our God—relying upon the God of Israel to roll into effect and to carry on, in his own way and time, the great work of saving his people whom he foreknew, of whom our Saviour had a view when his soul was made an offering for sin. Surrounded with the mountains of error and delusion on either side, the Egyptian (or arminian) hosts at our heels, threatening us with annihilation, and naught can we see before us for our safety, but to take up our line of march, (directed by the compass of faith and the lamp of God's word,) and go forth in the path of duty, trusting that God will clear the waters of difficulty yea, the ocean before us, and bring us through dry shod, upon the platform of the gospel. We have long waited for the opening of providence and hope we have seen a glimpse of it.

We have some hopes of having an Old School church organized here in the ensuing spring or summer. If so, you will doubtless hear from the church, for the people of our order here think much of your valuable paper. The arminians have a protracted (or distracted) meeting now in session at our grove.

I must come to a close,

by ascribing myself,

Yours in the best of bonds,

AHIRA SANFORD.

FOR THE SIGNS OF THE TIMES.

Florence, Boone co., Ky., Feb. 14, 1843.

BROTHER BEEBE:—I was requested by ——— to have his paper discontinued. By so doing I am left alone. Oh! brother Beebe, this is often my condition in the spirit; and, as I advance in years, (and if in a growth of grace,) I get lower and lower.

I am much pleased to see brother West's writings. Sometimes I imagine that I am talking with him, and you, and many others of the dear sheep and lambs of God. O brother Beebe, do not be discouraged. Go on—blow the trumpet in Zion, and feed the dear lambs and sheep, and warn them of their enemies; for I do believe they are the smoothest talking folks in the world. It does appear to me that sugar would hardly melt in their mouths. But, oh! little lambs, beware of these people with their fair words and fair speeches. Oh! brother Beebe, I think I know all about these folks, for I have been in their den. I think we had better not go after them, and then we will not be put to the trouble to come out from them. Sometimes I meet these folks, and they tell me they are sorry that I, a young man, should be deluded. If it were not for me and a few more *iron sided* Baptists they would soon become extinct, for they are all old grey headed folks anyway—time will soon be at an end with them, and you will be left alone. O I rejoice in the name of *old Baptist*, and in these passages of scripture: "My sheep hear my voice, and they follow me; and they shall never perish." "By grace ye are saved: not of works." O what consoling words these are to the child of God! I must stop my broken and scattering scribble.

May Israel's God guide and instruct us while travelling through the wilderness.

Yours in affliction,

JOSHUA ROUSE.

## EDITORIAL.

New Vernon, May 1, 1843.

APPOINTMENTS.—In answer to brother Joseph Hughes' friendly invitation, we propose to spend Sunday the 14th with Salem church, Philadelphia; meet brother Hughes at Parksburg on Monday, by the accomodation line of cars; and leave it with him to arrange the appointments in the vicinity of Mt. Hope and Rock Spring. If a conveyance from Rock Spring to the Baltimore Association at Black Rock, *via* Harford can be provided, the church at Harford may appoint a meeting on Wednesday, 3 o'clock, P. M., at their meeting-house. But if no conveyance is furnished, we shall be under the necessity of taking the public conveyance, *via* Baltimore. Returning from Black Rock we anticipate the pleasure of attending the Delaware Association.

"The doctrine of 'Two Seeds,' of an uncreated and self-existent devil, and a numerous race of intelligent human beings, who are not dependent on God as their Creator, as stated and defined

by Elder Daniel Parker in his several pamphlets entitled First, Second and Third Doses—weighed in the balance of the sanctuary, and found wanting." By the editor of this paper.

The above work is now in press, and will be ready for circulation in a few days. The work will occupy 32 large pages, double columns, equal to two numbers of this paper, and will be furnished to order, at the rate of twelve and a half cents per single copy; \$1 per dozen copies, or \$7 for 100 copies sent to one address.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Cor. ii. 13.

[CONTINUED FROM PAGE 63.]

Second. We notice the manner in which the Apostles presented *these things* in their ministry, 1st, negatively, and 2d, affirmatively. 1st. "*Not in the words which man's wisdom teacheth.*" These words would be without meaning if there were no men attempting to teach the *art* of preaching. If there were no schools in Paul's day established for the purpose of qualifying *pious young men* for the ministry, there are many in our day, and since the famous school of Alexandria, there has been no lack of those hot beds of heresy and priestcraft; but the Apostles and ministers of the Apostolic order did not avail themselves of any qualifications from them. If our limits would admit, we would dwell largely on the manner of wisdom which man teacheth. First, it is human wisdom, and such as the natural mind of man, without a knowledge of God, or the things of the Spirit, is susceptible of. Secondly, it is that which God disapproves of, and which, being opposed to the wisdom of God, is foolishness with God. It is that kind of human policy which leads false Apostles and graceless ministers to handle the word of God deceitfully, giving flattering titles to men, such as *Rev., A. M., and D. D.*, with such other titles as fashion may render flattering. The words taught by man's wisdom are such as are made use of by those who creep into widow's houses, lead captive silly women; and such as are employed by teachers heaped to their manufacturers, *having itching ears*, and who preach for filthy lucre's sake. The words of those who bring in damnable heresies—who teach for doctrines the commandments of men; and who, for a pretence, make long prayers, influenced by seducing spirits, and preaching the doctrines of devils are words which man's wisdom teaches. Man's wisdom teaches to avoid the offence of the cross of Christ, lest the ministry be rendered offensive and unpopular; and to study to please the carnal ears, and feed the vanity of carnal hearts at a sacrifice of the truth as it is in Jesus. Man's wisdom teaches the preachers, under its instruction, what manner of doctrines will suit the depraved hearts and vitiated tastes of the children of this world; and those governed by it will never present to their hearers that which will be likely to subject themselves to reproach, persecution or a reduced salary. Man's wisdom has a vocabulary of its own, especially in regard to religious things—words which are capable of a double construction,

so that they may be construed in a manner to suit all parties." When worldly men read or recite their sermons, in which they assay to preach and set forth the things spoken by Paul, they are not in the habit of using the plain word *shibboleth*, for they cannot fraim to pronounce it; but they say *sibboleth*. The pulpits of these *diviners* never ring with the doctrine of sovereign, effectual, discriminating and irresistible grace; for man's wisdom teaches that the carnal mind of man will not receive it. The total depravity of fallen man—his entire helpless condition—the necessity of quickening grace, eternal love, cleansing blood, justifying righteousness, and a living union to Christ, are *parts of speech*, for which their grammar lays down but one rule, viz: to avoid them. There is a considerable confusion in the language taught by man's wisdom, such as appeared among the ancient builders of Babel, so that those who are so taught cannot fully comprehend each other—their creeds vary as did the sound of the voices of their brethren, the builders alluded to: but, it is always well understood, however discordant their notes, that they either want *bricks or mortar*, for their people always "Have a mind to work," not however in building up the waste places of Jerusalem like Nehemiah and his men; but, like their own type, they build monuments of their own folly. All schemes for proselyting and convert making by men are productions of man's wisdom; and, the words employed in that work, whether coaxing, persuading, reasoning, terrifying, threatening or scolding, are taught by that wisdom which is not of God, and which was discarded by the Apostles. The wisdom of men, in preaching, leads them to transposing, mutilate and pervert the scriptures—applying the terrors of the law to such as are no more under it; and the consolations, invitations and assurances of the gospel to such as know not God, and obey not the gospel of our Lord Jesus Christ. The wisdom of man teaches worldly preachers to discriminate between the rich and the poor, to court the favor of the former, and neglect the latter. As in all the organized societies of false benevolence, goodly seats and flattering titles are provided for and lavished upon the rich, who pay by their *tens or hundreds*, and some humble place is provided for the poor, who can only *ape* their wealthy neighbors by handing in their shillings or their dollars. The gospel plan of *neither purse nor scrip* is quite too antiquated to be taught by man's wisdom.

All those words, maxims, mottos and sayings which are taught by man's wisdom were laid aside by the Apostles and primitive ministers of the gospel of Jesus Christ, "Lest the faith of their hearers should stand in the wisdom of men and not in the power of God." They renounced the hidden things of dishonesty; they walked not in craftiness, neither handled they the word of God deceitfully, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God. This brings us to consider the affirmative proposition, viz: The manner in which they preached *these things*.



The first important particular in regard to the manner of primitive preaching which we shall notice, is, that those whom the Holy Ghost had designated for that work, *were determined to know nothing among the churches save Jesus Christ and him crucified.* These comprehensive words comprise all that belongs to the gospel of our salvation. Jesus Christ is the First and the Last, the sum and substance of all that the Apostles preached. The Saviour, the Anointed; the Hope of Israel and the Saviour thereof; neither is there salvation in any other name. As the Anointed, he is full of grace and truth, anointed of the Father, to preside as Head over all things to his church, which is his body, and the fulness of him that filleth all in all. The anointed Prophet, Priest and King: *and him crucified.* Christ and the Resurrection. The vicarious sufferings of the Redeemer. His conflict with the powers of darkness; his bitter death and his triumphant resurrection and ascension to glory. Justification by his blood and righteousness, deliverance from the law, the curse, and from all guilt. And all this without anything else to qualify, modify, improve or neutralize it so as to make it palatable to the enemies of the cross. For I determined not to know anything among you, save Jesus Christ and him crucified. 1 Cor. ii. 2. Paul knew nothing among them about Sabbath schools, Bible classes, Tract societies, Missionary boards, Education sermons or Total Abstinence lectures. It was enough for him to know Jesus, and the gospel of the Redeemer, as he could recognise nothing else as the gospel.

2d. His manner of preaching was *in weakness, in fear, and in much trembling.* If any man had whereof to glory, Paul was not a whit behind him, but he gloried only in the cross of Christ, by which he was crucified to the world, and the world was crucified to him. If this great Apostle to the gentiles, felt weak and trembling when he attempted to preach, how ought we to feel when engaged in the same blessed work? Is it becoming in those who attempt to preach Jesus, to glory in their own strength? Are they the ministers of Jesus who manifest nothing of that weakness and fear and trembling of which Paul spake? When we see and hear men who claim to be the successors of Paul, and the servants of Jesus, vaunting of their borrowed plumage, and offering their prayers and intercession for sinners, and calling them up to anxious benches and altars to receive the benefit of their intercession, can we discover in them anything like the spirit which Paul evinced when he acknowledged he knew not how to pray as he ought, but depended on the Spirit to help his infirmities, and make intercession for him according to the will of God. The truth is, our modern religious stock jobbing revivalists think nothing about conformity, in their prayers, to the mind of God; they desire God to so far change his mind as to adopt their plans, second their motions and grant their petitions. Not so with Paul. He felt his weakness and insufficiency, and cast himself upon the sovereign bounty of his gracious God.

3d. The words in which the Apostles spake these

things were words which the Holy Ghost teacheth. It is true the Apostles were inspired by the Holy Ghost, in a manner which is not to be looked for by the ordinary ministers of the same gospel in subsequent ages of time; but it is equally true that all the ministers of Jesus Christ are required to speak in the words which the Holy Ghost teacheth, although not by special inspiration, as when he spake to our fathers by the prophets, or unto us by the Apostles, still the teaching of the Holy Ghost is as indispensably necessary to qualify the ministers of Jesus to preach, as it was to inspire the Apostles to write. The Holy Ghost teaches what words are proper in setting forth Jesus Christ and him crucified, first, in the scriptures; secondly, by his indwelling power and government, opening to the understanding of his servants the things of the kingdom; leading them into all truth; taking the things of Jesus and shewing them unto them; also in giving them a door of utterance. As the husbandman must be partaker of the fruit, so he that laboreth in the vineyard of Christ must have an experimental knowledge of the things which he is required to preach. No one can give evidence that he is called of God to preach who has not learned that the words which the Holy Ghost teacheth are altogether dissimilar to the words taught by man's wisdom, whether in seminaries or elsewhere. But there is another prominent mark by which to discriminate between the ministers of Jesus, and false apostles; those called of God, as was Aaron, compare spiritual things with spiritual; while those of the opposite class compare spiritual things with temporal or earthly things. The force of this truth may be illustrated in many ways; two or three must, however, for the present suffice. First, the ministers of the Lord Jesus compare the instructions of the Holy Spirit in the scriptures, with the instructions of the same Spirit in the experience of all the saints of God; for the testimony of the Holy Ghost in the scriptures is copied with infallible accuracy in the experience of all the saints, so far as they are taught by that Spirit. It is true the testimony in the scriptures is more extensive—none of the saints have, as yet, experienced all that is recorded in the word, but they shall eventually experience all; and, as far as they have been led, the hand writing of the Holy Spirit on the tables of their hearts, is a perfect transcript of the same divine truth as recorded in the scriptures. In this therefore the ministers of Jesus shall be known, and the ministers of Satan detected. The experience of God's children responds to the doctrine taught by the former; for they compare spiritual things with spiritual. But it is not so with the other description of ministers, whatever may be their show of zeal, professions of love, power of eloquence, or flow of tears; they do not, they cannot compare spiritual things with spiritual, for the word of God assures us that *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* But when they attempt to expound the scriptures, all their imagery is of an earthly kind, being themselves unacquainted with the spirituality of the scriptures, they compare them with things which carnal men can comprehend, as the ancient pagans compared the invisible God to images made of various material substances. False teachers, thinking that God is altogether such an one as themselves, draw their conclusion that his purposes, plans and arrangements must be such as they would make. The gospel itself,

according to their conception of it, is comparable to their own preaching, a mere commodity which may be estimated in dollars and cents, and transported by the cargo to foreign countries according to the amount of capital they can persuade men to invest in the speculation. The christian's experience as by them described, amounts to nothing more than every unregenerate man may possess, such as using means within his reach; and heaven itself in their estimation is a place of carnal amusement, consisting principally of flowery fields, pearly gates, golden walks, and the greeting of old acquaintances, and no small part of the joy of that world, by them anticipated, is to consist in robbing God of the glory belonging to him as the only Saviour. Every man that has given sixpence into the missionary or tract funds, is taught by them to expect in heaven to meet some soul or souls who shall ascribe to his liberality the efficient cause of saving him or them from hell and bringing them to heaven.

But, again, the ministers of Jesus, speaking the words which they are taught by the Holy Ghost, compare the spirituality of the law of God with the perfect work, righteousness and blood of the Lord Jesus, while those who speak what human wisdom teaches, compare the spirituality of that law with the ability of unregenerate sinners. The ministers of Jesus compare the perfect and complete salvation of all the elect of God with the provisions of grace in the eternal counsel, the blood of Jesus, and the effectual work of the Holy Ghost, while the others regard the work of salvation as being the work of the creature, depending on means, men and money. The preparation of men to preach the everlasting gospel, being a spiritual work, is, by those who have experienced it, regarded as equal, by just comparison, with those gifts which Jesus their Prince and Saviour received for them when he ascended up on high and led captivity captive. But, by the others, all the qualifications necessary for preaching are, that the preacher should possess that kind of religion which all carnal men can possess if they please; feel a love for souls and a great desire to save more than the number which God has ordained to eternal life; a willingness to make a trade of preaching; a theological education obtained by application to the study of words which man's wisdom teaches; a fluency of speech; a gift for begging money; a readiness to hate and persecute, scandalize and calumniate the Old School Baptists; strike hands of fellowship with the workmongers of all denominations, take the total abstinence pledge and promise to sustain all the schemes of the clergy. These prerequisites, together with a call, an outfit, a purse and scrip, and as many as two coats apiece, &c. &c. &c. embraces what they regard as the most essential qualifications for preaching the gospel.

If any of our readers think our language extravagant or unwarrantable, in regard to worldly preachers, we refer such to the published statements made by themselves in almost every New School or arminian paper published in our country, and to the doctrines preached by them in their pulpits; and, above all, to the fact that they all practise upon the very principles applied to them in this article.

Let then, the saints, be on their guard—let Zion prepare to try the spirits that are abroad in the world; and, if even angels from heaven bring in new doctrines, or such as Paul preached not, let them be accursed. And if there come any unto you and bring not *this doctrine*, (which was preached by the Apostles) receive him not into your house, neither bid him God's speed. Beware of men who come unto you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.

## OBITUARY.

[COMMUNICATED.]

Died, at the residence of his father, in Chesterfield co., Va., on the 1st. ult., WILLIAM R. GOODE, eldest son of John B. and Harriet M. Goode, in the seventeenth year of his age. In the death of this much esteemed young man, the hopes and fond expectations of his parents have been much blasted, and a gloom cast over them which time or supernatural power alone can remove. The grief and solemnity which pervaded the neighborhood on this memorable occasion speak aloud his merits, and the high estimation in which he was held. His parents have to mourn the loss of a dutiful, affectionate and lovely son, who promised fair to comfort and solace them in declining years. Society has lost a member who promised to ornament its councils, and fill some high and honorable station in life. But alas! the tree has fallen without maturing the anticipated fruit, and we may well say, Howl, fir tree, for the cedar is fallen! Though his career in life has been short, it was of sufficient duration to make many friends; and we believe not one foe. It is not meet for us to inquire why one possessing such amiable qualities was taken from the stage of action so early in life.

But our hopes and anticipations stop not here. Though he made no public profession of religion, neither attached himself to any church, yet we are not without hope that we shall join him in the full enjoyment of that rest which remains for the people of God; having discovered in him, (as we believe,) such traits of character as cannot be produced by nature's barren soil. As also from some of his last expressions: such as asking forgiveness of his parents for any and every act of disobedience towards them; expressing himself in perfect friendship with every person, and manifesting a desire that they should feel the same disposition towards him, and finally asking an intimate friend by his bedside if he loved Jesus, he responded to the answer given in the affirmative.

"Be still and know that I am God." Funeral sermon by brother Belcher.

Fond nature weeps at every pore,  
For lovely William is no more:  
May grace prepare our souls to meet  
And with him walk the golden street.

Oh, death, thou king of terrors, why  
Couldst thou not hear the parent's cry?  
To heaving sigh and bursting tear  
Thou wouldst not lend a listening ear.

Wilt thou retain in thine embrace  
The dearest of a mortal race;  
And doom to sorrow, grief and woe,  
The dearest friends he had below?

But hark! methinks I hear a sound  
Address'd to such, though under ground,  
As were redeemed by precious blood,  
Made priests and heirs, yea, sons of God.

Ye graves yield up, ye dead arise,  
Behold your Lord now in the skies,  
Descending with that lovely train  
Made sons of God, yea, born again!

Shall we behold the object there,  
Which to our hearts was ever dear;  
And be permitted there to spend  
A life with him that ne'er will end?

It is enough; be this our boon:  
Then let us to thy bosom come:  
Enjoy the bliss which earth denies,  
And reign with Christ above the skies.

[Composed on the death and in memory of the late lamented William R. Goode.]

Glasgow, Del., April 12, 1843.

DEAR SIR:—This is to inform you of the death of my husband, ROBERT ADAIR, who departed this life on Friday morning, the 24th of March last, aged 37 years and 3 months. He had attended to his school as usual, until the evening previous to his death. After he had retired to bed on Thursday evening, he was struck speechless with the palsy, and died in three or four hours afterwards. He was a warm friend, a kind and affectionate husband and

father. He has left five small children, one of whom is but three months old.

You will be pleased to insert his death in the "Signs of the Times," a paper which he valued very highly, and confer a favor on,

Yours with respect,

ANN ADAIR.

## Associational Meetings.

The BALTIMORE Baptist Association will hold her next annual meeting with the church at Black Rock, Baltimore co., Md., to commence at 11 o'clock, A. M., on Thursday preceding 3d Sunday in May next.

The DELAWARE Baptist Association has appointed its next meeting to be held with the church at Bryn Zion, Del., to commence on Saturday preceding the 4th Sunday in May next, at 11 o'clock, A. M.

The DELAWARE RIVER Baptist Association will hold her next session with the church at Kingwood, Hunterdon co., N. J., commencing on Friday before the 1st Sunday in June next.

The WARWICK Baptist Association will meet with the church at Hardiston, Sussex co., N. J., on Wednesday before 2d Sunday in June next, at 10 o'clock, A. M. Old School Baptist brethren in general are affectionately invited to attend.

BROTHER BEEBE.—Please publish in the Signs that the CHEMUNG Baptist Association will meet with the Baptist church in Orwell, on Wednesday, the 21st of June next, at half past ten o'clock, A. M. The session to continue two days. Our brethren and sisters abroad are affectionately invited to attend, as God may incline and give opportunity.

H. WEST.

The LEXINGTON Baptist Association, we believe, will meet on Wednesday before the 3d Sunday in June; at what place we are not yet advised.

The Second Baptist church at Sloanville, Schoharie, in connexion with the First church in Schoharie, have agreed to have a general meeting, on the first Wednesday and Thursday in June next, at Sloanville. You are requested to give notice of the same in the Signs. The editor of the Advocate and Monitor is also requested to notify it. We earnestly request the attendance of Old School ministers and brethren.

Done by order of the two churches.

Yours in the kingdom  
and patience of Jesus Christ,

SAMUEL HARE.

## RECEIPTS.

J. B. Drummond,	N. Y.	\$2 00
Robert Thomas,	"	1 00
Dea. Wm. Murray, for C. Gordon,	"	1 00
Dea. M. L. Corwin,	"	1 00
Eld. D. E. Jewett, for John Grout,	"	1 00
Salmon Wheat,	"	1 00
Alvan Myhand,	Ga.	2 00
T. Davis,	"	2 00
J. W. Turner,	"	5 00
J. H. Hubbard Esq., for J. Fish,	Ct.	1 00
A. L. Gardner,	Va.	1 00
J. Wilson, Esq., and George Kerr,	O.	2 00
Eld. Samuel Williams,	"	5 00
Seneca Leonard, Esq.,	"	2 00
J. S. Dean,	"	6 00
M. Mitchell, Esq.,	Pa.	2 00
Ripley H. Dowel,	"	2 00
John Burroughs,	"	2 00
Nathan Greenland,	"	5 00
Lewis F. Klipstine,	Md.	2 00
Eld. P. Hartwell,	Mass.	1 00
Eld. David Clark,	"	6 00
Abira Sandford,	Ill.	1 00
George Damerel,	N. J.	1 00
Jonas Lake,	"	1 00
Eld. R. R. Fortson,	Mi.	4 00
James Lee,	"	5 00
R. R. Reynolds,	Mo.	4 00
Eld. Wilson Thomson,	Ia.	6 00

Total,

\$75 00

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benjamin Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Boleh, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander Mcintosh, Washington city.

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SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmei, George Leevs, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Bratton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning.

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OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kauffman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

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IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 15, 1843.

NO. 10.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Harrisburg, Fayette co., Ia., April 5, 1843.

BROTHER BEEBE:—I have long been a reader of your paper, and have found much in it to approve, nay, to admire; and some things to deplore. The hard shooting of brother against brother, is always a matter of regret to me: yet a zealous adherence to the truth of the gospel is always commendable. I have long preached and believed that there are both truth and error on the earth, and truth is mighty and will prevail. The Saviour is the Truth, and the devil a liar and the father of it. These two heads have their mystical bodies in this world. Christ has sent out his Apostles, and the devil has sent out his: and the body of Christ do well when they try those who say they are apostles, and are not; and prove them to be liars who are of the synagogue of satan, or his ministers. The whole gospel is Christ and him crucified—he is the Way, and the Truth, and the Life. Everything else that is preached as merit, means, conditions, or terms of salvation and eternal life, is but a lie of the devil, and proves its preachers to be the ministers of satan; and those who love or make such lies have no place assigned them in the church, but their place without its walls is with dogs, &c. I have believed and declared my full conviction that there are but two great principles on the subject of religion in this wide world.—One is *grace* alone; the other is *works* alone.—These can never be blended, for if we are saved on the condition of some good works done, or foreseen to be done by us, the reward is not reckoned of grace, but of debt; and, if of debt, then it is no more of grace. So there is no grace in that plan, for grace is a favor to the unworthy: but if we must first fulfil some specified terms, in order thereupon to claim and receive the favor, we receive it as being entitled to it by services specified as terms, and rendered as such; and so the favor is obtained on the ground of worthiness, and grace is quite excluded. So we must still agree, that if it is of grace, then it is no more of works; but, if it is of works, then it is no more of grace—for the two plans will not blend together, for the one excludes the other.

I may be asked, Why do so many denominations, all in conflict with each other, exist, if they all belong to one great body as the synagogue of satan? I answer, they do not differ with each other on the great principle, but all agree, without a dissenting voice, that we have our part, our work to do. Every heathen temple and every anti-christian denomination sustain this great cardinal doctrine. Why then do they so greatly differ?—They only differ about what it is we have to do,—but they all agree that we have got something to do, and only differ concerning what that something is. The Hindoo says we must go the temple of Jagernaut to worship; the Jew says we must be circumcised and keep the law of Moses; the Mahometan must believe and obey his prophet; the Shaker must believe in Ann Lee and give up his marriage vows and property; the Mormon must receive the new revelations of Joseph Smith; the Catholic must receive the sign of the cross, count his beads, &c.; the Campbellite must believe that Jesus is the Christ and be immersed; the Methodists of various grades, and United Brethren, &c. must come to the altar, join society, attend class-meetings, pay quarterage, &c., or do some *good works* as they call them. Now apply the rule to all parties, heathen, Jews, Mahometans and arminians of every grade, and they all have their work to do,—they must believe in the use of means, must attend to and use the means of grace. Now who cannot see that these all agree in one great conditional plan of salvation, and differ only in detail—about what the work is which will fulfil the terms and entitle the performer to the blessing.—They all equally exclude grace and make some doings or other the terms of obtaining the favor, which makes the reward reckoned of debt and not of grace. I, therefore, in reference to the true faith of Christ, can make no preference of one denomination above another, while they all alike exclude Christ; and when I hear that the most popular of them, such as New School Baptists, Presbyterians, Methodists, &c., are all uniting, I believe they act in perfect consistency.

The Old School Baptist church stands solitary and alone, as it always has stood:—"By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast." "Not by works of righteousness which we have done, but of his own mercy he saved us." "Who hath saved us and called us, not according to our works, but according to his own purpose and grace which was given us in Christ before the foundation of the world." From these texts we are positively told that we are not saved by our works, of our works, nor according to our works. Thus heaven has vetoed the whole plan of

the arminians, and they may divide no more about its details. The inheritance is of faith that it may be by grace, that the promise may be sure to all the seed,—not at all conditional but well ordered in all things and sure.

My dear brother, the church of God is the family of his children, and Jesus is the Elder Brother; he was God's elect as heir of all things, as Mediator [not executor] of his Father's will, and Surety for the indemnity of all the minor heirs. These were all the children of God which he gave to Christ as their Mediator, Surety, Guardian and Saviour. They as individuals are the sons of God and brethren of Christ; and as a body collectively they are his church. Hence he says, Behold I and the children which God has given me! I will confess thy name among my brethren: in the midst of the church will I sing unto thee. He that sanctifieth [setteth apart] and they who are sanctified are all of one [Father,] for which cause he is not ashamed to call them brethren. These sons of God and brethren of Christ are the many sons whom in bringing to glory the Captain of their salvation hath made perfect through suffering.—These were chosen as heirs in God their Father's will before the foundation of the world, and in that will were predestinated to the adoption of sons, and to an inheritance as heirs of this will, which Christ was Mediator and Surety of, in whom, as such, they were blessed with all spiritual blessings in heavenly places, [heavenly things,] according to this early choice before the world; and God worketh all things after the counsel of this will. The immutability of his counsel he has confirmed with an oath to the heirs, that they might have strong consolation. This will, New Testament or covenant, is the will of the Father which Christ came into the world to perform or fulfil and execute.—He left nothing imperfect, but finished the work and became the Author of eternal salvation, and in him all the promises are yea and in him amen to the glory of God by us: for our gospel is not yea, yea, and nay, nay, but yea and amen. This is salvation by grace,—no hard conditions to goad the necks of the disciples; no boasting that we have made ourselves to differ from others; no neglect of Christ to trust in ourselves; no looking to the law works and our own righteousness to the neglect of the righteousness of Christ. This system is ALL OF GRACE! Grace was given to us in Christ before the world began! so we were chosen as heirs of God's will in Christ, in whom we were accordingly blessed with all spiritual blessings. In the fulness of time Christ came to this world to do or execute his Father's will in behalf of all the heirs, and settle all demands which could be legally brought against any or all of them, and did finish

all this work perfectly; and so by his one sacrifice he hath perfected forever them that were sanctified, [set apart as heirs in the will he came to execute,]—all this was grace.—For ye know the GRACE of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be made rich. So the work of conversion, faith, peace, hope and joy is called great grace which was upon the churches. The gospel proclamation of Christ and him crucified, is called the grace of God that bringeth salvation to all men, [nations,] which hath appeared, reaching us [the heirs in all nations] the denying of ungodliness and worldly lusts, that we should live soberly, righteously, and godly in this present evil world. The renewed soul in this plan can never attribute any good in him, done by, or which he now anticipates or has heretofore enjoyed, to himself or his works; but is still bound to say, By the grace of God I am what I am. In all the trials of this state of pilgrimage and warfare, we can have no confidence in the flesh; but renouncing all hope in human aid, either our own or others', we are sure that every heir will finally and certainly possess the full portion of his Father's will; for that Father says, My grace is sufficient for thee. This grace is all suited to the unworthy—it saves the lost—it sounds salvation to the helpless—strength to the weak—life to the dead—and eternal beauty and glory to the sin deformed and polluted. The Spirit of this grace has been displaying its quickening energies in a number of churches in this state during the last eight or ten months; large additions have been made to a number of the churches. The saints have been greatly refreshed. The ministers have been unusually active and arduous in their labors, and especially where the good work was going on. Their work has not been directed to frighten or convert souls: this is the Spirit's work; but they have labored to teach the renewed mind, and hold out Christ and him crucified to them that were seeking for the good old way. I thank my God that my family and the Lick Creek church, with many around have copiously shared in this blessing.

I have been leading willing subjects into the baptismal water, more or less, every month since last August, and they have all professed the faith. Different sister churches in several associations have been partakers in these blessings, and the cold and ice of the last winter have not prevented the young soldiers of Christ from being buried with him in baptism. This is no anxious seat revival; it is no missionary or arminian excitement. It is no noise and bustle, but solemn, deep, and of the Old School order; a rending of hearts and not of garments. There are none of the freaks of nonsense among any of our churches, and we hope there never may be.

Yours in the unity of the faith,

WILSON THOMPSON.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have had it in contemplation a long time to address you a line, and have

been reminded of it frequently when I would read those precious communications from the different contributors to the much despised "Signs;" but I have still neglected it until now. My mind has been engaged for some time past on the subject of the *modus operandi* of the modern religionists of the present day, and more especially the jugglery or legerdemain, falsely called religious, which is used by the leaders of the New School Baptists. I have been a reader of their "Banner and Pioneer," published at Louisville, Ky., for the last year, for the express purpose of ascertaining their views in relation to the fundamental doctrines of the gospel of Jesus Christ. I did not know but they were misrepresented by the Old School Baptists, as they profess to agree with the Old School in doctrine, and say the discrepancy is only in missionary operations. But, from reading their paper, I have come to a different conclusion, and I now believe them to belong to their mother, arminianism, (because they advocate the cause of her entire brood of institutions,) both in doctrine and practice. They boast a great deal about their revivals and increase in numbers when contrasted with the Old School Baptists, but I think the latter should not be discouraged, when they take into consideration the many ways and means, (human at that) which are used by the New School in proselyting their members.

A little of *Thus saith the Lord* on the subject:—"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction: and many there be that go in thereat:" because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Matt. vii. 13, 14. They also tell us about their protracted meetings, and how they labored with sinners, and what mighty works they did in the name of the Lord. And what does Christ say on the subject? Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works?" "And then will I profess unto them I never knew you, depart from me, ye that work iniquity." Matt. vii. 21, 22, 23. Will any unprejudiced mind go to their "meetings of days" and notice their proceedings, and then read their boasting of the number received into their churches, and say Christ has not completely characterized them in his sermon on the mountain? I think not. Jesus saith unto Thomas, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me." John xvi. 6. Ye have not chosen me but I have chosen you, &c. John xv. 16. If ye were of the world, the world would love his own, &c. John xv. 19. All that the Father giveth me shall come to me, &c.—John vi. 37, 39. It is the Spirit that quickeneth, the flesh profiteth nothing. [vi. 63.] The natural man receiveth not the things of the Spirit; they are foolishness unto him, neither can he

know them, because they are spiritually discerned. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Now if any man have not the Spirit of Christ he is none of his. Rom. viii. 7, 8, 9.

Now, brother Beebe, I have given a few passages of scripture, not because they are scarce, but because they are plenty, and would refer the reader of this scribble to the Bible for further information, and would like for the tender lamb of God who may be found in the arminian ranks to contrast the above quotations from the Bible with the modern manner of preaching, of receiving members in the churches, of inviting dead sinners to come to Christ before they are quickened and made alive by the Holy Spirit, &c. Christ and the Apostles drew the line of demarkation between sinners dead and sinners who were alive, in their invitations. Our New School friends make no distinction.—Christ and the Apostles, in the reception of members, had regard to quality, our New School friends to quantity. Sometimes in attending their meetings I have imagined to myself what they would think if a physician should be introduced in the presence of their august personages where there was a person corporally dead, and attempt to give the subject some of his potent and life-resuscitating remedies, (about which there is as much noise made as there is about the operations of the effort Baptists,) my hypothesis is that they would call him a medical charlatan. Then mankind by nature being dead in trespasses and in sins, and hearing some who pretend to be teachers in Israel calling upon them to see, to hear, and to understand, when they possess spiritually none of these senses, I am bound to call them theological charlatans, or, in Bible language, false christs, false prophets, &c. It is a principle perfectly agreed upon by all rational persons that life is prerequisite to action. Our New School friends boast a great deal about their talents, their learning, and their worldly wisdom; but I am one of those who believe that if they would read the first and second chapters of Paul's first epistle to the Corinthians, they would never undertake to sport with the feelings of those ignorant and illiterate fishermen, (so called,) who are chosen by almighty God to promulgate his gospel; and if they could only appreciate properly the remarks of Paul in the above address to the Corinthians, it would put them to open shame; and they would begin to repent in sackcloth and ashes, for I presume the literati of the New School will agree that Paul was a very erudite man, and there is anything but boasting in his remarks.—Therefore I am bold to say it, and without fear of successful contradiction, that all the entire brood of arminian institutions combined, never did, and never will convert one poor sinner. I would now call on all christians who may read this communication, to examine themselves and see if they were not running from Christ when first they were quickened by God's Holy Spirit, and made to see the inbred corruptions of their hearts. And what did you do? You flew to the law as a subterfuge.



But what did the law tell you? It told you no flesh could be justified by it. And then what did you do? You prayed; you sighed; you groaned; you read the Bible, you attended preaching, and what was the result of all these "efforts?" no relief: but you seemed to get worse.

"Like one alone you seemed to be,  
On, is there any one like me?"

Jesus Christ was a root out of dry ground, no form nor comeliness in him. What was your cry now? It was that you were inevitably lost.—Here Jesus Christ developed himself to you in all his beauties, in all his excellencies, as your only Saviour; and you were made to rejoice with joy unspeakable and full of glory. The wind blew, both where it listeth, and then hearest the sound thereof but canst not tell from whence it cometh and whither it goeth, so is every one that is born of the Spirit. John iii. 8.

Yours in tribulation,

H. C. WRIGHT.

P. S. There is great excitement here about Millerism, and it is my desire that you should give a description of the man, and a refutation of his views, in relation to the coming of Christ this year.\*

H. C. W.

Level Ridge, Warren Co., Mo., March 31, 1843.

\* Brother Wright is referred to the extract from a private letter published below, for a reply to his request.

FROM PRIVATE CORRESPONDENCE.

BROTHER BEERE:—My object in writing this is to give you for your private consideration very briefly my views of Miller's calculations. My attention has been considerably called to the subject recently, from one of his disciples having been in the neighborhood lecturing, and the Midnight Cry having been circulated through here. A good deal of excitement was raised, a number of females were very much alarmed, so that I felt constrained to lecture against his views. If ever the devil put forth his cunning to help a man in forming a system, he has thus helped Miller to numbers and calculations, &c., and yet his influence is too apparent, I should think, for any consistent child of grace to be taken in the trap: such a confounding and wresting of the scriptures I never so clearly saw before. I will notice some of the traits by which the origin of Millerism is manifested.

1st. A very superficial survey of the system shows that in all its calculations of periods, the Jewish and gospel dispensation, or the temple worship and gospel church, are completely blended as one continual and individual interest; particularly manifested in his calculations from Hosea vi. 1—3; and Luke xiii. 32, and others where two thousand years are counted.

2d. He blends together all systems of religion called christian, excepting the popish as the gospel church. And indeed he makes the Catholic religion, the true religion in his exposition of the killing of the witnesses, as having been fulfilled in France, &c. For every body knows that none but the Catholic religion and Catholic bibles were

allowed in France before the reign of atheism when the bibles were degraded, &c. Consequently if these were the witnesses that were to be killed according to Rev. xi. they were Catholic witnesses.

3d. He appears to have no idea of anything spiritual in the kingdom of Christ as existing in the present state of the world. Hence all those prophecies concerning the peaceable nature of Christ's kingdom, such as Isa. li. 4: xi. 4—9, and many other prophecies are by him referred entirely to the new world that is to succeed the burning of the present world. And indeed I should judge Miller has not very exalted views of the spirituality of the new world, for he and his lecturers have given pretty full intimations of their belief that the various animals named in Isa. xi. 6—8, will actually inhabit the new earth, and the prophecy there be literally fulfilled. Whether they are to get there by resurrection or new creation they do not say.

4th. So far as he advances any religious system it is finished arminianism, all depending on the self-deciding choice and arts of the creature. Indeed the sum of his religion is to believe his calculations and to look for Christ to come personally this year, and of course to give up worldly business to prepare for it. These traits in his system are sufficient to destroy with me all confidence in Miller's calculations, even if those calculations otherwise appeared consistent. For I must abandon every thing as false which I have thought I knew of the kingdom of Christ, as a kingdom spiritual in its nature, before I can think Miller knows anything about it.

But to his calculations. In the paper you sent me Miller commences with Lev. xxvi. 18. The *seven times* therein mentioned, he makes to mean seven periods of prophetic years, and his calculations confound national Israel and the disciples of Christ under the one appellation, the people of God. He refers to the original reading when it suits him, and why did he not here? If he had, he would have found nothing in the Hebrew to authorize the idea of a period of time being intended. The idea expressed is, I will punish you *seven fold*, or more literally, *to the full*. Indeed I should think that any mere English reader would from the expression *seven times more* at once understand it to mean merely seven fold. But to show Mr. Miller's entire want of candor in his calculations, if we were to allow him correct in making the *seven times* to intend seven times 360 years, or, 2520 years, then as by reading on we find the same words repeated afterwards twice, manifestly as distinct threats, viz: in the 24 and 28 verses, each having the same claim to be reckoned as a distinct period of 2520 years, as has the one in the 18th verse,—if then we add the three periods together, where will Mr. Miller's calculation carry him to? It would carry him twice 2520 years, or 5040 beyond 1843 before the world ends.—Why does he take one of these passages or periods as he represents them, and throw the other two away? Again, he takes the seventh year release as proving typically that the people of God will

be released from all bondage in 1843. He admits the seventh year release to be typical, and of course national Israel to be a typical people. Did they not then continue to be a typical people till Christ the substance came and brought out by his redemption his people as a distinct people from under the law? Yet Mr. Miller to make out his dates goes back to find the antitype, to Manassah's captivity 677 years before Christ came, and therefore 710 years before Christ removed the typical law, and brought out his people as a distinct people from typical Israel, by redeeming them and nailing the *handwriting of ordinances to his cross*. And, to give more plausibility to his calculations, he connects the captivity of Israel with that of Manassah, and fixes both at the same date, whereas the ten tribes of Israel were carried away captive by Shalmaneser 44 years before Manassah's captivity. Is this confounding type and anti-type a blunder, or a wilful perversion? And were we to allow that the passage in Ezekiel xxxix. 9, 10, has any such reference as he gives it, yet his calculations in order to make the seven years terminate in 1843 involve the same blunder as in the preceding. And worse than that, this seven years, or 2520 years, which seven years Ezekiel represents as beginning after the destruction of the army of Gog and Magog, and an event future when he prophesied, he makes to commence 90 years before Ezekiel prophesied, and 89 years before the Babylonish captivity. And yet Ezekiel prophesies of this gathering Gog and Magog to bring them against Israel, as being *after many days, in the latter years, and after the bringing back of Israel from the sword, and the gathering of them from the nations*. See chapter xxxviii. 8. Can a revealed truth of God need such a twisting of the scriptures to support it?

His calculation from the six days creation, or a weekly Sabbath, is made out by an entirely new chronology. He says, *if we will allow the Bible to make us a chronology*, if he had said, *If we will allow Mr. Miller to make us a chronology*, then might the 6,000 years be calculated to terminate in 1843. He makes the world to have stood 4158 years before Christ, instead of 4004, the generally received calculation, though there are chronologies, viz: the Samaritan, the Septuagint and Talmudists, which make the world much older than Mr. Miller does; so that we have only Mr. Miller's authority in opposition to many others, Jews and gentiles, christians and pagans, for his calculations.

The period of the jubilee is Mr. Miller's next data to work upon. He begins by undertaking to show there were seven kinds of sabbaths, all of which had seven for a giving number. 1st. The seventh day,—this is correct. 2d. The 50th day. This fails being a regular sabbath proceeding by the ratio seven; for it was to be observed but once in a year; seven weeks or fifty days after they began their harvest. Levit. xxiii. 15. 3d. The seventh week, as he calculates it. But by comparing Deut. xvi. 9, 12, and 16, with Levit. xxiii. 15, 21, and these with Exodus xxiii. 16, and

xxxiv. 22, 23, I think any one must be convinced that the sabbath of weeks and the 50th day feast are the same. 4th. The seventh month. By referring to Levit. xxiii. 24, we shall find that this is not a regular sabbath, determined by the ratio seven, for it was yearly on the first day of the seventh month. By this rule of finding sabbaths we should find too many to suit Mr. Miller. In that same chapter, Levit. xxiii. we have three others named, which he does not notice, viz: the tenth day of this seventh month, verse 32; the fifteenth day of the seventh month, and the eighth day after, verse 39. His fifth kind is the seventh year—this is correct. His sixth is the jubilee, or seven times seven years—also correct. His seventh is what he calls seven times seven jubilees, or a great jubilee of jubilees. From this it is he founds his calculation for the end of the world in 1843. Who authorized him to make this seven times seven jubilees as a sabbath for the Jews, or to employ the ratio 49 instead of seven, in finding it, when all the sabbaths as regular sabbaths which God appointed are determined by the ratio seven? Hence his whole foundation on which the calculation rests is entirely arbitrary, laid without any authority from the scriptures. And the data which he assumes from whence to commence calculating his jubilee of jubilees, viz: at the death of Josiah, is no less arbitrary; because, if a jubilee of jubilees was to be looked for, it must proceed in regular succession, beginning with the jubilee, as the jubilee began with the seventh year sabbath; instead of beginning when the Jew's observance of sabbaths ended. Besides, there is no proof of the jubilee or sabbath of release being observed many years before Josiah. Hence, as is his data in this case, so is his calculation from it, a mere phantom of his brain. His quotation, "Seven sabbaths shall be complete," refers expressly to the fifty day sabbath. See Lev. xxiii. 15.

His calculation from Hosea vi. 1—3 comes next. But to make out anything from this to suit his views, he has, as before noticed, to adopt a chronology of his own. As this is so different from what is generally received, I am not disposed to allow its correctness without some better authority than his word for it. Can any person on earth tell what Hosea v. 13, relating to the ten tribes sending to the Assyrians for help, has to do with Judas Maccabæus' making a league with the Romans? The more natural application of Hosea vi. 2, is to the resurrection of Christ on the third day, and his people being quickened and raised together with his dead body according to Isa. xxvi. 19, and Eph. ii. 5, and Col. ii. 13.

Mr. Miller comes next to the prophecies of Daniel, viii. to xii. The views given of these prophecies in Signs vol. viii. nos. 9 and 10, I see no ground materially to differ from; I believe they relate wholly to the Jews, not only from their being spoken of as Danish people, but also from the fact that the Persian and Grecian monarchies are alone brought to view in the 8th, 10th & 11th chapters. Mr. Miller's notion, or that of some of his disciples, that the little horn, Dan. viii. 9, corres-

ponds with the little horn of the fourth beast, chapter vii. 8, and denotes the Roman monarchy as arising out of the Grecian or Alexandrian, as established by Alexander, mocks all history. For the Roman monarchy existed in power long before Alexander was born. A few remarks I will make relative to those prophecies. 1st. The 2300 days of Dan. viii. 14, I am more than ever convinced mean only literal days. The literal rendering of the original would be 2300 evenings and mornings, a very unusual mode of expression in prophecy.—In Gen. i. 5, it is said, "And the evening and the morning were the first day," and so on. This mode of expression was evidently used in this chapter to show that the six days of the creation were literal days of twenty-four hours each; and so these days have been generally understood.—What else then can we understand by this mode of expression being adopted in this one passage of Daniel's prophecies, but that it was designed to show, that in this case, differently from the other periods mentioned in his prophecy it was to be taken literally? And being so considered, it received a literal accomplishment in the events connected with Antiochus' oppression of the Jews. Whether Antiochus was typical of the Mahometan power I will not now undertake to say. Chapter 9th contains a vision, which, from the occasion of it, is manifestly entirely distinct from those in the 8th, 10th and 12th chapters. But Mr. Miller and his disciples labor very hard to connect it with that in the 8th, so as to connect the seventy weeks of this with the 2300 days of the other. The first represents that Daniel had mistaken the angel's explanation of the vision in the 8th, and therefore Gabriel was sent to give him further understanding of it. But Daniel represents the occasion of this vision being that he *understood* by books the termination of the seventy years' captivity was at hand, &c. Chapter ix. 2, 3. How different this from representing his *mistakes* as the cause. Mr. Miller denies what is contained in this chapter being a *vision*, and says the word vision, verse 23, refers to the 8th chapter, &c. The 9th chapter contains a revelation distinct from what is contained in the 8th, viz: The exact period for the rebuilding of Jerusalem, to the coming of the Messiah, &c., enabling Daniel to look forward prophetically and see beforehand these great events. If this is not a vision in the scriptural use of the term, what is? If the angel did not mean by the vision verse 23, the one he was then unfolding to Daniel, why is the former one in verse 21, distinguished from it by being called the *vision in the beginning*? But Mr. Miller says the seventy weeks were cut off from the 2300 days. Here he refers to the fact that the Hebrew word rendered *determined*, verse 24, is derived from a root which signifies to cut off, to sever. The idea is, and it is a forcible one, that when anything is cut off from that with which it was connected, its length and breadth is *determined*. As, if you measure and cut off cloth for a garment, the pattern is then determined; you must now cut your coat according to your cloth. So the seventy weeks were cut off

from what? the 2300 days? No: Those days evidently from the connexion did not commence before the little horn of the Grecian monarchy, nearly three hundred years after the 70 weeks commenced. But they were cut off from the general course of time as a limited, determined period, in which the several events predicted would be accomplished. The periods in chapter 12th relate to the Jews and Mahometan power. In noticing the scattering of the holy people, xii. 7, Mr. Miller connects together the ten tribes of Israel and the church of Christ which went into the wilderness, as one and the same people. He says this scattering commenced with Esarhaddon, (another throwing away 44 years to make his calculations meet,) and they continued to be scattered by the kings of the earth until they fled into the wilderness in the year 533. The lost ten tribes according to this were found many years ago in the valleys of Piedmont. What absurdity! What wresting of scripture to make his calculations! The taking away the *daily sacrifice*, instead of referring to the Jewish sacrifices, he makes relate to those of the pagan Romans, and to have been taken away A. D. 508. Whereas, pagan sacrifices were abolished among the Romans in a great measure by Constantine, and more fully by Theodosius, by severe penal laws, A. D. 390.—Hence his calculations from Daniel xii. 11—13 are without foundation in truth.

In reference to his calculation from Luke xiii. 32, it is as visionary as those from Hosea vi. 1, 3. In reference to those from the prophecies in Revelations, I shall offer but few remarks. 1st. The last three trumpets. He makes the 6th trumpet end in 1840, that is, that then the Turkish power was put down in Europe! And we I suppose must believe him before our own eyes and ears. Who reigns in Constantinople now? does not the Turkish sultan? What laws govern there? do not the Turkish? Do not other nations recognise the supremacy of the Turkish power there by sending ministers, &c., to that government? And yet Mr. Miller says that power was put down in 1840. And so it must be to meet his calculations, and we must give up our senses to believe it. The 7th trumpet he makes end the world, and yet we read in Rev. 15th and 16th of seven *last plagues* or *seven vials of the wrath of God*. If these plagues were the *last*, they could not be before the plagues or woes of the last three trumpets; neither could they be cotemporary with them, for then they would not be the *last*. They must therefore be after the seventh trumpet. Then of course, in spite of Mr. Miller's calculation, the earth, the sea, the rivers and fountains, the sun, the seat of the beast, the kings of the east, &c., will be in existence after the seventh trumpet is past, and 1843 has gone by. The two witnesses, as already noticed, he represents as having been killed in France in the insults offered to the Catholic Bibles, &c. Truly Mr. M. is a wonderful calculator and expounder of scripture. He represents the *popish power as abolished* in 1798. And yet the pope was shortly after restored to his own do-

minions and still has peaceable possession and government of the popish territory; and the Catholic power has, manifestly to common observation, been rapidly gaining ground for years past, and is still on the increase. The deadly wound he received is healed.

Does Mr. Miller think that men of common sense will believe that *black is white* with their eyes open? or has he some way of putting on the eyes of those he discipled?

One word in reference to prophecy and fixed periods. When the saints shall have been raised, they will have no need of the testimony of the accomplishment of prophecy, to prove the truth of divine revelation. Hence no time is given when Christ is to come the *second time*: such event is simply declared. But in the present state of the world, the fulfilment of prophecy is an important standing witness of the truth of the scriptures and to the sovereignty of God in the government of the world. The idea of Mr. Miller, that the greater portion of scripture prophecy relates to the end of the world, would represent those prophecies as given merely to gratify the curiosity of men, or what is equally absurd, to frighten those into religion who may be living for the last year or two of the world.

With christian regard I remain,  
Yours, &c.

FOR THE SIGNS OF THE TIMES.

Pleasant Mount, April 19, 1843.

DEAR BROTHER:—I have been informed that yourself and other brethren are expected to visit Jackson and Abington next June. My object in writing is earnestly to request you and the travelling brethren to come by the way of Mount Pleasant. It is not that I desire that you should call here to preach, to convert my impenitent neighbors, for they are all righteous; but it is that I and others may hear the word preached, without that adulteration with which the gospel is at the present day held forth. We have no opportunity of hearing the word preached in this section of country. There are it is true a few *speckled birds*, but we understand not the language that is spoken among us. Sometimes we hear Jesus cannot save sinners except they leave their sins. At others we are told he is God, and can do what seemeth good in his sight. But surely it is not the Jesus Paul preached; for Paul preached that Jesus who met him on his way to Damascus to persecute the servants of the Most High God. And we are told by that Apostle, If I or an angel from heaven preach any other gospel, believe him not: but of such preachers and people who love to have it so the world seems well supplied: but the Master saith, ye are not of the world, even as I am not of the world; and no marvel if the world hate you.

It was about the year 1822, when the Lord was pleased to bring me to see my woful state as a sinner in the sight of a Holy and just God, and though I fought hard to get from under the chastening rod, nevertheless he was God and would do all his pleasure. Though so many years have rolled be-

tween, and such being the checkeredness of my path, and such the soul-trying scenes through which I have passed, yet I am enabled to say, Hitherto hath the Lord helped me. Nevertheless, I have been greatly afflicted in mind through having to separate myself from the church to which I belonged; but the command must be obeyed, Come out of her my people, that ye may not be partakers of her plagues. We read that Israel shall dwell alone and not be reckoned among the nations. and truly it is our lot so to dwell. We have inhabited these 14 years a small portion of the wilderness in Mount Pleasant, near the town of Lebanon, in which place any persons enquiring for us will be directed 1 mile from Steven's tavern and a quarter of a mile from the turnpike, or at the house of Mr. Nathan Boode, 1 mile east of Mount Pleasant, where they will receive a hearty welcome.

I must conclude, wishing the blessing of the mighty God of Jacob may rest and abide on you and yours, and that your hands may be made strong for the fight in which you are engaged, and that your bow may abide in strength.

MARY S. WARWICK.

## EDITORIAL.

New Vernon, May 15, 1843.

MEANS! MEANS!! MEANS!!!\*

*"They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentifulous."*

HABAKKUK I. 15, 16.

EULOGY.

O glorious means! omnipotent in thy power, novel in thine appearance, and miraculous in thine effects. How greatly do the nations admire thee! The scribes and Pharisees rejoice in thee. Work-mongers and arminians bless thee! Deluded mortals put their trust under the shadow of thy wings! Ashdod and Moab are among thine admirers; Ishmael and Cain, with Esau and Goliath, are among thy mighty men. In thy praises, the daughters of all the uncircumcised unite. To set forth thine excellency, the most popular, learned, and influential clergy of modern times are zealously engaged. For thy service, theological colleges and Sunday schools are greatly multiplied, and all who hate God, and despise his salvation, and wantonly disregard his word, and do despite to the spirit of grace, are wont to bow obsequious at thy glittering shrine. Great is thine antiquity, and venerable are thy hoary locks, for very age. Thine ancient wonders, and thy mighty works of old, as with a sunbeam, write the history of thy demoniac renown.

No sooner had the light of heaven shone upon the new made works of God, in the morning of time, than thou wert there, even *thou* and thy father, to teach the parents of our race the way to become as gods, and when their eyes were opened, and they saw with shame their nakedness, by thee a covering of fig leaves was seasonably provided. To thee did Cain apply for reconciliation with the offended Majesty, from whom he had received his existence, and by the use of thee, O MEANS! did

\* At the request of a number of brethren, this and the following article are republished from the 21st and 22d numbers of the fourth volume of the Signs.

he insult Jehovah, with an offering from the earth, then groaning under the weighty curse of God—an offering which the Lord had not required at his unhallowed hands. And by the use of thee, his zeal waxed hot against the religion of his brother, who rejected thee. Yea, in his fiery zeal did he decree in thy great name, the complete extermination of heresy from the new born world. A lasting monument of thy ancient works, was, at an early age, erected on the plains of Shinar, to stand coeval with the world, whereon, indelibly, thy name is written, and who, we ask, shall dare dispute that Babel's mighty tower was the production of means? To thee, the incestuous origin of Moab and of Ammon, most unquestionably belong, and he doth wrong thee, who this truth denies. And, by thine ingenuity were good old Abraham, and Sarah with their bond-women, enlisted in the enterprise of hastening the fulfilment of the promise of the God of heaven. Ishmael, also, is thy son, and all his numerous offspring have received their existence through thine instrumentality.

O MEANS! if thou wert dead, what pen of scribe could write a fair biography of thy deeds of fame? To frame new gods for Israel's fickle tribes, resort was had to thee. The borrowed jewels which once adorned the Hebrew women, quickly assumed the form and beauty of a calf when Israel's mitred priest, in thy dread name, demanded them; and when amid the deafening shouts of all thy Hebrew worshippers, Aaron brought forth the god of means, how wert thou honored? To thy new gods, honors immortal were ascribed, and at the priest's protracted meeting, held before it, thousands of converts left the worship of the most high God, and bowed themselves to thee, and owned thy god as their deliverer from Pharaoh's cruel yoke: nor did this revival cease, until an *old school* Moses preached his antiquated doctrine in their ears. To fill the land with prophets, such as Ahab loved, and kill the prophet of the Lord of hosts, that monarch sold himself for thee: and in thy name, thy daughter, Jezebel, with zeal unequalled, spread her table to sustain thy troops. By thee, the men of Egypt wrought their miracles in the presence of the king, until thy stock of wisdom, and of power, were overdrawn in the formation of a paltry louse!

Turn back thine eye, O MEANS! to days of yore, and in the retrospect behold the heathen world filled with thy temples, swarmed by thy missionaries, and finally worshipping no less than 30,000 of thy gods. Then turn thyself around, and from the climax of thy splendid Babel, look to every high hill, and under all green trees, in Israel, and mark the chosen tribes, in wild devotion, burning incense on altars of brick, offering to the Lord *swine's flesh, and broth of abominable things*. Yea, see them devoutly baking cakes unto the Queen of heaven: all, all in thy use and all to honor thee!

If, then, under the sable ages of the world, while the earth in darkness groped, thou wert the pride of princes, and the pillar on which the monarchies of nations leaned, what art thou now! No sooner had the God of glory sent his son into the world, than Herod came to thee for aid to slay the young child Jesus. To help him out, thy hands were stained with the blood of all the infant males, from two years old and younger, in Bethlehem of Juda. To perpetuate the connection of church and state, and seal for ever to the neck of Israel, the yoke, which neither they nor their fathers were able to endure, the Jewish Rabbies had access to thee. In keeping with thy various transformations, at that important period, thou didst profess a zeal for God. Then didst thou teach thy sons to swear that they had heard the holy Jesus blaspheme—that they had known him to break the sabbath—eat like a glutton, and drink as a wine-bibber.—They called him Beelzebub, and said he cast out

evil spirits through the prince of devils; and to arrest the further progress of his doctrine, the earth was traversed, and the sea compassed by thy missionaries of pharisaic sentiments, to make one proselyte, who when converted to thy craft, was made more the child of hell than were the pious pharisees. And further, if our recollection serves us, thou didst originate, on one occasion, a total abstinence society, in which not less than forty of thy sons, not only pledged themselves to drink no wine nor beer, but also bound themselves under a curse, that they would neither eat nor drink until they had killed Paul. Five times didst thou repeat stripes, by forties, in the case of Paul as means to bring him into thy new measures: and once thou didst persuade him to shave himself, and be at charges. Poor Peter also used thee to avoid the strong suspicions which attached to him in consequence of the affirmations of a damsel. Judas, thy treasurer, held unshaken confidence in thee; he found thee useful in collecting funds to fill his bag, and through thine influence, he was enabled at one time to lift a collection of thirty pieces of silver. It is true, thy disciple, Simon Magus, did not succeed when, for thee, he offered money for gifts of the Holy Ghost; but it is very evident that if Peter had really known that sinners were redeemed by silver, or with gold, he would not have sentenced the money with the wretch to perish. The money, for thy service, would have been kept back.

Had the good Master understood thy doctrine as it is generally understood, and practised by his professed disciples of the new school—so far from directing them to call upon the Lord of the harvest for more laborers, he would have directed them to thee; and by thine aid, to rear up colleges and theological schools—form national and state societies, missionary boards, and to establish a thousand agencies in all parts of the land to raise funds and inducements for pious, lazy young men to enter the vineyard. But oh! how unfortunate for the antediluvian—for Sodom and Gomorrah—for Tyre and Sidon, and for ill fated Jerusalem, that the marvellous power to moralize and christianize the world were hidden from their eyes, and the resplendent blaze of thy glory reserved for the wonderful day of means in which our lot is cast.

The present is a day devoted to thy service, distinguished from all former time as the peculiar day of means! In the development of thy powers are brought to light the hidden things of dishonesty, and thou art known and acknowledged as the originator of all the popular religious institutions which claim the right to monopolize all the benevolence on earth. Thou art like a powerful locomotive, puffing, snorting and letting off thy surplus steam, while thy thundering wheels, with sound of mighty power, make nature tremble, and in thy train are found all the religious inventions of fallen man, drawn onward by thee with the most astonishing velocity. Thy splendid cars, bearing the names of every religious society under heaven—with the bare exception of the church of God—dash on with frightful celerity to consummate their glory. To thee, the clergy of our day ascribe salvation; the pulpit and the press reiterate the sound that God has ordained eternal salvation through thy instrumentality; that thou art accessible to all men—that thou art even in the hands of all men—and if all will use thee, all shall be saved, and that the reason why any are lost is because of their rejection of thy sovereign power to save. In the wonderful march of mind, characteristic of the present times, few, very few are found who dare even pray to God for any blessing, temporal or spiritual, for time or for eternity, through any other name than thine. The name given under heaven and among men, whereby the Apostle tells us sinners must be

saved, sounds harsh, antiquated, obsolete and barbarous in the pious ears of those who admire thee.

To justify the foregoing remark, we refer for testimony to the general language of what bears the name of prayer in every part of our land—"Lord bless the means made use of for the spread of the gospel—for the revival of religion—for the conversion of the heathen and for the evangelization of the world! Bless our theological schools—our foreign and domestic mission societies—our Sabbath schools—our bible and tract societies, with all other means made use of for the good of thy cause, &c." While, on the other hand, sinners are taught to expect salvation through the use of means, and christians are gravely told that all their prayers to God to carry on his work and grace—to build up his cause and kingdom—to supply the walls of Zion with watchmen, to gather in his ransomed people, will prove abortive and vain unless we apply ourselves to—means!

In the diversification of thy transformations, sometimes thou appearest as a mighty deity, having power to control the mind and will of the unchanging God, and causing him to forego his plans and to adopt those which bear thy superscription; and when thou dost assume this god like form, we are directed to depend on thee to aid us in persuading the Lord to convert our wives, our children, our neighbours, and the world at large—to bless our enterprises, and to give success to all our plans, and efficacy to all our measures. Anon, thou seemest like some net or drag by which the portion of thine advocates is fat and full of marrow, and by which their meat is plenteous. Just as the silly fish catch at the angle of the artful fisher, infatuated mortals grasp at thee; and like a net or drag, thou makest fat the portion of thy votaries, who, in return, with grateful hearts and willing hands, sacrifice to thee, and on thine altar burn their incense.

Before we close our eulogy, we would remind thee, that all the numerous host of thy disciples have long applied to thee for aid to put down the *Old School Baptists!* and in thy cause they have not shunned to decare all manner of evil falsely against them, nor left a stone unturned, yet why have they not with all thine aid prevailed? Because that He is mightier, who stands for his people, than thou, with all thine armies. Hence, MEANS, WE DARE THEE! Do thy worst, we dread not thy power; the God in whom we trust has set bounds to thy power: saying unto thee, as to the waters of the mighty deep, Hitherto shalt thou come and no further, and here shall thy proud wave be stayed; and even shouldst thou be permitted to wear thine ancient costume of prisons, racks and halters—of gibbets, flames and fagots, as christians trust in God, they fear thee not. Put on, therefore, thy most terrific forms, and as far as in thee lies, blast our reputation; operate against our worldly interest, confiscate our property, and even drench the earth with our blood; still we defy thee—still we refuse to have our portion made fat by thee; for unto us thy base reproaches are greater riches than all thy treasures. The God in whom we trust is able to deliver us out of thy hands—and if not, be it known unto thee, O Means, we will not worship thy gods, nor bow down unto the images which thou hast set up.

From number 22d.

MEANS, ONE MORE.—In our last number we called the attention of our readers to the subject of Means, and in a manner somewhat ironical, set forth some of the properties which means is supposed to possess; and for our eulogy we presume our arminian neighbors will feel themselves greatly obliged. We are not willing, however, as yet to dismiss the subject of means, as we have some-

what further to say on this point, which we will endeavor to do in a more serious manner.

It has been reported by some, and believed by others, that we discard altogether the idea of God's using means or instruments for the accomplishment of his divine purposes. This charge is gratuitous and untrue. Although we do most positively deny the supposed power or efficacy of humanly devised means, to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day, we most freely admit, and firmly believe that the allwise and glorious God has appointed instruments by which he will accomplish his adorable purposes. This truth is clearly taught in the scriptures; but in the examples we shall give, the reader will do well to mark the difference between the wisdom of God and the policy of men, in providing and bringing means into requisition. The unskilful management of man as set forth in our last number, will form a striking contrast to the handy work of God.

The first example we shall give of God's using means, is that of the salvation of Noah and his family. [See Genesis.] The means made use of on this occasion was an ark; the plan, form and construction of which were all of God. He that was able to dash a thousand worlds to death at a word, and amidst the general calamity, say, Let Noah and his family be saved, chose to pursue a different course. No part of the work was left discretionary with Noah, but all must be done agreeably to the divine instruction Noah received from God. The plan of man to save the human race from a devouring deluge, was to build a tower whose top would reach to heaven; but the means which God employed to stop the progress of the work of Babel, was to go down and confound their language. The train of means which God employed to elevate Joseph, and to humble his ambitious brethren, was such as human wisdom would have thought most unlikely to succeed. The jealousy of Joseph's brethren—their envy and hatred—their murderous designs—their avarice and treachery—their selling him into slavery—did not look much like means to bring him into power, and subjugate his brethren. The unmerciful Ishmaelites were another link of God's appointed means: by an all-wise decree they were on the spot at the appointed moment: had they delayed their journey a few moments, Joseph had been no more. But when the murderers saw them, Joseph was raised from the pit and conducted down to Egypt, where he withstood the temptation of his mistress, was falsely accused; unjustly condemned; thrown into prison; miraculously brought forth therefrom, and finally raised to the government of Egypt. Good old Jacob did not seem to understand or like the means which God made use of in this case.

The means which God employed to rid his ancient Israel of a rebellious king, was to send an evil spirit with a commission to go and be a lying spirit in the mouth of all Ahab's prophets. These were ordained to persuade him to go and fall at Ramath Gilead, and that by lying to him, and saying that he should go and prosper, and the Lord would deliver Ramath Gilead into his hands.—When the beloved Son of God was to fulfil all that was written of him, in law, or prophets, or palms, wicked men and devils were God's sword. In many instances we are told by the evangelists, of what they did "That the scriptures might be fulfilled." When but a babe we see the Holy Child chased down into Egypt by cruel persecution; and being called from thence, he turned into a small city, that the scriptures might be fulfilled. From the manger to the cross, his life is loaded with reproaches; abuses; blasphemies, and insults: and all to preserve the sacred volume inviolate. At length against him both Herod and



Pontius Pilate meet, with men of Israel and the gentiles, "For to do whatsoever God's hand and counsel before determined should be done." The heathen raged, and the people imagined vain things against the Lord, and against his Christ: yet all these things were God's chosen instrumentalities for the accomplishment of what his hand and counsel had predestinated. And when the dear disconsolate disciples, on their way to Emmaus, journeyed and were sad, because of what their Lord had done and suffered from the hand of wicked men and devils, our Lord reproved them, saying, "O fools and slow of heart to believe *all* that the prophets have written, ought not Christ to suffer these things and then enter his glory?" Heaven had ordained the accomplishment of all these things, and all requisite means for the accomplishment of the end were duly provided.

But ere we close our article on this subject, let us examine the means which God has ordinarily employed to facilitate the spread of the gospel ministry—not the making of ministers nor the regeneration of souls, but the publication of the gospel. As the heavens are high above the earth, so the ways and thoughts of God do truly transcend the ways and thoughts of man. Let us contrast them. For the spread of what they call gospel, men form large, popular, and moneyed societies—establish permanent funds—call into existence unheard of, unscriptural and uncalled for begging agencies: establish dignified executive boards, &c., to induce by hire or bribery, such as are greedy of *filthy lucre*, to enter their field and labor under their ecclesiastical dictation. But how different is the plan of God! The *means*, if we may call them so, which he employed in the primitive days of his gospel church, were to let loose the powers of wicked men and devils upon his dear servants, to persecute, whip, imprison, calumniate and distress them; and he had previously given them directions, If they make up for you a full purse and splendid outfit in one city, take it and go as their hirelings to another! Not exactly so, but these were his words: "If they persecute you in one city, flee unto another!" Such were the means which the all-wise God employed: and so when it became necessary to start them out about their Master's work, there arose a great persecution, and the saints were scattered, and they that were scattered went *everywhere* preaching the word. It was persecution under God, that took Paul to Rome, and John to Patmos for the benefit of the seven churches; and persecution has been ever since employed by the great Master in compelling his ministers to traverse the earth with the ministry of the everlasting gospel. But mark! while the enraged Jews were made subservient to the cause of God in wickedly and maliciously persecuting the ministers of Jesus, they themselves had their popular religious proselyting missionaries out in all the land and sea, under good pay and easy circumstances, even as their successors in the pharisaical crusade of modern times.

Down through the dark ages of pagan, papal, and protestant persecution, God has overruled all their rage and malice, and brought it to bear upon his servants in such a manner as to make them the more active in preaching the word of God everywhere. It was persecution in Europe that brought the pioneers of the gospel ministry to our beloved shores; and when they thought to sit unmolested and secure under their gourds, and enjoy that social felicity together, for which they had bidden adieu to their native countries, and for the enjoyment of which they had crossed the mighty deep, God prepared a worm to gnaw the *gourd*—it withered—it died. Persecution then arose from the most popular party, (Congregationalists,) and they were scattered and went everywhere as God directed their way in providence!

At some future time, we hope not far distant, we intend to give our readers a more full account of the persecution of some of the first Baptist preachers, who went everywhere preaching the word, when there were no golden wedges or Babylonish garments in the camp to induce hypocrites and nominal professors to reiterate the ancient petition, "Put me, I pray thee, into the priest's office that I may have bread!" Our dear brethren in the ministry who have labored in the gospel when Baptist ministers preached at the peril of their lives, when, instead of loaves and fishes, they were treated with showers of stones, with tar and feathers, and in not a few instances, like old Elder Morse, who preached the gospel laying on his back in a broiling sun, with his feet made fast in the stocks; and when preaching a short time before his death at an association, brushed back his venerable locks and showed the scars and wounds received in the service of Christ, having been stoned while preaching Christ to the people. It was this kind of treatment that often drove the old soldier of the cross from his own fireside to penetrate the newly settled wilderness; and as he went he preached Christ.

When in this manner God had sent and sustained his gospel ministers until he had by them raised up churches throughout our eastern and southern states, their enemies finding that they could not exterminate them from the earth, changed their tone, and said, "Come, let us all build together." They crept in unawares, *by peace and by flattery*, as Daniel says, and when once in, there was war in the camp. The old veterans of the cross became targets for the new lights to shoot at.—Grieved and afflicted, they were by persecution compelled to retire from their flocks, and being scattered, *they went everywhere preaching the word*, while their ill-fated brethren, amalgamated with the Ishmaelitic multitude of *new measure* converts, were left to go hungry; or like the prodigal, strive to fill themselves with the husks which the swine did eat.

Pastors by this description of means were furnished for the *far west*; hundreds from Virginia and other states went out to find a peaceful home where the cry of the panther, the growl of the bear, the howling of the wolf, and the yell of the savages, were to them less dreadful than the persecution from which they had retired. Here, in the uncultivated wilderness, they little suspected that the *dandy-cut* clergy of the old states would molest them; nor was there any danger until they had subdued it, and made it literally a fruitful field; when cities and villages were springing up, and when they had finished the ministry which God had intended by them in these places, and then the flood gates were opened, and their churches were soon inundated by young bucks from theological schools, who were sent over, not to escape persecution, but under the patronage of the popular religionists of the east. Like lions let loose, they made it their business to divide and distress the dear people of God in the great valley. And even now the struggle is going on; the pope, the world, and the devil are all engaged in furnishing the Mississippi valley with missionaries of their own manufacturing, to supplant the Lord's ministers; and God is, we doubt not, even now suffering this war to go on, until by the use of these *means* he will drive his ministers into other destitute parts, and leave in their places ravening wolves to drive out all such as fear the Lord, and tremble at his word.

Finally: we write what we do know, and testify what we have seen, aye, and felt too, when we assure our readers that the ordinary *means*, or instrumentalities which the Lord employs to remove his servants from one place to another, is persecution in some form or other. When the Jews ac-

counted themselves, (by their conduct) unworthy of eternal life, lo! the Apostle turned to the gentiles, for so had God commanded. Let down from a window in a basket, to avoid the murderous enemies of the cross, the Apostle fled to another field of labor. But oh how different with anti-christ's hirelings! Note the scores of young and old *clergymen* in almost every city in our states, panting for the work! panting for the salvation of souls—panting for a call, an outfit, aye, panting for a respectable salary; but yet they stand idle in the market place because no man has *hired* them, and yet their benevolent bowels yearn over the perishing millions who they say are dropping into hell for want of their labors of love; while their sense of the incalculable worth of immortal souls often makes them ejaculate the prayer,

O, for a thousand pounds a year,  
That I might go and preach,  
And loud proclaim to every ear,  
What I delight to teach!  
O, that our missionary board  
More agents would employ,  
And send them forth, the dust to hoard,  
How I would leap for joy!  
O, that the halcyon days were come,  
When all, both far and near,  
Would bring their earthly wealth, as one,  
And say, lo! it is here.  
O, What a precious heap of gold,  
All corban'd to the Lord!  
For this my service shall be sold,  
And I will preach the word.  
My generous hands and liberal soul  
Of cash shall grasp a store,  
Then will I preach from pole to pole,  
And cry, give more! give more!!  
But oh, how painful to my eyes,  
The cash comes in so slow,  
I fear they'll all, to their surprise,  
Sink down to endless woe!

Say, honest reader, is not this the very spirit of modern benevolence? Surely these are the men who claim an exclusive right to the title of benevolence. Persecution never did, and we are confident it never will drive them into the work: they had much rather lounge in the cities than go moneyless into the field of actual service to labor. But the ministers of the Lord go at his bidding, and when they return, they return as did the seventy, saying, we lacked nothing, even devils were subject to us through thy name.

MR. MILLER.—In compliance with the request of brother Wright, on page 76, we have given an extract from a private letter in refutation of the doctrine of this modern prophet. Although the letter from which the extract is made was not written for publication, and we are not at liberty to give the name of the author under existing circumstances, few who have long been readers of the *Signs*, can fail to discover its authorship. In regard to Mr. Miller, he is a professed Baptist of the arminian or New School order. He pretends to no special revelation, but arrives at his prediction by mathematical calculation, having been, as he says, engaged for the last twenty years in studying the prophecies. About the year 1830, (we think,) he published a small work setting forth his views; but no considerable notoriety was given them until within the last two or three years; in which time periodicals have been started devoted to their promulgation, and missionaries have been sent throughout the country. In the latter service Mr. Miller himself has been engaged lately, taking about with him a great tent capable of accommodating from 3 to 5,000 people, endeavoring to frighten persons into the church, for this is the purpose to which he applies his doctrine.

## POETRY.

FOR THE SIGNS OF THE TIMES.

BROTHER DEEBE:—Should you be of the opinion that the cause of truth would not be injured by inserting the following lines in your valuable paper, you are at liberty to do so. I am sensible that they contain some ideas which will not meet the minds of all; and, should any brother differing therefrom point out the errors therein contained, I should receive it in kindness.

J. B. DRUMMOND.

From deep distress to heaven we lift our eyes,  
Mellowed by thy name, thou only Wise;  
Thy kingdom now has come; O may it spread,  
And may we have this day our daily bread.

Inspire us Lord to pray, thy will be done,  
As 'tis in heaven around thy dazzling throne;  
Into temptation lead us not, we pray,  
Preserve us Thou, nor let us go astray.

Our sins are great—no mortal can dispute,  
Science must fail their number to compute;  
But will the Lord remit our numerous crimes,  
As we do those who injure us at times?

For thine the kingdom, glorious to behold,  
Ordained of God, by prophets long foretold;  
The King himself hath all the means perform'd,  
And chose his subjects for this world was form'd.

## MARRIED.

Near Bardette, Tompkins co., N. Y., by Elder Reed Burritt, on Friday, March 17th, Mr. THOMAS F. AYRES, of Owego, to Miss ABIGAIL JONES, of Caroline.\*

\* The publication of this notice has been deferred by its having been mislaid.

## DIED.

At this place, on Thursday morning the 11th inst., of consumption, after a lingering illness of nearly five months, SILAS H., son of the late Eld. Thomas P. Terry, in the 23d year of his age.

In life he sustained a spotless moral character, and in the several relations of son, brother and friend, he was dutiful, affectionate, kind and generous. During his sickness he was patient, meditative and resigned to the will of God, and expressed a readiness to die if such should be the divine will, and a contempt for the trifling things of time and sense; while he gave evidence of a hope which entered within the veil, and was like an anchor to his soul, sure and steadfast. All confidence in his own merits or ability to secure the estate of the righteous he emphatically renounced, and reposed his trust alone in the blood and righteousness of the Redeemer. Instead of murmuring at the protracted sufferings with which his sickness was attended, and the pulmonary decay which gave certain evidence of the approaching dissolution of his mortal body, he was led to express a grateful belief that it was a blessing and not an evil. Truly his friends are not as those that are left without hope.

"When blooming youth is snatch'd away  
By death's resistless hand,  
Oar hearts the mournful tribute pay,  
Which pity must demand.

While pity prompts the rising sigh,  
O may this truth, imprint  
With awful power—I too must die,  
Sink deep in every breast.

Great God, thy sovereign grace impart,  
With cleansing, healing power;  
This only can prepare the heart  
For death's surprising hour.

O may we fly, to Jesus fly!  
Whose powerful arm can save;  
Then shall our hopes ascend on high,  
And triumph o'er the grave."

In Sullivan county, during a brief absence from home, suddenly, on the 13th inst., IRA, son of Israel Everett, of this place, aged about 9 years.

## Associational Meetings.

The DELAWARE RIVER Baptist Association will hold her next session with the church at Kingwood, Hunterdon co., N. J., commencing on Friday before the 1st Sunday in June next.

The WARWICK Baptist Association will meet with the church at Hardiston, Sussex co., N. J., on Wednesday before 2d Sunday in June next, at 10 o'clock, A. M. Old School Baptist brethren in general are affectionately invited to attend.

BROTHER DEEBE:—Please publish in the Signs that the CHEUNG Baptist Association will meet with the Baptist church in Orwell, on Wednesday, the 21st of June next, at half past ten o'clock, A. M. The session to continue two days. Our brethren and sisters abroad are affectionately invited to attend, as God may incline and give opportunity.

H. WEST.

The LEXINGTON Baptist Association, we believe, will meet on Wednesday before the 3d Sunday in June; at what place we are not yet advised.

Patchin's Mills, April 30, 1843.

BROTHER DEEBE:—Please publish in the Signs that the Allegany Baptist Association will meet with the church in Dansville, Steuben co., N. Y., on Friday before the 2d Lord's-day in July next. Old School brethren and sisters are affectionately invited to attend. Those from a distance will please enquire for Thomas or Nathaniel Brayton, near Beachesville.

Yours in love of the truth,

CLEMENT WEST.

Greenfield, Luzerne co., Pa., April 27, 1843.

BROTHER DEEBE:—Will you please to notice in the Signs, the Old School meeting at Abington, commencing on Saturday before the 3d Lord's-day in June, at 10 o'clock, A. M., when we hope to see yourself, brethren Conklin and Harding, and as many Old School brethren as can attend. The meeting will be held at the meeting-house.

Strangers will please inquire for brother Stephen Parker.

Yours in gospel bonds,

BENJAMIN PITCHER.

The Second Baptist church at Sloanville, Schoharie, in connexion with the First church in Schoharie, have agreed to have a general meeting, on the first Wednesday and Thursday in June next, at Sloanville. You are requested to give notice of the same in the Signs. The editor of the Advocate and Monitor is also requested to notify it. We earnestly request the attendance of Old School ministers and brethren.

Done by order of the two churches.

Yours in the kingdom  
and patience of Jesus Christ,

SAMUEL HARE.

## RECEIPTS.

Wm. S. Painter,	Pa.	1 00
Gabriel Everett,	"	1 00
Wm. H. Crawford,	"	5 00
Joseph Thorp,	Mo.	8 00
Alex. Chambers, Esq.,	"	5 00
Eld. Wm. Davis,	"	10 00
Albert Moore,	Ten.	6 00
B. Mitchell Esq. for R. Sandford,	Ky.	1 00
James Gouge,	"	1 00
Wm. G. Eads,	"	1 00
Eld. Thomas P. Dudley,	"	5 00
Charles Mills,	"	3 00
Lewis A. Seybolt,	N. Y.	1 00
E. R. Brewer Esq. for J. Birdsall,	"	2 00
F. Denny,	Pa.	2 00
P. F. Cochey, for A. Fullerton,	Md.	1 00
Col. Wm. Patterson,	N. J.	2 00
Jos. J. Moore,	"	1 00
S. Outerbridge,	N. C.	1 00
Elder B. B. Piper,	Ill.	5 00
Elder Benjamin Lloyd,	Ala.	1 00
L. Van Buskirk,	O.	1 00
Wm. M. Morrow,	Iowa.	3 00
Elder C. A. Parker,	Ga.	10 00
Total,		\$77 00

## LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Phileander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Becks.

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New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Dokand, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

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IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 1, 1843.

NO. 11.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Wardensville, Hardy co., Va., May 10, 1843.

BROTHER BEEBE:—Since you last heard from me, I have still endeavored to declare my Master's message to perishing sinners, that they "must be born again;" and that, "Except a man be born again, he cannot see the kingdom of God." So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." It is evident and plain to every new-born soul, that all who ever do receive Christ as their Surety, their Saviour and their all, are those "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And any who may profess to believe in Christ the Lord, who have not received him in the way appointed by God the Father, are none of his. Here we discover, my dear brother, that the power which is necessary to quicken and make alive, to beget again, to regenerate, to create in Christ Jesus, is not in us, nor of us; neither is it delegated to men or angels, but it is the work and province of the Holy Spirit alone, and as such cannot associate with itself human agency or means. It is the work of an infinite God to answer an infinite purpose, and cannot receive finite aid: neither does it require the assistance or co-operation of the creature, because the creature becomes the subject and the recipient of this grace, by which he is made an heir of God, and a joint heir with Christ. Now, if this be a fair and just conclusion deduced from scripture, and the foundation of our hope in Jesus, can we not see at a single glance that salvation is of the Lord? And thus it is that we differ from our former selves, together with men generally, upon the subject of religion. And that sort of faith which it is contended man has or may have, is not such a faith as justifies the believer in Christ. Now such views as the children of God have in regard to justification, are such as they could never learn or be taught in nature: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Thus the ministers of Christ are clearly taught that their

duty is not to make sheep, but to feed the lambs and sheep of God. When the Saviour interrogated Peter upon the subject of his love to him, and Peter so positively affirmed that he loved him, Jesus said, feed my sheep, feed my lambs. My brethren in the ministry, are we observing the admonition of Paul, Acts xx. 28, in taking charge of the flocks over which the Holy Ghost hath made us overseers? Are we endeavoring to feed the church of God which he hath purchased with his own blood? If so, we have the smiles of our heavenly Father, and the approbation of our own consciences. But, my brethren, if we answer to the description of the shepherds recorded in Ezekiel xxxiv., having clothed ourselves with the wool and fatness of the flock, and do not feed the flock, only learn there what God hath pronounced against the unfaithful shepherd.

I commend you to God and the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified.

Yours by gospel ties,

JAMES DUVAL.

FOR THE SIGNS OF THE TIMES.

Longfalls Creek, Daviess co., Ky. May 15, '43.

DEAR BROTHER BEEBE:—I wish to relate, through the medium of the "Signs," the state of things in this part of the world. My membership is in a small church in this county, and we are surrounded by arminians of every stamp and die, from the effort Baptist, down to the blasphemous Mormonite: and they all appear to be well pleased to harass the children of God, and unite in their efforts to put them down. We are slandered, persecuted and reviled; yet, notwithstanding, we move on steadily, placing our trust, not in an arm of flesh, but in "The Lord our righteousness," who is able to protect his dear people from the evils of this ungodly world, and finally bring them off conquerors, and more than conquerors through Him that has loved them. The people in this country are getting heartily sick of the money business, and complain that their leaders are hard taskmasters.

Brother Beebe, I have been trying to preach the glorious gospel of the blessed God for about 14 months, during which time I have been with the brethren in various parts of this section of Kentucky and Tennessee, and am glad to see the union of feeling that exist among the Old Regular Baptists. During the time I was in Tennessee I met with many precious brethren in the Lord, among whom I spent some time, and tried to preach about 20 times. While there I became ac-

quainted with several preachers, among whom were Elders R. Norvell, W. Ausbrooks, J. Pitt, E. Briant, P. Walker and another brother whom I love in the Lord for the truth's sake, Elder M. Hodges. I was more with brother Hodges than any of the rest, and a more able advocate of the New Testament I have not seen in that section of Tennessee. May the Lord preserve him.—Among the preachers in the lower section of this state that I was with during my route, were Elders D. Carson, A. Bristow, E. W. Earle, J. Bobbett, and P. S. Nance, all of whom I esteem as precious brethren in the Lord, and love for the truth's sake.

I wish you to continue the Signs. I love to read the letters from the brethren, and do sincerely hope, brother Beebe, that you will not admit of controversial pieces in them. Let us hear how the brethren are getting along in this unfriendly world, and the exercises of their minds; all of which are comforting to God's dear children. I was highly pleased with old brother West's communication, in number 24. May the Lord preserve him in his old age, and strengthen him with his grace.

My love to all the Old Regular Baptists.

I remain your very unworthy brother in the bonds of the gospel,

JOHN H. GAMMON.

FOR THE SIGNS OF THE TIMES.

St. Louis county, Mo., Feb., 5, 1843.

DEAR BROTHER BEEBE:—I am yet in the land of the living, through the tender mercies of our kind Benefactor; but for what, God only knows. It is here as it has been for years, that the arminian doctrines are almost the only doctrines taught; yet we desire to thank God that there are a few who appear to believe and hold the doctrine of the sacred scriptures. Out of that number there were six of us who became constituted by the aid of our beloved brethren, Elders Simpson and Rush from Illinois, on the 27th of August last. Dear brother, I will send you a copy of the articles on which the church was constituted, which are as follows:

1st. We believe in one only living and true God, self-existent, Father, Son and Holy Ghost; and these three are one.

2d. We believe the scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice.

3d. We believe in the doctrine of predestination and election, that it is according to the determinate counsel and foreknowledge of God.

4th. We believe in the doctrine of original sin; that man by nature is dead in trespasses and in sins, and consequently utterly unable to do anything to aid in the recovery of himself from his fallen state by his own will or ability.

5th. We believe that the elect are saved and justified by the life, death, resurrection and ascension of Jesus Christ alone.

6th. We believe that all the elect will in time be born of God, renewed by the quickening influence of the Holy Ghost, and kept by the power of God through faith unto salvation.

7th. We believe that immersion is the only mode of baptism, and it is to be performed by an authorized minister of the gospel, to those who are born of the Spirit of God.

8th. We believe that the Lord's supper is an ordinance of the gospel, and consists in the reception of bread and wine, and is to be observed by those only who have been baptized and become regular members of a gospel church.

9th. We believe there is no higher ecclesiastical authority on earth than the church of Christ, and it is their right to govern themselves by their own voices, according to the New Testament.

10th. We believe in the resurrection of the bodies both of the just and unjust; and that God will judge the world in righteousness by that Man whom he hath ordained, even Jesus Christ; and that the righteous will forever abide in the presence of God their Redeemer, and his pardoning grace and forgiving love will be the theme of their song; and that the wicked will be turned into hell with all the nations that forget God, and that their misery will be eternal.

11th. We believe that the benevolent (so called) institutions of the day, such as missionary, Bible, Tract and temperance societies; theological seminaries and Sunday school unions, are unscriptural, and unsupported by divine revelation: and therefore are anti-christian, and the prolific source of the great distress, divisions and confusions extant in the streets of our once peaceful Zion. Therefore we disfellowship them together with all their kindred institutions, and we believe it is not right to invite those ministers who are in connexion with the above named institutions to preach in our pulpits, or to bid them God's speed.

Our little church is called BETHEL.

Dear brother, we are a little feeble band, and destitute of any under shepherd to deal out the words of life and salvation to us, except our beloved brethren from Illinois once in a while.—Therefore, if any of the brethren of the Apostolic order should have their lots cast near us, we wish them to call on us, and in particular brethren that labor in word and doctrine. I live 10 miles nearly west of St. Louis, and a half of a mile north of the old Bonhomme road. Our little church holds her meetings on the 4th Saturday of each month, about 17 miles nearly west of the city of St. Louis.

I must close by wishing you grace, mercy and peace, hoping you may be enabled to still wield the sword of the Lord and of Gideon, and stand fast in the liberty wherewith Christ hath made you free, regardless of the scoffs and persecutions of a wicked world.

With particular regard I remain

Your brother in hope of eternal life,  
STAFFORD MCGEE.

FOR THE SIGNS OF THE TIMES.

#### WHY DO YOU SIT STILL?

The following is an extract from a tract with the above title:

"Perseverance in sitting still makes the sinner a self murderer. Every man under the gospel

greatly aggravates his guilt by a rejection of Jesus Christ.\* If we fail to use the means appointed to bring us to the Lord Jesus Christ, then we are lost, not because we are sinners, but because we fail to use the appointed means. We are therefore self-murderers. For the sinner to secure his eternal death, it is not necessary that he should be profane, or infidel, or a neglecter of public worship; all that is necessary is to sit still in the way we have explained. And now let me ask, Why will any sinner who reads these pages sit still a moment longer? Will you ever have a more suitable time than now to work out your salvation?"

The scriptures nowhere teach that we are lost because we fail to use the means to save ourselves; but they do teach that we are "dead in trespasses and sins." Eph. ii. 1. "Death passed upon all men for all have sinned." Rom. v. 12. Not, as many contend, that all may, or may not sin, depending upon themselves, without defining at what period they begin to sin; and, "Except a man be born again he cannot see the kingdom of God." John iii. 3. Surely no man can bring himself into spiritual existence, any more than he could cause himself to be naturally born: yet to call upon a body destitute of spiritual life "To work out your salvation," is very much like asking one naturally "dead" lying in the tomb, (as all are until spiritual life is implanted by the power of God, as manifested in the case of Lazarus,) to go to work and bring himself to life. "In Adam all die." 1 Cor. xv. 22. Not in consequence of the transgression of each individually, but are "condemned already," (John iii. 18.) for the disobedience in Adam. When such ideas as are found in the above tract are put forth and circulated as gospel, is it any way surprising that they should be extensively believed?

One great, if not principal cause of many believing in the effort system or ability to "get religion" at pleasure, is the fact that they have no realizing sense of their condition by nature, but view each individual of the human family as a separate and distinct creation, standing precisely as Adam stood before the fall, having the ability to keep the law as delivered to him; whereas the scriptures inform us that the creation of the human race, called man and Adam, was one single act of God and not a progressive one in time, as each individual is brought into visible existence; and each standing or falling by his own individual act, but has fallen by the act of its head. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it." Gen. i. 27, 28. "And the Lord took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge," &c. Gen. ii. 15, 16. Now this is very clear evidence that the language is not applicable to Adam as an individual only, but to

the whole human family as created in him, Eve as well as him, although she was not yet made manifest as a separate person. Unless viewed in this light the prohibition to eat of the tree of knowledge could not have extended to Eve, for it was after that command was given that the woman was produced in a visible form and brought unto the man. See Gen. ii. 22. This was no creation, no new formation of matter. Consequently, to view her as not already created would be to render her unamenable to the penalties of that law of which she could have had no knowledge, as it was not repeated to her in person. But viewed as a constituent part of the human family, of which Adam was the head and representative, the sentence pronounced for the disobedience is perfectly just and reasonable.

W.

June 5, 1843.

FOR THE SIGNS OF THE TIMES.

Elkton, Ky., April 15, 1843.

DEAR BROTHER BEEBE:—In reference to your debate at Middletown, I feel thankful that the Lord gave you a mouth and wisdom that your opponent could not gainsay nor successfully resist: nor can I but feel sorry that Mr. Pierce should have so little use for the Bible as to think it expedient to advocate a cause that contravenes the express command of God. If the use of wine and strong drink is an evil, and a curse upon society, and as such to be frowned upon by all the friends of humanity, is it not passing strange that the Lord Jesus, whose omniscient eye saw the end from the beginning, and knowing that his bride, the purchase of his blood, (unless timely advised,) would receive and use this curse as a blessing, for 1800 years, should not have said a single word about it in the *all things* which he commanded his Apostles to teach and to observe, and that he should suffer her to live in error all this time receiving and using a curse for a blessing, and never let her find out the mistake she was in until the 19th century of the christian era? and then, to the astonishment of our world, the mistake begins to make its appearance, but does not fully develop itself until about the year 1840, and then the whole matter is brought fully to view by six reformed drunkards in Baltimore! and for this wonderful discovery and great improvement upon the laws of Jesus Christ as heretofore received and practised by his church and people, their names are to be recorded in the annals of fame, and placed in juxtaposition with the illustrious characters of the nation; from which it would seem that it has come to pass in these last days, that the offence of the cross has ceased, and that whosoever shall hereafter devise and find out valuable expedients preparatory to the conversion of poor, perishing sinners that would otherwise be lost shall be well paid for it. Not with hunger, cold and nakedness, and 193 stripes on his back, (Apostolic legacy,) but he shall have the greetings of the noble, and the smiles of the great, and his name shall be recorded with the great men of the world. Well, let it be so: to their own

\* Why send the gospel to the heathen nations if by a knowledge of it their condition is made worse?



master they stand or fall: but I have not so learned Christ. As to the expediency of the abstaining cause so strenuously advocated by your opponent, I am well persuaded that if a fair and honest developement of this matter were made and brought fully into public view, that so far from its being expedient and claiming the patronage of all the friends of humanity, we should find it fraught with much more evil than good. In proof of which I will just state to you a circumstance that took place in this neighborhood a few years ago. A temperance society was formed at a meeting-house a few miles off, and in the course of, say 12 or 18 months, numbered about 80 members. About this time, however, it was thought expedient that an examination should be made into the state and standing of the members, and see if any and how many had defected and broken the pledge. Accordingly, a committee of several of the members\* were appointed for this purpose, and to make report at a subsequent meeting, which was also done, and out of 80 members the committee found it expedient to report only 12 sound members: the balance had all, by some means or other, found it expedient to take a little "wine or strong drink," as they thought proper, their pledge to the contrary notwithstanding. Now I presume no one will deny the fact that wherever a solemn pledge is forfeited without any violence of any kind whatever, a serious injury is done to moral virtue: and one innovation upon this vital principle opens the way for another, and so on to greater crime. This great defection in their ranks is easily accounted for when we consider that the greater part of the members who join this society are drawn into it by over persuasion, and by an undue and unfair advantage taken of the young and thoughtless at public meetings for this purpose, when and where is represented in forcible terms the great good this society is to do in favor of suffering humanity, and that no one of noble, generous, and benevolent feelings can withhold his name from the temperance pledge and do justice to the charitable feelings of his heart, &c. By such means as these thousands are hoodwinked and drawn into the list, and as they have no governing principle, nor any settled conviction of mind as to the propriety or impropriety of this measure, they find but little resistance from a pledge they have been thus drawn into when the calls of nature lead them in a different direction. And should the society above referred to be a fair sample of all the rest of the abstainers, What a ludicrous figure does this expediency present to our view? *Pledge breakers*, (with a few honorable exceptions,) reforming the morals of society!! And what have they done? For the last 10 or 15 years our country has abounded with benevolent institutions, (so called,) temperance or tea-total societies, &c., all professedly designed to moralize and christianize the people: and yet, strange to tell, no period of time since the formation of our government has ever recorded such a black catalogue of crime. If our abstaining friends in all the plenitude of their goodness

would only be content to let their cause stand or fall upon its own merits, and not invade our civil and religious rights, our fears would be much relieved: but this is not to be expected from the signs of the times, and from the indications which have already been given.

I have not forgotten what opened my eyes 6 or 8 years ago: a printed address, said to have been delivered by Doct. Sewell, (if I mistake not,) of New York. After treating largely on the pernicious effects of alcohol, he says, "And let the heads of families bring their children around the family altar, and there let them swear eternal hatred to it,\* and let no one be voted for at our polls who does not join this society, and let our legislators pass such laws imposing such fines as will prevent the making of it." Now I would ask if the spirit which dictates such language as this is in accordance with the spirit of liberty and freedom fought and bled for by our forefathers, and ratified by the spirit of '76? Or, does it not sound in perfect unison with the groans of an inquisition and the flames of an *auto da fe*? But let none of these things move us, for our God has said "As thy days, so shall thy strength be," and if we have to die in Texas, what of that? They cannot send us where eternal love reigns not around. \* \*

If the Lord in his providence should ever direct your course towards New Jersey, do, my brother, take a little oil and wine with you, for I think from some accounts I have had, that some of the sheep and lambs are a little puny, and want something cheering: and do not forget to take a little eye-salve along with you too, for I think it not unlikely that some of them are so much taken with that golden cup in the hands of a woman setting upon a scarlet colored beast, and have gazed at it so long, that their eyes have become weak and languid, and a little of the salve of electing discriminating love of God in Christ Jesus, skilfully applied, may restore them to clear vision. But, take care to apply it tenderly, as you know the eye is a very sensitive organ.

Yours in the love of a precious Saviour that all the rage of men and devils can never quench,

C. MILLS.

\* In doing so we should make three fourths, if not nine tenths swear to a lie.

FOR THE SIGNS OF THE TIMES.

Near Russellville, Ill., March 6, 1843.

DEAR BROTHER BEERE:—The powers of darkness seem to be let loose in this quarter,—the Methodists, Campbellites, and missionary Baptists are endeavoring to outdo each other. The Methodists lately came off with a distracted meeting not far from my neighborhood. From all accounts I suppose it was the most disgraceful thing of modern date. They covenanted together to pray three times a day, and fast twice in the week for three months: at the end of which time a protracted meeting was to be got up, and continue till their Lord blessed them with sixty converts. The object of the crusade was to go ahead of any circuit in the state. They are still disgracing the

name of religion in Lawrenceville. At the end of the first campaign their head preacher said they could just as easily have had 120 as 60 if they had only prayed for them!

Some of their performance, as told by respectable eyewitnesses, would, perhaps, outdo any of your eastern religious frolics. Four or five men would get hold of a stubborn sinner, and, if he had no will to go on to their anxious bench, they would make the rebel willing in the day of their power. A girl, handsome in the extreme, would go to the young men and ask them, Do you not want religion? Yes, was the common reply. Well, get on that anxious bench five minutes, and you are sure to get it. Accordingly, the silly young men would yield to her entreaties, and on the bench they would go and get their religion. One old lady would sit and scream out, "Lord send on more timber! we have worked up all we have had,—we do not care how knotty your timber is, we are able to prepare it!"

This is a small specimen of their sayings and doings in this country. Their doctrine and practice are enough to disgust you. I shall therefore tell you something about the Zion of God in this quarter. We are quite behind the spirit of the age in proselytism. The churches had been in a languishing state for a long time till last winter, when there seemed to be a general move on the waters. I myself baptized 7 last winter, and saw six others baptized; and there were four experiences before the Gladly Fork church last Sunday, (March 5th,) but the stream was frozen to the bottom. Baptism was therefore necessarily postponed. The Lord is reviving Gladly Fork church in a wonderful manner. I was with them at their last meeting, and I have no doubt but it is the Lord's work among the people. It is surrounded by missionaries, Methodists, Campbellites, and almost every *ite* and *ism* that can be named; but it has remained firm amid tempests of every kind. So have the most of the churches in this country; for in 1818 the Little Village church objected to the Baptist Board of Foreign Missions. She was joined by Lamotte church. The war then commenced, which resulted in the division of the Association in 1821 or 22. Since that time the Wabash Association has had nothing to do with missions directly nor indirectly, only to oppose their corruptions. This is a short account of the way they are and have been doing business in this country. But I must bring my letter to a close by wishing you prosperity.

B. B. PIPER.

FOR THE SIGNS OF THE TIMES.

Extract from a letter of brother Thomas Faulkner, dated Roxbury, Delaware co., N. Y., Feb. 17, 1843.

DEAR BROTHER:—On the subject of religion, it had been for a long time at a very low ebb until the beginning of last summer, when appearances were more favorable. Some of the brethren seemed to awake out of sleep in the second church in Roxbury, and a death like solemnity on the minds of the people. In July, some who had obtained

\* My informant was of this number.

a hope in the blessed Redeemer offered themselves to the church; and, giving good satisfaction of their adoption into the family of Christ, were received and baptized. The work has since that time been silently and powerfully progressing.—There has been as deep a sense of the depravity of the human heart manifested in the relation of the experiences of those that have come forward to unite with the church, as I ever heard. The same has been remarked by a number of others. The work has been and is yet very still, solemn and powerful. There has been nothing of new measure movements about it; it is still spreading. When the Lord works, Who shall let it? There have been fifty baptized in the second church ten in Middletown church, and two in this; and we expect more to come forward at our next church meeting. The work seems to be progressing in the bounds of this church now. We trust that the Lord has some mercy drops in store for this church also. O that our hearts might prove grateful for the rich display of reigning sovereign grace!

May rich reigning grace qualify you to fight the battles of the Lord in the place and station he has placed you, in the Zion of God.

*Extract from another letter of brother Faulkner, dated May 18, 1843.*

DEAR BROTHER BEEBE:—The Lord is still doing his own work in the bounds of the second church in Roxbury. We expect as many as ten or twelve to be baptized on next Sabbath; which will make upwards of sixty baptized in the bounds of that church since July last; besides what has been added to the other churches. It gladdens our hearts to hear our fellow mortals declare what the Lord in mercy has done for such poor miserable sinful wicked wretches as they are. Of all human beings it seems to them that they are the worst, the most helpless and guilty; righteously condemned by a righteous law, until the Lord in infinite mercy spoke peace and pardon to their souls, and brought them to rejoice in a precious Saviour, and made them willing to follow him in the ordinances of his house.

FOR THE SIGNS OF THE TIMES.

*Extract from a letter of brother Samuel Drake of Lebanon, Ohio, dated April 26, 1843.*

"The Union protracted meeting, as it is called, has just closed in Lebanon; but failed to make any impression upon the minds of the people. What plan will next be adopted to keep the scales on the eyes of the people, and make religious capital, is uncertain. The situation of our church at present is peace and quiet: the members enjoy each other's company when they meet. A oneness pervades the body. We enjoy the pastoral care of Elder Hezekiah Stiles, once a month;—an excellent evangelical preacher; and the labors of Elder S. Williams, a highly esteemed brother, also once a month. Our prospects are brightening a little: we have had a long, wintry season, but lately we have had some indication that the Lord our Master has not forsaken us. Our congregation of late has considerably increased, and a bleating of the lambs of the fold has been heard. Ministering brethren in our neighborhood appear to be desirous of visiting us, and an awakening seems to have taken place among the members. Elders Hickey and Hume, two excellent Old Fashioned Baptist preachers from Kentucky,

were with us last week, and it was truly refreshing to us to hear them proclaim the pure unadulterated gospel of Christ from the pulpit, in a plain, feeling and powerful manner, as though they were fully acquainted with the lost, helpless condition of man, and also with the power, grace, and all-sufficiency of the glorious God our Saviour."

### Circular Letter.

*The Miami Association of Regular Baptists in session at Lebanon, O., to the several churches that compose her body, sendeth this token of her regard and brotherly love.*

DEAR BRETHREN:—Another year has rolled around, and we that remain having the high privilege of meeting in an associate capacity, where, with those we love, we may hear from the several branches of Zion, and sit in sweet converse together in things pertaining to God, his glory, and our great salvation, and having been blessed with the privilege of meeting with some whom the Lord has made able ministers of the New Testament, together with those who have the gifts of helps in government, and by whom, together with the letters from the several branches of Zion, we are happy to learn that God's people are a people who are sought out, and not forsaken; that in some of the churches of this body there are visible displays of his grace in adding to their number such as shall be saved, while his hand is manifest to others in carrying them through the difficulties and discouragements that are incident to them in this militant state; and from our sister Associations, we learn that they are standing firm in the truth, and are moving forward in gospel order, while some of their churches are greatly blessed with the ransom of the Lord returning and coming to Zion with songs and everlasting joy upon their heads. And now, dear brethren, while you have our sincere prayer to the God of all grace in your behalf, we would offer a few thoughts on a subject for your consideration, which we consider highly important; which is, *The new covenant or covenant of grace.* The word covenant we understand is used in this subject to express what God has proposed concerning his people, with the house of Israel, and with the house of Judah: the first covenant being old and ready to vanish away, God introduces the second on better premises. For as the first covenant was given on conditions, and was broken repeatedly, and, being faulty, God regarded them not, a place therefore was sought for the second which was established on absolute promises. Therefore God declares he will be their God, and they shall be his people. He will have mercy and not sacrifice, and their sin and their iniquities will he remember no more.

The old was given to express and bring to view the new. Hence say the Apostles, the law was our schoolmaster to bring us to Christ. And as the covenant of which Moses was mediator was written in carnal commandments on tables of stone, so the new covenant of which Christ is Mediator is written on the fleshly tables of the heart, by the power of an endless life, and as an offering attended to by Moses could not give life nor take away sin, but answered to Christ, so Christ offered himself through the eternal Spirit without spot unto God, and perfected forever them that are sanctified. The old covenant is done away, and the new is begun; and as the temporal blessings of the land of Canaan were promised on conditions, so the good of the land being destroyed the conditions ceased. But as the blessings of the new covenant are not promised on conditions but by His immutable counsel, so they are eternal, and sure to all the seed. The first covenant being taken away it stands no more a rule to direct the eye of faith to Christ, but has vanished away by

reason of the supreme glory of the new. The blessings, then, promised to the church are not temporal but heavenly; hence they are given in Christ the heavenly place, and are secured to the heirs of promise on the principles of sovereign grace; and as their works have brought upon them death, so by grace they are made heirs of life; and they, having wandered off and become defiled by their works, so by grace through the blood of Christ they are cleansed and made nigh; and they being darkness and in love with their sins, so the rays of grace enlightened the eye of their understanding, and, leading the soul to the abhorrence of sin and to the love of holiness, to a view of the tabernacle which the Lord pitched and not man, they then cry out, How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, fainteth for the courts of the Lord. These are then brought into a visible standing in the covenant of grace, where they adhere alone to the covenant of faith and practice given to them by the God of grace, and, as they believe they are saved not according to the law of works, they go not to the old covenant or carnal commandments for a rule to govern their faith in their salvation, but to the new, which declares they are saved according to his purpose and grace which was given them in Christ before the foundation of the world; and being chosen in Christ that they should be holy and without blame before him in love, and called with an holy calling, not according to their works, but according to a new and living way which he hath consecrated to them, which is revealed by the power of inspiration and the gift of the Holy Ghost. The New Testament, then, being given by this power and expressing every point of doctrine necessary to increase and establish the faith of God's elect, also commands every necessary duty for his people to be engaged in to glorify God. Yea, the New Testament stands a precept, and full directory in things pertaining to God's will. Hence, if we need life we need not go to the works of the law for it; for, life was given us in Christ before the world began. If we want direction we need not resort to the wisdom of this world or the carnal mind for it; for, Christ is our wisdom teaching us the truth and order of God's house. And now, dear brethren, as the limits of a short circular will not admit of our enlarging farther on this subject, we will close: while we would exhort you to let your light so shine that others seeing your good works may be constrained to glorify your Father which is in heaven, and as God works in you to will and to do of his good pleasure, your works are lively, they are the works of faith and labor of love. Therefore, love one another with a pure heart fervently.

Finally, brethren, farewell: be of good comfort, be of one mind. Live in peace and the God of love be with you. AMEN.

### Corresponding Letter.

*The Miami Regular Baptist Association, in session at the West Lebanon church, O., Sept., 9th & 10th, 1842, to the several Associations with which she corresponds, sendeth this epistle as a token of her love and christian fellowship.*

DEARLY BELOVED BRETHREN IN THE BONDS OF TRIBULATION:—Through the mercies of our covenant Father, according to prior appointment we again are permitted to meet in an associated capacity in order to hear from bleeding Zion, that our mutual affections may be strengthened to run that race which is set before us. Although it is a cloudy day, we trust we are in peace one with another. We feel confident that our labor is not vain in the Lord. Though our additions have been small to human appearance, as you will see

by our minutes, we are taught not to despise the day of small things: yet we are confident his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear, but that he will do all his pleasure in the army of heaven, and among the children of men. Well may we adopt the language of one of old, "That the battle is not to the strong, nor the race to the swift, for it is of God that sheweth mercy."

Now, fellow travellers, we present you this our anniversary address, desiring that our correspondence with you may be continued. It is scur refreshing and heart desiring to see the faces of your messengers, and hear them proclaim the message of glad tidings of a once crucified but now risen Jesus.

Finally, brethren, be of good cheer: and may the Lord of glory be with you and us, circle us in his compassion, that we may live in peace and be one as he is one, and rejoice in the hope that is set before us. AMEN.

*The elders and messengers of the churches composing the Baltimore Baptist Association, assembled at the meeting-house of the Black Rock church, Baltimore co., Md., May 18th, 19th and 20th, 1843, to the churches whom they represent, be grace, mercy and peace from God the Father and the Lord Jesus Christ.*

DEARLY BELOVED BRETHREN:—It being customary to address you annually, and feeling desirous to continue in good practice, we have for our present theme made choice of the subject of CHARITY.

The word charity, as you well know, brethren, has many imports: but we wish to confine ourselves to what we think are the two prominent meanings, viz: love and benevolence flowing from it. As those excellent characteristics are universally claimed by all modern religionists amongst us, let us try their claim by the standard of truth; for, "To the law and the testimony: if they speak not according to this word it is because there is no light in them." What is not according to the word of God in doctrine or in practice, must be wrong, though said or done conscientiously; for God will say to such, "Who hath required this at your hands?" for, "Whatsoever is not of faith is sin." Has the God of heaven sent any one to preach a general atonement and special application gospel? We answer, without hesitation, No.—Without a warrant from God that all to whom we preach shall believe, is it benevolent to preach a gospel that will (in many cases) increase their condemnation? Surely, brethren, we think it would be more characteristic of love and benevolence to them to let them remain in the state they are, being already condemned, than to preach double damnation. Hence we conclude it is uncharitable to preach among us or send to the poor heathen such a false gospel. The gospel of Christ is one of salvation, and not of condemnation. Is it consistent with love and charity to extort from poor persons, and even from slaves, money or goods to enable men to spread sentiments which are not found in God's word? Is it consistent with charity, love and benevolence, to keep back part of God's declared truth, such as predestination and election, when by so doing we rob God's chosen to whom the whole truth should be preached without reserve? Will those who are thus guilty be able to say with Paul, "I have not shunned to declare the whole counsel of God?" Is it benevolent instead of preaching the gospel to strive to work upon men's passions to create a revival, and when the passions are thus warmed to take advantage of them either by persuading or threatening, to induce them to make a profession of religion, thus deceiving and being deceived?

Lastly, Is it charitable, and an act of love and benevolence, to stigmatize those who oppose sentiments and practices which are not to be found in the Old or New Testaments, with evil names, to endeavor to injure their characters, misrepresenting their doctrine?

We, brethren, have written the above with no unkind feelings toward those who unhappily are misled in their views of doctrine and practice, which no doubt many conscientiously believe to be right, and who act with a zeal worthy of a better cause. We view them with pity and regret. It is our sincere wish, should it please God, that they may see their errors and turn from them. We have also a desire and feel it our duty to admonish our fellow men to beware of delusion, and most earnestly would and do recommend them to examine the scriptures, which are the best and only preventive from error in doctrine and practice: and may the Lord open their hearts that they may understand the scriptures.

Perhaps, brethren, you may wish to know what we consider to be love and charity, or, benevolence. We believe that love to God will be made manifest by the keeping of all his commandments, and that a real child of God will adopt this language: "I esteem all thy precepts concerning all things to be right, and I hate every false way." Hence the preacher must preach THE WORD, declare the whole of the revealed counsel of God, whether men will hear or forbear; for it shall prosper in the thing whereunto the Lord sends it. It is charitable to tell men the truth, and not to deceive them by speaking peace to them to whom God has not spoken peace; to tell them (not that they will or may be condemned,) but that they are already condemned; and that nothing but electing, predestinating love is the cause of the salvation of any. That Jesus manifested his love to his sheep by laying down his life for them, and promises to guide them by his Spirit and afterward receive them to glory. It is charitable and the duty of ministers to encourage those that mourn, (for none will mourn that are dead,) that there is balm in Gilead, and a Physician there. To feed them with the sincere milk of the word, that they may grow in grace and a further knowledge of their Lord and Saviour Jesus Christ. Also, to point out unto them the path of obedience, which flows from love to God and not from slavish fear.

Finally, that from beginning to end it is all of grace and not of works, that God may have the praise and his redeemed enjoy the benefits.

Now, brethren, may the Lord ever bless you with a spirit of discernment, that you may be enabled to discern between those that serve God and those that serve him not.

E. J. REIS, Mod.

J. B. BOWEN, Clerk.

*The Baltimore Baptist Association, convened with the church at Black Rock, Baltimore co., Md., May 18th, 19th and 20th, 1843, to sister Associations with whom she corresponds, sends christian salutation.*

BELOVED IN THE LORD:—We have been graciously indulged by our heavenly Father with another meeting in this vale of tears, as an association of churches of our divine Redeemer, and we can truly say the Lord has been with us. The labors of your ministers among us were with power, and demonstration of the Spirit, and with much assurance. We joyfully received them as messengers of the churches, and the glory of Christ.

Dear brethren, may we not, from the signs of the times, indulge the hope that the redemption of Israel is hastening rapidly on, and in that comfortable hope lift up our heads and rejoice? Our covenant God is now most assuredly sifting the

house of Israel among all nations, like as corn is sifted in a seive: but thanks be to his holy name, not a grain shall fall to the ground. No: ye poor afflicted souls, the fiery trials which ye now endure are trying you, are but the operation of the fan which is in the hand of our dear Saviour, with which he will thoroughly purge his floor, and blow away all the chaff, but every grain of the precious wheat shall be safely gathered into your Father's garner. God has decreed a separation of the children of the bond woman, in Abraham's family, from the heirs of promise. Surely you cannot wish that decree revoked: then cease your lamentations, and rejoice that the counsel of God is immutable. Call to mind the precious words of God, Isa. lx. 1, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Let us beware of seeking to be recognised by the world, for the world knoweth us not. In every instance wherein the church has sought for, or consented to a connexion with the world, it has proved a snare. When (in his own language) Andrew Fuller undertook to raise the Baptist church from the dung-hill to a state of respectability in the world, he opened the flood-gates through which torrents of error, divisions and distress have been let in among our churches, rending asunder professed friends and brethren.

We gratefully acknowledge your kindness in sending your minutes and messengers to us, and we hope for a continuance of your friendly correspondence; in return for which we will endeavor, (although we are very small, and frequently constrained to inquire, By whom shall Jacob arise?) to reciprocate your favors.

Our next annual meeting will be held with the church at Upper Seneca, Montgomery co., Md., commencing on Thursday before the third Lord's-day in May, 1844.

E. J. REIS, Mod.

JAMES B. BOWEN, Clerk.

## EDITORIAL.

*New Vernon, June 1, 1843.*

*Westfield, Mass., April 10, 1843.*

BROTHER BEEBE:—I wish to ask a question or two through the Signs of the Times.

1st. Is there any positive evidence in the New Testament that the right to administer the ordinance of baptism ever extended beyond the hands of the Apostles who were commissioned by Christ?

2d. Did they, [the Apostles,] preach the gospel to all nations?

Yours in christian love,

DAVID CLARK.

REPLY.—In answer to the first of the above enquiries we refer brother C. to John the Baptist, by whom the administration of the ordinance of baptism was introduced, and who also was not of the twelve chosen as Apostles. Christians are commanded to observe the ordinance of baptism as a token of taking up their cross and faithfulness in following the Lamb "Whithersoever he goeth." Nor was this beautiful symbol of the death, burial and resurrection of Christ, confined to the Apostolic age; but its perpetuity is to be co-extensive with the other christian ordinances which ornament the church militant. But should our

enquiring brother desire further instances than that of John the Baptist, we cite that of the eloquent Apollos, (Acts xviii. 24, and onward,) who was not an Apostle but a co-laborer with the Apostles preaching and baptizing. So instrumental was Apollos in practising these functions, that in speaking of the inability of man by any means to add to the church of Christ, the Apostle was constrained to say, "I have planted, Apollos watered, but God gave the increase."

From the above considerations, as well as from the whole tenor of the New Testament, we can entertain no doubt of the propriety of the administration of the ordinance by any regular minister of the church of Christ. Indeed preaching and baptizing seem to be inseparable functions, and we are not aware of any instance in which they have not been combined since the day of John the Baptist.

In reference to the second enquiry above, we answer that in the persecution which arose at Jerusalem it is said that the saints were scattered; and they that were scattered *went everywhere preaching the word*. Again: on the day of pentecost, by the miracle of tongues, the gospel was preached and every man heard *in his own tongue, wherein he was born*: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Again: "All they which dwelt in Asia heard the word of the Lord Jesus." Acts xix. 10.

At sundry times, from the age of the Apostles to the present, persecutions have scattered the saints, and they that were scattered as of olden time went every where preaching the word.

When the saints became from time to time troublesome to the Roman pontiffs and popish prelates, persecutions arose against them and they were scattered from the opulent and populous regions of the Roman dominions to the deserts of Arabia and Africa, among the then savage tribes of the northern coasts and islands of Europe, and elsewhere; and thus the gospel was proclaimed to the Arab, the Hottentot, the Ethiopian, the barbarian, Druidist, and others: for *they that were scattered went every where preaching the word*.

When in God's good time it was necessary to send the gospel to America, he caused the persecutions of the saints in the eastern world to wax hot, and drive them from their native land to the unknown wilds of the western hemisphere, and when driven here they did not fail to preach the gospel of God's grace.

In reviewing the history of the church we shall see her driven from nation to nation; and as her members have gone about from one place to another with the flame and fagot behind them, and thus been scattered up and down in the world, they have gone everywhere preaching the word. And as long as the carnal mind is enmity against God the world will continue to persecute the church and

the saints will be scattered to and fro, and thus God will ever send his word just where it is his own good pleasure to send it, without the unhal- lowed aid of human inventions to obtain such corruptible things as silver and gold for its propagation.

During our interview with the brethren of the Baltimore Association, we were informed that the impression had obtained among a considerable number of our brethren, from some of our editorial articles upon the subjects of the resurrection, the origin of sin, &c., that if we do not ourselves deny the former, and charge the latter as an emanation from God, we were disposed to countenance others in doing so through our columns, and on this account some of our highly esteemed correspondents had suspended further correspondence until they could become better satisfied upon the subject. As we have never designed to assert or countenance any such doctrines, we regret that any expression of ours should have excited in any such fears, and we do assure them that we do believe that a denial of the resurrection of the bodies of the dead is a rejection of the faith and hope of the gospel, and that nothing that emanates from God can be impure—and we assure our brethren and friends that so far as wisdom and ability shall be given us, they need entertain no fears that our paper shall, directly or indirectly, publish, countenance or wink at the above named or any other heresy. And, we do farther affectionately invite our brethren who have for the above reasons retired from our columns, to return; and by their renewed labors of love cheer, comfort and instruct the flock of Jesus who have formerly been refreshed by their communications.

"Purdy, May 17, 1843.

ELDER WM. C. BUCK—DEAR BROTHER:—Inclosed, I send to your care five dollars, which you will please hand over to the Treasurer of the Indian Mission Association, to be disbursed for the spiritual benefit of the red men of the forest. I would be glad that I could do more, but I cannot at this time. I have set apart a certain portion of my fees, which I receive as clerk of McNairy County Court, for missionary purposes; say 25 cents on each marriage license which I issue; to be divided equally between foreign and domestic missions. This I expect to do so long as I am permitted to hold the office. At times, I burn with missionary zeal. Oh, how freely I could then bestow any thing of which I am possessed, if an agent of some missionary society were then to appear before me! At other times, (to use a familiar expression,) when I am in the brush, the old antinomian principle, (I say *old*, for I believe it is nearly as old as the world,) of withholding more than is meet, *draws its snaky folds around my heart*. But when I feel, as I believe, the love of God burning in my soul, I feel benevolent; those folds, like Sampson's cords, become like burnt flax; and then it is that I have a spirit truly missionary. There is one thing which I would be glad to know. Can any person become a life member of any missionary society, according to its constitution, by paying \$30? If so, I would like to see the propriety shown. And is it not dangerous for wicked men to have a vote in matters of so much moment to the cause of God? Might we not fear the consequences of being so closely united with ungodly men? I would be glad that at some convenient

time you would insert the article, if there be such in the constitution of any missionary society, in your valuable paper, with your comment annexed. I have not written to you in order that any part of this letter should be published; but I know of no safer hands into which to throw my mite, in order for it to be applied to the use I have mentioned. *Oh, may the good Lord bless the little offering, and make it the means of some poor sinner's return from the errors of his way to Christ, the great Shepherd and bishop of souls.*

I am, as ever,

Yours, in Christ,

A. A. SANDERS.

REMARKS.—In answer to our brother's inquiries respecting life membership in benevolent societies, it may be sufficient to say that the American and Foreign Bible Society grant life memberships for \$30 in hand. Many other societies have a similar provision in their constitution, but not all requiring the same sum. We, however, regard such a provision as not only free from all danger, but as a matter of duty to God on the one hand, and of justice to those benevolent individuals on the other, who not being members of the church, bestow their money for the spread of the gospel. It is an act of duty to God, because as all the gold and silver are his, it is their duty to receive it for his service, let the offering be made by whom it may. And it is an act of justice to those who bestow, that they should at least have a voice in electing the board and officers of the society, who alone have a right to dispose of the money they have given—and especially as all are excluded from these boards but members of the church.

That no such danger as brother Sanders suggests can arise from such provisions in the constitutions of benevolent societies, is evident; first because even the prince of darkness himself could not stir up wicked men enough to give \$30 each, whose numbers would exceed those of the church so as to take the direction of the means out of their hands; and secondly, because if such a thing should occur, still as none but members of the church could be elected members of the board, the funds would still be in their hands. But should it be suggested that a sufficient number of worldly men might get into these societies to change the constitution and make a board of their own sort, and thereby control the funds; then we remark that the danger would not consist in their having control of these funds, but in the fact that the church was less christian than the non-professing world, seeing that they done less to honor God and benefit mankind: and in that event we should want to get out of *such a church* and into *such a world*, and so we think every good man would. Our good brother need apprehend no danger from this quarter; in this matter the earth is only permitted to help the woman."—*Banner & Pioneer*.

We have copied the above from the Banner and Pioneer, that the readers of the Signs may form some adequate idea of the *craftiness whereby* the New School Baptists, in common with their *work-mongrel* brotherhood of other denominations, *lie in wait to deceive*.

Mr. Sanders has no desire to conceal from his left hand the benevolence of his right hand; for a strict conformity to the directions given by Christ to his disciples, would not answer the purpose of these worshippers of mammon. Sanders is the happy occupant of the fat office of clerk of the county court, and wishing, as we presume, to retain that office, publishes to the world that a portion of his fees are appropriated to sustain one of



the numerous schemes of priestcraft for which the present times are so famous. Thus by giving five dollars, and sounding a trumpet as other hypocrites do, he may secure his re-election to that office. It is now distinctly understood that so long as Sanders holds the office, he will pay a *bonus* to the popular institutions of anti-christ. He may therefore with considerable safety calculate to enjoy the honor and emoluments of that office, until some one will offer to give to the religious speculators who are now becoming sufficiently potent to control the elections in many parts of the land, a greater percentage of the fees. This deep laid plan is commended by the editor of the *Dan-ner*, who says in his introductory remarks, "We recommend others to adopt similar measures to those of brother Sanders for benevolent purposes."

The query of Sanders, whether any person can become a life member of any missionary society by paying \$30, and whether so close a union with ungodly men is not dangerous, has drawn from the editor such remarks as will, we doubt not, silence all conscientious scruples on the mind of Sanders. After admitting the fact that flattering titles are sold to all descriptions of characters who will pay the money, the editor professes to regard the measure as a duty to God on the one hand, and justice to the ungodly donors on the other, and free from all danger, &c. How little idea friend Buck has of what constitutes a duty to God, and justice to ungodly men, may be learned by his decision on this subject. He does not pretend to show that God has anywhere required at our hand to set up this kind of merchandise in his name, and hence we see that what God has required of his creatures, is not, with him, the rule of duty: nor does he show what just claim the ungodly have upon professors of religion, to be united with them in the traffic of flattering titles and high sounding encomiums, for their precious gold and silver.

Mr. Buck says that "The prince of darkness himself could not stir up wicked men enough to give \$30 each, whose numbers would exceed those of the church, so as to take the direction of the measure out of their hands," &c. Well, we conclude that Mr. Buck knows how much power Satan has in drawing members into those mission institutions about as well as any other man, and we have no doubt that he speaks advisedly when he concludes that if the devil cannot persuade a sufficient number of men to join and pay their money, that his emissaries will find it somewhat difficult. But should the missionaries *beat the devil* in his zeal and success in this modern mission mendicancy, and get the world to give more money than what can be collected from the church, it will only, in the estimation of our friend Buck, prove that the devil and the ungodly, as he denominates them, will have claims upon the christian name superior to the claims of those who bear that name but withhold their pelf, as his rule of judgment is not the scriptures but the amount of money given.

"WHAT CAN I DO FOR THE HEATHEN?—Do you wish for an answer to this question, my dear chil-

dren? Are you really anxious to do what you can for the souls of those who never heard of a Savior? Do you long to assist in sending to them the word of God and christian teachers? You can do something towards it, and perhaps more than you suppose. Now what can you do? Think for a moment. *Do you ever have any money?* I dare say you have sometimes: very likely not a large sum: you may have but a few pence; or, if a very poor child, may have only a halfpenny, and even that not very often.—Only suppose that Jesus Christ were upon earth at this time, and were to say to you, "will you give me that halfpenny?" would you refuse to do so? I think not: and if you would give it to him, surely you will give it to promote his cause. He will then look upon it as given to himself, if you give it from love to him. Do not think he will not accept so small an offering. He will receive it, and will love you and bless you, and perhaps when he sees you are a good steward of so small a sum, he will entrust you with more."—*Am. Messenger, (the organ of the Tract society,—printed by its funds.)*

REMARKS.—The scriptures inform us that, "If a man would give all the substance of his house for love it would utterly be contemned." Cant. viii. 7.: but the Tract society teaches a very different doctrine. Half a penny will, in their estimation purchase the love of God. And they represent the love of God as a mere commodity in the market, and the agents of their society as merchantmen, to vend it in large or small quantities to suit purchasers. And poor, starving children are swindled out of their last half penny, under the notion that it will not only procure for themselves the love of God, but also for the heathen the salvation of their souls; as though the heathen could be redeemed with such corruptible things as silver and gold.

We look around us in vain to find examples of such cool, calculating knavery among infidels, skeptics, and heathen as the pious leaders of these popular institutions evince at every step. To work up the feelings of poor ignorant children to the giving point, the most base and dishonorable tricks are played upon their credulity. "Do you ever have any money?" That is the great *sine que non*.

"You may have but a few pence, or if a very poor child, may only have a halfpenny." Even the halfpenny of the *very poor child* is coveted by the purse proud religious aristocracy of the present corrupted age, and their wits are taxed to contrive some plausible means by which to rob the *very poor child* of his last halfpenny. "Suppose that Jesus Christ were upon earth at this time and were to say to you, Will you give me that halfpenny? would you refuse to do so?" Thus endeavoring to inveigle the poor child with the notion that the Saviour of sinners, if he were upon the earth, would be engaged in begging halfpennys from very poor children! Here is an implied libel, a base slander upon the Son of God! Did Jesus while in the flesh ever ask for money from the rich or from the poor? Never: nor has he ever authorised any one to beg for him. God has told us in his word of his independence, and that if he were hungry he would not tell us; and he hates robbery for burnt offerings. But suppose it were even as stated, that Jesus would, if opportunity served him, beg the very poor child's halfpenny away from

him, would that authorize any mortal to beg money for him without his special orders? By no means. Yet these greedy dogs, as Isaiah calls them, have constituted themselves receivers in his name, and assure the *very poor child* that Christ will look upon the halfpenny as given to himself if it be given into their hands, and he will love and bless the poor child for giving it, and as a still greater inducement to urge the very poor child to give the only halfpenny, they will suggest to the child that the giving of so small a sum may be the means of inducing Christ to entrust him as a steward with larger amounts of money, to be disposed of in the same way.

The above is a fair specimen of the religion of the popular religious institutions of this century! "Be astonished, O heavens, at this! and be horribly afraid, and be ye very desolate, saith the Lord." Jer. ii. 12. All this is done under the cloak of religion, and is done under the plausible pretence of doing something for the heathen! But in what dark corner of the earth shall a people be found to whom the cognomen more properly belongs than to the leading spirits of the tract societies, and their kindred swindling institutions? It is difficult for us to determine which are the more ignorant of God and salvation by grace, this description of money beggars, or those from whom they beg. The beggars, however, manifest more shrewdness than those from whom they filch the lucre; for having begged millions from the public, they are enabled to so appropriate their plunder as to fare sumptuously every day.

If there remained in them one particle of sincerity, one drop of the milk of human kindness, one spark of moral honesty, would they—could they allow themselves to roll in luxury, and possess their thousands if they really believed the Lord required the last halfpennys from very poor children to enable him to save the perishing heathen from the quenchless fires of hell?

OUR PAMPHLET, in refutation of Eld. Daniel Parker's extravagant views of the "Two Seeds," &c. is now ready for distribution. Those who have ordered them shall be supplied in a few days; as soon as we can find time to mail them. Others who may wish to be supplied will do well to forward their orders immediately. The pamphlet has 32 large pages with double columns, containing more than two numbers of the Signs of the Times.

TERMS.

Twelve and a half cents per single copy.  
One dollar per dozen copies.  
Seven dollars per hundred do.

APOLOGY.—We are quite behind our date with this number. This delay has been occasioned partly by sickness in our family and neighborhood, and partly by our absence at the south, where we have spent nearly five weeks in visiting the Baltimore, Delaware, Delaware River and Warwick associations. We hope to be able to get up with our dates in a few weeks, and beg our subscribers to bear with us a little.

## POETRY.

## ZION IS DEFENDED AND SUPPLIED.

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken  
Formed thee for his own abode.  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

See, the streams of living waters,  
Springing from eternal love,  
Will supply thy sons and daughters,  
And all fear of want remove.  
Who can faint, while such a river  
Ever flows their thirst to assuage;  
Grace, which, like the Lord, the giver,  
Never fails from age to age?

Round each habitation hovering,  
See the cloud and fire appear,  
For a glory and a covering,  
Showing that the Lord is near:  
Thus deriving from their banner  
Light by night, and shade by day,  
Safe they feed upon the manna  
Which he gives them by the way.

Blest inhabitants of Zion,  
Wash'd in the Redeemer's blood,  
Jesus, whom their souls rely on,  
Makes them kings and priests to God:  
'Tis his love his people raises  
Over self, to reign as kings;  
And as priests, his solemn praises  
Each for a thank-offering brings.

Saviour, if of Zion's city  
I through grace a member am,  
Let the world deride or pity,  
I will glory in thy name.  
Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure  
None but Zion's children know.

Lloyd's Collections.

## MARRIED.

At New Vernon, on Tuesday the 13th inst., by Elder G. Beebe, Mr. ROBERT A. J. LARUE, of Clarke county, Virginia, to Miss HARRIET M. BEEBE, daughter of the editor.

"Nature in zeal for human amity,  
Denies or damps an undivided joy;  
Joy is an import—'tis an exchange:  
It flies monopolists and calls for two."

## OBITUARY.

[COMMUNICATED.]

"A great man has fallen in Israel."

Died, in January last, at the residence of his son-in-law, John Leman, Esq., near Owensborough, Daviess co., Ky., in the 80th year of his age, Elder MATTHEW ROGERS.—The deceased was well known to the Baptists in this section of country as a preacher, for upwards of thirty years, during which time he maintained a high standing among them as an honest and upright man and a christian. His hope in the Lord Jesus Christ remained firm and unshaken to the last.

Bury the dead and weep,  
In silence o'er the loss;  
Bury the dead, in Christ they sleep,  
Who bore on earth his cross,  
And from the dust they shall arise  
In his own image to the skies.

Departed this life at his residence in Hopkins co., Ky., Elder ABNER HAVALDSON. The Highland Association has to mourn the loss of an able and uncompromising minister of the gospel of Christ. But the Lord's will be done.—The Lord gave and the Lord taketh away; blessed be the name of the Lord. Brother Havalson was about 73 years old.

NEW AGENTS.—Elder George Clay, St. Louis, Mo.  
James G. Duval, Clay's Village, Shelby co., Ky.

## Associational Meetings.

Patchin's Mills, April 30, 1843.

BROTHER BEEBE:—Please publish in the Signs that the Allegany Baptist Association will meet with the church in Dansville, Steuben co., N. Y., on Friday before the 2d Lord's-day in July next. Old School brethren and sisters are affectionately invited to attend. Those from a distance will please enquire for Thomas or Nathaniel Brayton, near Beachesville.

Yours in love of the truth,

CLEMENT WEST.

The EBENEZER Association will be held at Smith Creek church, New Market, on Friday before the 4th Lord's day in August next; about 50 miles from Winchester, immediately up the valley turnpike.

Do try and come to see us.

J. DUVAL.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the second Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN McCRONE, JUN.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M., on Friday before the 2d Lord's-day in September, 1843.

## RECEIPTS.

DELAWARE.—Elder P. Meredith, for br. Jewett, \$1; Joseph Spencer, 1; Elder Wm. K. Roberson, 5; John McCrone, Jun., 1; George McCrone, 6. \$14 00

PENNSYLVANIA.—Mrs. T. Harris, 1; B. G. Peck, 2; James B. Willard, 1; Joseph Finney, 1; Eld. G. Conklin, for James Hazen, 1; Jesse Woodcock, 1; J. W. Dance, 1; Elder J. B. Bowen, for G. and S. Miles, 3; S. Wicks, 1; David Howell, 1 50; James Jenkins, 6; Elder Thomas Barton, 9; Elder R. C. Leachman, 2; Wm. Stroud, 1; Wm. Crawford, 2 50; Thomas Hellings, 3; Enos Hunsberger, 1; 38 00  
NEW YORK.—Thomas Falconer, 2; H. Harpham, 2; Joel D. Northrop, 1; Henry Clay, 1 50; J. L. Sayer, 1; Caleb Taylor, 1; Wm. Murray, for Wm. D. Coleman, 2; Elder Thomas Hill, 5; Elder M. Salmon, 2; Richard Bastow, 2; Minor Benedict, 1; Sylvester Wheeler, 1; Samuel Mead, 2. 23 50

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

"The Lord hath chosen Zion: he hath desired it for his habitation."—PSALM CXXXII. 13.

Utica, June 5, 1843.

BROTHER BEEBE:—Having been often refreshed by the epistles of brethren through the Signs, I would, were it in my power, make them glad in return with something in the shape of a communication, so that we might be mutually comforted and strengthened in the faith of our Lord Jesus Christ. But, never did I feel the force of those memorable words of the Master more than at the present moment, viz: "Without me ye can do nothing." However, so it is; and there can be no question but so it should be, and consequently must be right, as doubtless it is intended to teach me my utter weakness and entire dependence on his gracious arm for support.

The words at the head of this paper contain one of those precious declarations of the Almighty, which he hath designed for the joy and consolation of his people as they pass through this dying and unfriendly world: and if we turn our attention for a moment and only glance at the patriarchal and prophetic ages, together with every subsequent period as recorded in the history of the church of God, we shall find the above truth most gloriously exemplified in rich displays of infinite wisdom, faithfulness and power, in instances more numerous than we can name.

My mind has often been sweetly impressed when reading that interesting account given of the Lord's visit to Abram. The Lord said unto him, "Fear not, Abram, I am thy Shield, and thy exceeding great reward." What unparalleled condescension was manifested on the part of the great Jehovah, when he took his servant abroad and directed him to look towards heaven, and to tell the stars if he were able to number them; and he said unto him, "So shall thy seed be!"—What an unspeakable honor was conferred upon Abram! What a blessed scene to witness! The great Creator of heaven and earth, and sinful, mortal man standing in friendly converse together! And in answer to Abram's request the Lord was pleased to confirm the promise made, by an emble-

matical sign and vision: and when the sun was going down a deep sleep fell upon Abram, and lo an horror of great darkness fell upon him; and he said unto him, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them four hundred years, and afterward that nation will I judge. Here the Lord led forward the mind of the patriarch in distant prospect, and brought before his mental vision the adverse circumstances through which his posterity should pass; and also the eventful prosperity they should enjoy, and in what a striking and solemn manner was this presented to his mind: "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp, that passed between those pieces," &c. See Gen. xv. It was on that memorable occasion the Lord made a covenant with the father of the faithful, and the friend of God, which never was and never will be forgotten. To this distinguished individual we trace the origin of that highly favored people, the nation of Israel: and in the midst of them we behold sketched out in traces of blood the great outlines of redemption, which in due time was to be completed in the person of Messiah. Indeed their whole history seems to be a shadowy representation of the spiritual kingdom of the Lord Jesus Christ. Yea, the church was in the midst of them and God was in the midst of the church; he had chosen it for his habitation: among that people the Lord had deposited a precious treasure. He had said to Abram, "In thee and in thy seed shall all the families of the earth be blessed." And the Apostle tells us what that seed was: "And he saith not unto seeds as of many, but unto thy seed which is Christ:" so that wherever they went this treasure was with them. The word spoken to Abram was repeated to Isaac and to Jacob. Notice the gracious encouragement given to the latter at Bethel; "And behold, saith the Lord, I am with thee, and will keep in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." The promise never failed; nor did the purpose of Jacob's God miscarry. All the future events relating to the family of Jacob were treasured up in the mind of the great Eternal, who has determined to work all things according to the counsel of his own will." It is true their pathway was often mysterious, dark and distressing, yet we are informed it was a right way, and the Lord never quitted his residence; he had chosen Zion for his habitation. When they were writhing under the cruel hand of Pharaoh, he was near enough to hear their groaning, and ready to fight for them and avenge their wrongs. How re-

markable the words of God to Moses, "About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die." What an awful night to Egypt and auspicious morning to Israel! The first-born of Egypt slain! not a dog moves his tongue against Israel. The judgments of the Almighty smote the land of Ham, while the Hebrews came forth with great substance. And why, dear brethren, this striking difference? The answer reverberates with pleasing accents through the heart of every true believer, "The Lord hath chosen Zion." Yes, he dwells in his church with gracious designs towards her, and under all the various metaphors in which she is brought to view in the scriptures, his sovereign grace appears to shine. "A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed." In this she is represented as the peculiar property of her Lord, enclosed with walls of salvation. "The Lord's people is his portion, and Jacob is the lot of his inheritance." It is her he dwells to support, protect and comfort. She is a vineyard of red wine, and he hath said, "I the Lord do keep it, I will water it every moment; lest any hurt it I will keep it night and day."

The limits of my paper forbid my enlarging upon the subject. But, brethren, permit me to remind you that the same blessed truth remains firm to the present moment, and stands as an everlasting memorial of the love and faithfulness of our covenant God. We may indeed, like Israel, be brought into straits of difficulty, and like them may not be able to see the way of escape. In such case let us stand and see the salvation of the Lord. Our pathway may lay beneath the waters of tribulation, and when this is the case carnal reason always murmurs; but remember the Most High rules with uncontrolled dominion, and he will cause the parting wave to make room for his ransomed to pass over.

Through grace, my dear brother, I subscribe myself your fellow citizen,

THOMAS HILL.

FOR THE SIGNS OF THE TIMES.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

MICAH VI. 8.

BROTHER BEEBE:—Having been requested to give the public, through the Signs, the substance of my views of the above passage, and since preaching from skeletons has become popular, I would (with your permission) give liberty to the fashionable of our day, if any of them should be called upon, (as they sometimes are,) to preach without time to prepare, to adopt and use the following sketch, should it suit their taste.

Micah, the Morasthite, prophesied in the days of Jotham, Ahaz and Hezekiah, kings of Judah, and spake the things which he prophetically saw, concerning Samaria and Jerusalem, and in the spirit of holiness called God for a witness against them, yet they would not hear. As their dispensation was typical, and they a figurative people, I shall briefly notice they were once few and feeble, despised of the nations, and oppressed bondmen in Egypt. But with an high and stretched out arm the Lord brought them out of it, and exalted them into a nation. He caused them to multiply as the bud of the field, and they increased and waxed great. And the Lord entered into a covenant with them, and they became his. He thoroughly washed away their blood, and anointed them with oil; clothed them also with broidered work—shod them with badger's skin—girded them with fine linen, and covered them with silk: decked them also with ornaments, put bracelets upon their hands, and a chain on their neck; a jewel on their forehead, ear rings in their ears, and a beautiful crown upon their head. Thus were they decked. And they did eat fine flour, and honey, and oil, and were exceeding beautiful, and did prosper into a kingdom: and their renown went forth among the heathen, for their beauty was perfect, through the comeliness which God put upon them. But they trusted in *their own beauty*, and played the harlot because of their renown, and poured out their fornications on every one that passed by. See Ezek. xvi. 1—16.

Herein we have a figure of the people called Baptists. Looking back to their rise as a people, we find them hated of all men, for their Master's name's sake esteemed as the filth of the world, and the offscouring of all things. Their Head cut off out of the land of the living, crucified as though he was the worst of criminals, and they (his followers) persecuted, imprisoned, scattered, and many of them slain. But Jesus having all power in heaven and earth, was able to rise from the dead, and so to manage the concerns of his kingdom, and control the conduct of his enemies, that his gospel spread, and subjects were gathered, and the visibility of his kingdom increased by means designed by his enemies to destroy it. For notwithstanding the great distress, the deep poverty and many rising billows of trouble which like a deluge threatened to swallow up all that dared to own Christ as their King, with which they were sometimes pressed out of measure and above strength, insomuch that they despaired of life; yea, had the sentence of death in themselves, that they should not trust in themselves, but in God which raiseth the dead: and their insignificance and feeble circumstances brought to view by the Lord's comparing them to lambs among wolves, together with their own sensibility of their native corruption, unworthiness, and utter incompetency to succeed in any important enterprise,—helpless and deplorable, as every thing to the eye of natural sense might seem, yet the Lord directed that they should confidently trust in him; and by the experience of his grace they enjoyed an acquaintance

with, and confidence in him who is Omnipotent, Omniscient, and Omnipresent; and, receiving life from him, strength by him, and comfort in him, they met their various difficulties and potent foes with such firmness and success, as astonished the world. God shedding abroad his love in their hearts—communing with them from the mercy seat—dwelling in them richly by his grace—communicating to them of his fulness—adorning them with gifts and graces of the Holy Spirit—feeding them with the true bread from heaven, and giving his own blood for their drink—working in them both to will and to do of his good pleasure; so comforted them in all their tribulations, and filled them with joy and peace in believing, that they triumphed in the jaws of death, and overcame by the blood of the Lamb, and the word of their testimony, and loved not their lives even unto the death.

Thus they grew and increased in number, became famous among the people, and many did cleave to them with flatteries. Satan himself was transformed into an angel of light, and his ministers as the ministers of righteousness. False teachers brought in some dangerous and some damnable heresies—taught the doctrine of Balaam, (the love of the wages of unrighteousness, hiring out to preach, hiring ministers, &c.) He also taught Balak to cast a stumbling block before the children of Israel, and to commit fornication.—The gospel was perverted, some were removed from him that called them into the grace of Christ unto another gospel; some held the doctrine of the Nicolaitanes, and that woman Jezebel who called herself a prophetess, was suffered to teach and to seduce the servants of God to commit fornication, and to eat things sacrificed to idols.—Thus they became corrupted, would not endure sound doctrine, but after their own lusts heaped to themselves teachers having itching ears, and were turned unto fables. Some said they were rich and increased in goods, supposing gain to be godliness, trusting in themselves instead of the Lord, depending upon their own plans and following their own inventions, instead of pursuing the plan of God as in the gospel of his Son, saying to the seers see not, and to the prophets prophesy not unto us right things; speak unto us smooth things, prophesy deceits. Therefore the prophets prophesy falsely, and the priests bear rule by their means, and many people love to have it so. So, if a man walking in the spirit of falsehood do lie, saying, I will prophesy unto thee of wine and strong drink, (i. e. ease and luxuriant living,) he shall be the prophet much esteemed. That the language of the prophets is applicable to men in circumstances represented by the ancient figures is plain, for the testimony of Jesus is the spirit of prophecy. And for the same reason that God anciently complained of Israel for their inconstancy in his worship, he complains of the Baptists for the same things, calling their conduct by the same or similar names. For as the substance answers to the shadow, so have the people called Baptists manifested the same spirit of inconstancy in their profession to

worship God. As there was a remnant of Israel in the days of Elias that had not bowed to the image of Baal, even so there is now also a remnant according to the election of grace. And as in the days of Micah the heads of the house of Jacob and princes of the house of Israel abhorred judgment, and perverted all equity, building up Zion with blood, and Jerusalem with iniquity; the heads thereof judging for reward, the priests teaching for hire, and the prophets divining for money, yet saying they leaned upon the Lord, Is not the Lord among us? none evil can come upon us,—so in the present time we see men professing to be Baptists, and lean upon the Lord, and to follow the gospel practice, and saying they believe that men are saved by grace, *that are mingling with the daughters of the mother of harlots, and following the institutions of men*; and occupying the seats of heads and judges in relation to men and measures for the carrying into effect plans of their own, or the inventions of others, professedly as co-workers with God for the salvation of the world; while the titles they boast, the money they pay for their *life directorships*, with the whole tenor of their conduct, proves as with the light of a sunbeam that they love the uppermost rooms of feasts, and the chief seats in the synagogues, or the official department of their society system, and to be called of men, rabbi, &c.: and nothing is more plain than that they judge for reward, while they rate men's religion by the money they pay; and that the priests preach for hire and the prophets divine for money, is true beyond a question, and clearly demonstrated by the facts disclosed in their salary system, and their own testimony that if the money stops their work must stop. Now while all this and much more might easily be proved true, yet their drapery is so smooth, their countenance so solemn, their air so grave, their zeal so great, their profession so holy, their promises so fair, their actions sometimes appear so loving and their words apparently so kind, that doubtless some unsuspecting honest minds have been at a loss to know what to do, when they so incessantly dun for at least a few pennys to assist in furnishing the destitute with what they call gospel; and if any such should read over a text, and notice its connexion, it might, yea, would, (if they understood it) dissolve all their doubts on the subject.

While God is denouncing his awful judgments upon such as hate the good and love the evil, who eat the flesh of his people, and flay their skins from off them, and break their bones, and chop them in pieces, as for the pot, &c., he mingles sweet promises to such as are halting, and afflicted, &c. He also would encourage them by expostulation, saying, "O my people, remember now what Balak, king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal, that ye may know the righteousness of the Lord." Then, as though the trembling helpless soul should inquire wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased



with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sins of my soul? In answer to such queries our text appears a reply: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

There is nothing unreasonable in the law, but it is good if we use it lawfully: though it made nothing perfect, it had a shadow of good things to come, and pointed to Christ as the substance of good things hoped for by the poor helpless believer. But if Adam and all his posterity had kept the law till this time, they would have been no nearer heaven than when he was first placed in Eden. As Adam was an earthly man, loving God with earthly powers could never fit him for spiritual enjoyment. But as by Adam's disobedience himself and all his progeny were made sinners, so by the obedience of Christ in fulfilling and answering all the demands of the law for his seed, they were and are made righteous. His sufferings and death and the virtues of his blood were represented by the offerings under the ceremonial law given by Moses to Israel, and as the Lord said unto Moses concerning making the tabernacle, See that thou make all things according to the pattern shewed thee in the mount,—so if under the law they would find Christ answering to their offering, it must be one offered according to the law: nothing else would answer. Cursed was the deceiver which had in his flock a male, and vowed, and sacrificed unto the Lord a corrupt thing. Every thing not directed by the law to be offered was by it considered to be corrupt. How exact must they have been when every thing except one was right, and that only a little strange fire. Two of their priests were slain in one day, and we are told by the Saviour that their worship was vain, while they taught for doctrines the commandments of men. If under the law God was so displeased with the introduction into his worship of that which he had not commanded, that he called it whoredom, how careful ought we to be, who live in the gospel dispensation, not to introduce anything of our own works or plans, either as gospel duties or as any part of the ground or cause of our acceptance with him, lest we subject ourselves to the same charge.

As Christ was the substance of all the shadows in the law, so Christ was the good that was showed. Christ was God manifest in the flesh; Christ was the great expiatory sacrifice; Christ fulfilled the precepts and bore the penalty of the law for his chosen; Christ redeemed them from the curse of the law; answered all it claimed of them, and the law of the Spirit of life in him liberated them from it,—so that to such as the Father hath revealed the Son as their Saviour, Christ is the end of the law for righteousness. They are not under the law but under grace: O how good the thing that God hath shown! Now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter; being delivered

from the power of darkness, and translated into the kingdom of God's dear Son, and having an experimental union with Christ according to the doctrine of predestination, find Christ our Life, Light, Glory and Defence; Christ our King, Captain, Shepherd and Bishop; Christ our Prophet, Priest, Tabernacle, Altar and Sacrifice; Christ our Head, Husband, Friend and Elder Brother; Christ our Rock, Refuge, Rest, Hiding-place, Righteousness, Strong Hold and a place of broad rivers and streams wherein shall go no galley with oars. The arminian row galley never was in Christ, nor was there a gallant ship, a worldly popular religion found in him. Christ is their food: they feed upon his flesh; their drink also is his blood. In Christ is their treasure; in him are all the treasures of wisdom and knowledge; in him, with him and by him they are ornamented with the graces of the Spirit as described by the prophet, and their language is like his: I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Christ is the true Vine, and his people are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can they except they abide in him. He hath shewed thee, O man, what is good. Christ in his fulness is that good, whether in types under the law, or more clearly in the gospel. Christ, then, answers the questions, What doth the Lord require of thee, &c. Thus, while to do justly, love mercy, and to walk humbly with God is substantially what the law requires, Christ for, and instead of his people fulfilled the requirement; and as their sins were charged to him as the Head of a body of which they were counted as members, so his obedience is set to them, and they are thereby made righteous: and in the experience of his love shed abroad in their hearts, they love to do justly, they love mercy, they delight in walking humbly with God. They love him because he first loved them: *Love is the fulfilling of the law.* Yea, for a man to love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. As Christ is the Life of his people, living in them and they in him, as the branch in the vine, receiving nourishment and strength therefrom, by which the fruit found in the branches is the fruit of the vine, the righteousness of the law being fulfilled by Christ, is fulfilled in them that walk not after the flesh but after the Spirit. Hence as the vine by its sap sends forth the fruit borne by its branches, so the principle of life in Christ, (not the law,) causes his people to do justly, love mercy and walk humbly with God. In Christ the poor find a treasure; riches and honor are with him: yea, durable riches and righteousness. In Christ the diseased find a physician and the sick find healing; the feeble find strength; the oppressed find an avenger, and the captive a deliverer. In Christ

the helpless find a friend that sticketh closer than a brother; the stranger finds a home; and the weary wayworn pilgrim a comfortable and glorious place of rest. In Christ the wounded find balm for their wounds; and the polluted by an application of his blood are cleansed from all their filth and pollution. In Christ the doubting soul is confirmed and the desponding soul comforted and made to hope; the distressed made to rejoice, and the dying revived;—the ignorant are instructed, and the blind are brought by a way that they knew not, and led in paths they have not known: darkness is made light before them and crooked things straight. Such as have no offering to bring find access to God through Christ sooner than such as are able to bring and depend upon their calves of a year old, or their thousands of rams, or their ten thousand rivers of oil: for Lebanon is not sufficient to burn, nor are the beasts thereof sufficient for a burnt offering; no, nor would their first born answer for their transgressions, nor the fruit of their bodies for the sins of their souls. All these fall as far short of obtaining acceptance with God as Saul's splendid sacrifice in Gilgal of the beasts brought from Amalek, (which he should have destroyed there,) did of confirming the kingdom to his descendents. Yea, all these things are infinitely inferior to the offering which Jesus made when he through the eternal Spirit offered himself without spot to God, by which he obtained eternal redemption for all the chosen seed. For the kingdom and love of God our Saviour toward man appeared, not by works of righteousness which we had done, or could do; but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour;—that being justified by his grace, (not by our works) we should be made heirs according to the hope of eternal life.

God our Saviour has no more need of a scientific ministry, and all the frigidity, frippery, and foppery of the mission craft, and witchcraft to assist him in gathering his chosen, than David had of a new cart on which to carry the ark of God, or than there was of Uzziah's unhallowed hand to steady it when the oxen stumbled. All their zeal and mummery and voluntary humility to hurry on the evangelization of the world, is as foolish as King Saul's forcing himself to offer sacrifice when the people were leaving him and Samuel did not come quite as soon as he wished. *A man's heart deviseth his way, but the Lord directeth his steps.—There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand.*

Your sincere friend,

HEZEKIAH WEST.

South-hill Bradford co., Pa., May 27, 1843.

FOR THE SIGNS OF THE TIMES.

Hopkinsville, Todd co., Ky., May 30, 1843.

Agreeably to the appointment of the Association, a number of Old School Baptists met at Barren Spring meeting-house, Christian co., Ky., Friday before the 4th Sunday in May 1843, and con-

tinued until Sunday. Our preaching brethren who were in attendance and preached for us were Elders John Bobbett, Archibald Bristow, John H. Gammon and Joshua Owings: they all seemed to speak the same things in every sense of the word; they all taught that *Salvation is of the Lord*. The brethren present appeared to receive the gospel preached with considerable cordiality, and the business of our meeting was carried on with so much harmony, it encouraged us to appoint another at the church called Westfort of Red River, in Todd co., Ky., on the Friday before the 5th Sunday in March, 1844, which is to continue three days. Our earnest request is that our preaching brethren from a distance would visit us, as many as can find it convenient; and as many of the private brethren also as may see cause to visit us.

Dear brethren, we hope you will not forget us as we earnestly request your attendance, believing it to be our duty to meet as often as convenient for social worship. This appears to be our imperative duty from the general tenor of the word of God. We should from another consideration. It is declared by the Almighty, Where two or three are gathered together in his name, there he will be in the midst. What more encouragement should we want than this? We are a poor despised few, set at naught by all the popular devices of men in the present day. We are in a cold, lethargic state: brethren, let us arouse from this condition. We are told by the prophet Malachi, They that feared the Lord spake often one to another; and the Lord hearkened and heard it.

Amidst the vicissitudes of a cold time we have one consolation: we are all getting along in peace without a jar. May the almighty God of all grace direct us in all things is our prayer.

JOHN BOBBETT, *Mod.*

ARCHIBALD BRISTOW, *Clerk.*

FOR THE SIGNS OF THE TIMES.

Fulton, Mo., May 30, 1843.

BROTHER BEEBE:—I believe that the division which has taken place among the Baptists was and is needful, and will issue in the edification of the church of Christ and the glory of God; yet this tearing asunder is painful in the operation. Some have continued with us that we would cheerfully spare: others stay yet in the ranks on the other side we think ought to be with us. The cause of division is understood but by a minority of Baptists in Missouri.

I determine that the cause of division is principle, or doctrine, out of and from which grow all those doings and operations which dishonor God and afflict the church of Christ. To maintain and sustain said operations it is necessary to go around and about using cunningly devised fables, lying in wait to deceive.

Some of our ministry, (particularly the young, lazy carnal preachers,) in opposing the school-made christian and minister, seem to recommend themselves to us by their ignorance and ability in abusing *intelligence*. I wish you would advise these boys to try to do better, and study to show

themselves approved unto God workmen that need not be ashamed. There appears to be a great itching among preachers to be big preachers, to begin at the *big* end; and then how very mortifying to be compelled to come out at the little end!

I think it quite probable from the remarks made above that I may fall under the censure of some; but that is a small matter with me to be censured by disorderly professors. I wish the Old Baptists, (of which I am one in heart and soul,) to honor God in *doctrine, temper and practice*. I desire that we be well understood as to original principle, experimental religion and practical piety; and these three which God will have joined together in his people, let us hold together.

Thus shall we best proclaim abroad  
The honor of our Saviour God;  
When the salvation reigns within,  
And grace subdues the power of sin.

It would be very acceptable and quite edifying and cheering to some of the readers of the Signs in Missouri, to hear of the progress of the different churches in their increase in numbers, peace, revivals, &c. &c.

I think I have seen poor sheep occasionally with plenty of feed in their troughs; and examining the matter closely the troughs in which the food was placed were too high for some of the duck legged and short necked ones. Goats can crawl under the troughs or climb above them.

THEODRICK BOULWARE.

FOR THE SIGNS OF THE TIMES.

Carrollton, Carroll co., Ky., May 21, 1843.

"If by his death he only made salvation possible, can it be said in truth that he [Jesus Christ] has saved any by his death?"—Q. 3d., in Eld. Pitcher's Chapt. of Questions.

BROTHER BEEBE:—In answer to the above question I would remark that if salvation is only made possible by the sufferings and death of the blessed Saviour, we are bound to decide that he has not made an atonement for his people; for the word atone signifies to answer for, to expiate, to satisfy. Now if man has to perform a part of the all important work of salvation, has Jesus Christ answered for him at the bar of divine justice?—Has he expiated his guilt, his sin, his iniquity? has he fulfilled a broken and violated law? No: it is only a part or partial work; hence the work of redemption is not performed, the atonement is not complete, and our hopes are without foundation.

Think, O think, arminian, that you are denying the blessed Saviour, that you are saying to the world by your doctrine that Jesus Christ is an impostor; that he came into the world to perform a work which he only partly did! That he came to save a people who are so rebellious that he is only able with their help to save a part of them!! Such things are totally derogatory to the character of Deity, and stand at antipodes with all his divine perfections; for he is God and beside him there is no Saviour. He is Alpha and Omega, the Beginning and the End; the First and the Last. Now while the christian contemplates him as his Hope, the Rock of his salvation, as the Perfection of all perfections, is his heart not filled

with holy gratitude and heavenly joy? Yea, and does he not rejoice that the work of redemption is made perfect by the blessed Saviour? But when we examine the positive declarations contained in the sacred writings relative to the redemption of the church, do not the puny whimperings of the arminian about conditions sink into perfect insignificance? Turn your eye to the awful grandeur of Mt. Calvary! Hear a crucified Redeemer crying, It is finished! The sword of divine justice has smitten the Man of my counsel, has smitten the Shepherd: thus the debt is paid, the law is fulfilled, the Redeemer can come in the great highway.

But turn to Joseph's new tomb:—"Shall he see corruption?" No: he has risen a triumphant Conqueror over death, over the grave. Then comfort ye, comfort ye my people, speak ye comfortably to Jerusalem: tell her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Isa. xl. 1, 2. Now the Lord God has come with strong hand; he has trod the wine press of the fierceness of his Father's wrath, and of the people there were none to help. Yea, he hath redeemed his people from the thralldom of sin, and will purify them unto himself zealous of good works. Yea, they are saved and called with an holy calling, not according to their works, but according to his mercy and grace which were treasured up in Christ Jesus from before the foundation of the world. And again, we find the hallowed truth of their salvation announced to Joseph by the angel: And thou shalt call his name Jesus, for he shall save his people from their sins. And why? because he hath loved them with an everlasting love, and with loving kindness he draws them. And again, because ye are sons he hath sent forth the Spirit of his Son into your hearts, crying, Abba Father! Neither is the Saviour held to view as a mere Restorer, but as a mighty Saviour who is able to save all that come to the Father by him: "No man can come to me except the Father which sent me draw him." Then rejoice, O christian, for your Saviour is the mighty God, the everlasting Father, and Prince of peace! And he has said that they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint. And again: David says "They go from strength to strength; every one of them in Zion appeareth before the Lord." Then may we all have that spirit of waiting, and receive grace according to our day and time, is the prayer of one of the least of the Lord's children, (if a child at all.)

H. COX.

### Circular Letter.

The Delaware Baptist Association, convened with the church at Bryn Zion, May 27—29, 1843, to the churches of which she is composed, sends love in the Lord.

BELoved BRETHREN:—As the subject of our circular at this time, we call your attention to

THE IMPORTANCE OF THE SCRIPTURES AS THE  
ONLY RULE OF OUR FAITH AND PRACTICE.

The 1st important point implied in the reception of the scriptures, as being perfect as a rule and standard, is that there is nothing deficient or superfluous in them. For, a rule to be perfect must neither fall short of what is required, nor overreach it. To dispute that the scriptures contain a full revelation of all that God has purposed should be believed and practised as appertaining to the religion and worship which he will recognise as his, would be to dispute either the wisdom or faithfulness of God. That the scriptures contain nothing which has not its place and use in God's purpose concerning salvation and his instituted religion, the Apostle has given the assurance in the declaration, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. Hence if we receive *all scripture as given by inspiration of God, &c.*, it illy comports with a becoming reverence of God, to treat any part thereof as unimportant; or to attempt to alter the import of what we find therein declared, so far as the evidence is that our translation contains the substance of what the Holy Spirit ended. The scriptures being a revelation of God's eternal purpose which he purposed in Christ Jesus, must possess a divine fulness, beyond not only what man can search out, but beyond what any one man in the flesh can expect to be led into a right understanding of. What the Spirit may be pleased to unfold to one, may in equal wisdom be hidden from another; and portions of scripture which the dispensations of God may make clear and peculiarly appropriate to the church in some periods, or under some circumstances, may in other periods appear dark and inapplicable. But all this does not show that there is anything superfluous or deficient in the scriptures. It should however restrain us from presumptuously undertaking, by the ingenuity of our own minds, to assign to every portion of scripture a meaning and place, whether the Spirit has been pleased to enlighten our minds in the knowledge thereof, or not. It rather becomes us with child-like humility, to leave the meaning and application of such passages as God does not open to our understanding with him, under the assurance that he has a meaning and place for them in the great system of salvation, though he may not lead our minds to a knowledge of them. Yet, for our comfort, so far as our minds may be exercised concerning any portion of scripture, we are informed that *It is meet to be said unto God, "That which I see not teach thou me."* Job xxxiv. 31, 32.

2d. If the scriptures are perfect as a rule and standard of faith and practice, as given to us in the languages common among men, then they must have been written according to the laws and usage of human language and composition; and therefore must contain in themselves a definite limitation and illustration of the words therein used, that is, as to their literal import. Otherwise they need a separate key to the import of the words therein used, and would not be perfect without such key. If the scriptures do not contain in their own composition the proper key to the literal import of the words therein used, then, as no divinely authenticated key (Swedenburg's pretensions to the contrary notwithstanding,) has been given to the church, we are, after all, left without any perfect rule and standard in religion, and without the means of knowing with certainty the will and truth of God. For, though spiritual illustrations of scripture might be imparted to our minds, we should be without the means of determining with certainty whether the illustration came from the

*Spirit of truth, or the spirit of error, having no definite standard by which to try the spirits.* But we contend that the scriptures are perfect as a rule and standard in religion, that they are proper and full authority for our declaring as truth what we find therein written, construing it according to the laws and usage of language; that is, the immediate connexion, the general use of the terms employed in the scriptures, the persons addressed, and the persons speaking or spoken of, &c., being duly considered: and that they are an authentic standard by which any one, whether he understands the subject in its spiritual light and glory, or not, is at liberty to test the correctness of what he hears advanced as truth in religion according to its literal declaration. Hence Christ directed the Pharisees with all their carnality and blindness, to search the scriptures as being testimony of him, though that testimony, fully understood, contains a spirituality which the *natural man receiveth not*. See John v. 39. Hence, also, whilst it is prophetically declared that *the testimony should be bound up and the law sealed among the Lord's disciples*, an appeal is directed in the same connexion to the law and to the testimony against those who would lead off to wizzards, that is, as we understand it, to religious jugglers, with the divine affirmation that "If they speak not according to this word, it is because there is no light in them." Isa. viii. 16—20. We hope no one, after the caution we have used, will charge us with representing the revelation contained in the scriptures to be, in its full import, within the comprehension of any natural man. We believe there is a spirituality in it which the *natural man receiveth not*. But this spirituality is in the subject treated of; not in any mystical import attached to the words used. Hence, so far as our experience goes, when any passage of scripture which has before appeared dark to us has been opened to our minds, instead of finding that the meaning was hidden in some mystical use of the words, we have found it to have been hidden in the darkness of our minds; and that the words according to their plain literal import, fully sustained the meaning given us: yea, so plainly that we have wondered we did not so understand it before.

But in contemplating on the perfection of the scriptures as given to us as a rule and standard, we must bear in mind that they are a Book of books; that they contain the whole of God's revealed purpose, by which, time with all its changes and parts is limited and developed, and eternity is connected with eternity; that they contain the prescribed order of two distinct dispensations, the obligation and requisition of law, and the testimony of gospel grace and provision: that they declare the appointed types of the one dispensation, and their termination in the anti-types of the other; that they contain parabolical figure, and positive declaration, prophetic intimation and divine affirmation, &c.; all delivered in language and style suiting each. In searching the scriptures therefore after truth, if we would not confuse and confound it with error, each subject must be kept in its distinct place and relation. If we put legal requisition in the place of the gracious provision testified of in the gospel, or gospel promises and provisions, in the relation of legal requisitions, or blend the two together, it will be admitted that we confound law with gospel, Moses with Christ. No less of a confounding of the two, and a confounding of the revelation of God, is it to confound the temporal and earthly nature of the one dispensation in reference to its subjects, its government, its covenants, its blessings, or its judgments or curses, with those of the other, as being heavenly, spiritual and eternal, or to confound the types of the one with the anti-types of the other, though

both may be designated by the same name. In reference to parables, as it is the peculiar nature of them that the words in which they are spoken are used figuratively, it would be absurd to undertake to find the instruction intended to be conveyed by them in the literal construction of the words used. No less inconsistent is it to give to words used in positive declarations, the same figurative import as when used in parables. So in reference to the style of prophecy: God has been pleased to cause most of the prophecies contained in the scriptures to be delivered in figurative language. The wisdom of this divine arrangement is somewhat apparent. Most prophecies embrace much of the wicked actions of men in their accomplishment: were the persons who were to perform those wicked actions distinctly pointed out beforehand, it would seem in a great measure to take from them their freedom of choice in the act, and, in appearance at least, place them in circumstances such as the opposers of God's sovereignty say the doctrine of predestination places mankind. At any rate, like John they might glory in their blood-thirsty cruelty as being *zeal for the Lord*. There are instances where the leading characters of certain prophecies are specially named, as for instance Cyrus, Isa. xlv. 4, but they are instances wherein the persons so named would know nothing of the prophecy until its accomplishment. But though prophecies are delivered thus obscurely, yet the accomplishment when it comes is so clear, and so illustrates the figures used in all important points, that there is thereby left no just ground for charging the scriptures with being like the heathen oracles, ambiguous and indefinite. Besides, the scriptures themselves contain illustrations of the figurative style of prophecy, so that when read they are understood to be in figurative language, and not to be fully understood until the time of their accomplishment. But if the words in what is delivered as positive affirmation or simple declaration, were used in a like figurative type with prophecy, the charge of ambiguity and indefiniteness might well be preferred against the scriptures: because, the declaration being once made, is not like prophecy looking forward to something future to illustrate its import and confirm its truth, but it must stand upon its own authority, and contain in itself and its connexion according to the general laws of language the plain expression of the sentiment advanced. Otherwise it is ambiguous, or indefinite, and its meaning left to conjecture, or the arbitrary construction of men. Rest assured, brethren, that if we would avoid running into error ourselves, and involving the scriptures in confusion and uncertainty, it is of the utmost importance that every thing contained therein should be applied and construed by us with a strict regard to the relation in which the Holy Spirit has placed it.

We are authorised to believe that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against them." Isa. lix. 19. Believing as we do in the perfection of the scriptures as the standard of truth, given by God himself, we must believe that this is the standard which the Spirit of the Lord will lift up. Of course the *lifting up the standard* must be a lifting up or exalting the scriptures in their purity, light and simplicity, from that degradation into which men have been suffered to sink them: some by the loose constructions they have given them, others by preferring the systems and expositions of men before them. Surely the *enemy now cometh in like a flood*. May the standard be lifted up, and may the Spirit of the Lord give to us, and to all the saints, increased light in the knowledge of them and increased reverence for them. And a proper reverence for them as the revelation of an infi-

day on the comparative merits of the clergy and the yankees, who will undertake to show up one roguish trick of the yankees for every score we can detect in the proceedings of the religious jugglers of this nineteenth century?

In looking through the columns of a stray number of the "American Messenger," a paper published by and devoted to the interest of the American Tract society, we were involuntarily led to make the comparison implied in the words at the head of this article, and to strike the balance greatly in favor of yankee trickery! We have no knowledge of any class of the non-professing world that is not left far in the distance, for dishonest, hypocritical, sly, artful and cunning plots and schemes for gulling the public of its wealth, character, and self-government, by those who wear sacerdotal garments, and love to be greeted in the market places.

From the number of the Messenger before us, (no. iv. of vol. i.,) we copied a few articles into the last number of the Signs, accompanied with our remarks, and we shall give one or two more in the present.

The disposition betrayed by the society in the following article, to usurp a censorship over the press, and to dictate to the community what books are proper to be read, and what should be suppressed, deserves a rebuke. *Those who purchase have not always the time to examine, and if they have, their discrimination or ability to judge and choose for themselves what kind of books to introduce into their families, is questioned.* How very kind and benevolent in the Tract society to appoint a committee of, if not *black-legs*, black coats, who have plenty of time, being supported on public bounty, and who have discrimination in *quantum sufficit* to suppress all books which are not published by themselves, and shut out every ray of light which would be calculated to expose the corruption and base hypocrisy of their abominable institutions!

Their committee consists, as we are gravely told, of men who are *thoroughly evangelical*!—Cobb defines the word *evangelical* to mean *according to the gospel*. But what resemblance can be traced between this hireling nest of money begging, mammon worshippers and their doctrines, and the gospel of Jesus Christ, no ordinary intellect can conceive. If this committee is composed of men who are thoroughly conformed to the gospel, why do they belong to separate and conflicting denominations? Can they all be thoroughly conformed to gospel rule and yet remain as widely apart from each other in faith and practice as Baptists, Methodists, Presbyterians, &c., agreeing in nothing but their schemes to gull the public, oppress and persecute the saints of God, and gormandize upon their illgotten plunder? With what effrontery they challenge, "What evangelical christian, fully acquainted with the America Tract society, doubts that all this is true of their publishing committee, and of every publication it issues?" We answer, every one to whom the name of christian and the character of evangelical legitimately belongs, not only doubts, but has painful evidence

to the contrary. The committee of that institution is composed of such men as Herod and Pilate, who can lay aside their sectarian wrangling only for the purpose of uniting their hostility to God and to his Christ. We doubt not that they would gladly select all our books for us, and all our preachers, our sentiments, and our laws, both civil and religious. To look for protection from imposition, heresy, or from anything that is abominable, to such men, would be like seeking for a cool and safe retreat in the bowels of Vesuvius.

"SELECTING GOOD BOOKS.—It has been loudly complained of, and most justly too, that editors of papers, and eminent ministers and laymen often give their endorsement to books of very little worth, not to say of a highly injurious tendency. He who would purchase for himself or others has not always the time to examine, even if he has discrimination to decide on the merits of a book.

Of how much value, then, is an institution having an able committee consisting of men thoroughly evangelical, known and loved in the churches, and connected with different communions, who carefully examine every book they issue, and send out nothing to poison the minds of youth, or give false or distorted views of religion or of human life.

What evangelical christian fully acquainted with the American Tract Society, doubts that all this is true of its Publishing Committee, and of *every publication it issues*? In this aspect alone is it not an institution of incalculable worth? You wish to circulate good books over the land and world—here they are furnished to your hand, every one of them worthy of the labor and the cost you may expend."

Now let the reader compare the spirit manifested in the above article, and the general policy of the American Tract society, with all its kindred institutions, with the following, copied from the same "Messenger," [of satan] and point out the difference, if any difference there be, between the Jesuits of the 16th and 17th centuries and the New School Baptists and other arminian denominations in the United States of the 19th century—as exemplified in the general character of the latter as well as in the Jamaica case in particular.—In both cases creeds are conformed to carnal taste and numbers and funds thereby acquired.

THE JESUITS.—This learned and artful society in the Romish church was founded by Ignatius Loyola, a Spaniard, in 1537, and became the grand bulwark of papacy. Their characteristics were craft and subtlety; and the facility with which they relaxed the moral system of christianity and accommodated it to the propensities of mankind, rendered them exceedingly popular as spiritual advisers and confessors. They were perfectly unscrupulous in the use of means for the accomplishment of their ends. This powerful Society was suppressed first by the French Parliament, then by Spain, Portugal, Italy, &c., and finally the order was extinguished by Pope Clement XIV. in 1773. This was a grievous blow to the papacy. *In the course of the present century this dangerous order has been revived by Pope Pius VII. and is beginning again to trouble the church.* It is spreading itself secretly, but taking root firmly in Europe and in the United States, and with its wonted policy seeming to adapt itself to the institutions of the country, while by getting the control of education it prepares to modify and direct those institutions at its will.—*Palmer's Church History, 1842.*"

"ONE MISSION COMPLETED.—The churches in Jamaica, West Indies, which have been nurtured by the English Missionary Society, have resolved hereafter themselves to support the gospel, and the aid of the Missionary Society is no longer required." *American Messenger.*

REMARK.—No doubt the disclosures of Weston, published in a former number of the Signs, have lead to this result. When these missionaries have drilled their victims to the tune of 5 or 6000 dollars per annum, the work is pronounced completed!

ADVICE TO THE BOYS.—Brother Boulware, in his communication (on page 92,) complains that there are some *carnal, lazy and disorderly boys* in the ministry in Missouri, who attempt to recommend themselves by their ignorance, and talent for abusing intelligence, &c., and calls on us to advise them to do better.

We regret to learn that the churches of our order are in any part of the land annoyed by such preachers as our brother has described. We do advise all carnal preachers to leave the ranks of the Old School Baptists forthwith; for we have no idea that carnal preachers can do any better. Ignorance and laziness are also serious detriments in the character of ministers among Old School Baptists. But our churches should endeavor to discriminate between ignorance of the gospel of Christ and ignorance in the more general acceptation of the word. A minister of Jesus may be very deficient with regard to the sciences of this world and destitute of that knowledge which is acquired in the schools, and yet be an able minister of the Lord Jesus. As Old School Baptists we do not hold that scholastic knowledge has anything to do with qualifying a man to preach the gospel, the requisite qualifications for that work being altogether spiritual. Neither do we hold, as some have slanderously reported, that ignorance of the sciences, or a disposition to denounce literature belong to the qualification of a gospel minister.

Education is good, and should be regarded with esteem and respect in its place, and young men or boys in the ministry, instead of abusing intelligence would render better service to the cause of religion by improving their leisure moments in the pursuit of general information, than by affecting a contempt for intelligence. God has evidently called some learned men into the ministry, and in other cases he has called men unlearned, and has often displayed his power and wisdom in making the latter more eminently useful than many of the learned.

It has sometimes been the case when our ministers have protested against the substitution of human learning in place of divine calling and qualifications; when they have borne a faithful testimony against colleges and theological schools for increasing the number of the ministry, and for embellishing the gifts of the Holy Spirit with the rules of scientific divinity, that they have been accused of abusing intelligence when such was not their motive, and to charge them with a want of regard for education, was to do them great injustice.

It is possible that some of the boys may let their zeal outstrip their judgment in expressing their dissent from the popular doctrine on this subject: the elders should in such cases teach them the way of the Lord more perfectly.

If any through covetousness or carnal indulgence have attached themselves to the Old School, they should be put away when they give evidence that such is the case.



## OBITUARY.

DEAR BROTHER BEEBE:—It has fallen to my lot to communicate the painful intelligence of the death of our beloved brother BRITTON SANDERS, who departed this life on the 19th day of May last, aged 69 years, 10 months and 23 days. His death was occasioned by a fall from his horse.

The stroke of divine Providence by which our brother has been thus suddenly taken from us is painfully felt by the surviving members of his family, and the neighborhood from whence he has been called; but to the New Valley church the loss seems very great indeed: yet we console ourselves with the happy reflection that our loss is his eternal gain. For about forty years, (I believe) he has been a member of the Old School Baptist church, and during my acquaintance with him, I have never found him wavering at any time, or manifesting the least disposition to yield to the seductive allurements of modern times. He withstood the torrent of abominations with which the world appears to be deluged, with a firmness worthy of emulation. He was grieved when he saw those with whom he had enjoyed fellowship, led away from the simplicity of the truth into New Schoolism by the cunning craftiness of those who lie in wait to deceive. He was much alive in the cause, and the greatest pleasure he enjoyed in this world, was the society of his brethren, with whom it was his delight to meet on all occasions for social intercourse and worship. But he has gone, as we confidently believe, to mingle in the general assembly and church of the First Born, whose names are written in heaven. And now my

Christian brethren, one and all,  
Keep Christ, your Lord, in view;  
The voice which did our brother call  
Will shortly call us too.

I remain yours in the gospel bonds,

WILLIAM MARVEN.

Winchester, Va., June 7, 1843.

[FROM THE MINUTES OF THE BALTIMORE ASS'N.]

"Through the sovereign and all-wise dispensation of our God in removing Elder THOMAS POTEET from his field of labor to the mansions of rest above, some of our churches have been bereaved of a faithful pastor, and we as an Association have to lament the loss of one who has been long known and esteemed among us as an able minister of the New Testament. Brother Poteet commenced his ministerial labors among us, and during the whole course of his ministry he has maintained the character of an experienced, upright christian, and preached much to the edification and comfort of the churches. We would affectionately sympathize with our sister, his bereaved wife, and her children, in the heavy loss they have sustained; and whilst we rejoice that they are not called to mourn as those that have no hope, we would pray God to sustain them by his grace under their affliction, and to be known unto them as their God and Guide. Whilst the great Head of the church is removing one and another of his servants from their labors, may he be graciously pleased to send forth other laborers into his harvest."

## DIED.

On Monday the 19th inst., at his late residence in this place, Mr. WILLIAM McQUOID, aged about 40 years.

Mr. McQuoid was among our most worthy citizens. He has left a widow and several children, who, together with a numerous train of relatives and friends feel and deeply mourn their afflictive bereavement.

On Monday the 26th, at Walkill, Mr. PETER HOYT of that town, in the 80th year of his age. A very numerous assembly of his descendants with other relatives and surviving friends were addressed on the funeral occasion, by Eld. G. Conklin from Job xvi. 19 & 20, a text selected for the occasion by the deceased before his death.

## Associational Meetings.

Patchin's Mills, April 30, 1843.

BROTHER BEEBE:—Please publish in the Signs that the Allegany Baptist Association will meet with the church in Dansville, Steuben co., N. Y., on Friday before the 2d Lord's-day in July next. Old School brethren and sisters are affectionately invited to attend. Those from a distance will please enquire for Thomas or Nathaniel Brayton, near Beachesville.

Yours in love of the truth,

CLEMENT WEST.

The CORRESPONDING ASSOCIATION will be held with the church at Hartwood, Stafford co., Va. (about 8 miles north-west from Fredericksburg,) commencing on Friday before the second Lord's-day in August next.

The KETOCTON Association will hold her 77th anniversary with the Ebenezer church, Loudon co., Va., commencing on Thursday preceding the third Lord's-day in August next.

The EBENEZER Association will be held at Smith Creek church, New Market, on Friday before the 4th Lord's-day in August next; about 50 miles from Winchester, immediately up the valley turnpike.

Do try and come to see-us.

J. DUVAL.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M., on Friday before the 2d Lord's-day in September, 1843.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

## Old School Meetings.

OLD SCHOOL MEETING AT TURIN, N. Y.—On invitation of the Old School Baptist church at Turin, Lewis co., N. Y., through their pastor, Elder Martin Salmon, brother Gabriel Conklin and the editor of this paper have appointed, if Providence permit, to attend an Old School Meeting with them, to commence on Friday the 14th day of July next, at 11 o'clock A. M., and continue until the Sunday evening following. And we earnestly desire at that time and place to meet with a large number of our Old School brethren.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the second Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN MCCRONE, Jun.

## RECEIPTS.

John P. Shitz, Esq.,	Pa.	5 00
Jesse Moore,	"	2 00
B. P. Truex,	O.	1 00
D. L. Robbins,	"	1 00
John Heaton,	"	2 00
Eld. H. Cox,	Ky.	6 00
H. C. Catlett,	"	2 00
Eld. J. Rouse,	"	1 00
J. N. Bassett, Esq.,	"	2 00
Eld. Theodrick Boulware,	Mo.	5 00
Mrs. Howell,	N. Y.	1 00
Mrs. A. Warner,	"	1 00
Dea. Elihu Carey,	"	1 00
Dea. I. Holister,	"	1 00
A. Ivory,	"	1 00
Eld. John Alsberry,	Il.	1 00
Total,		\$33 00

NEW AGENT.—Eld. James P. Howell, Florida, Hillsdale co., Mich.

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stuitts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Belch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipsline, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillisman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Buntun, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theyon Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Cosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Klect, Esq., Wm. Manning, James G. Duval.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, George Clay; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, G. B. Thorp, John Rothwell, R. R. Reynolds.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, I. Brisco, Maj. John Strickler, S. I. Lowe, Michael Soveredge.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, George Sangster, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, Luther Mellett, Claud Bethel, James Fisher, Wesley Spitzer, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Ames Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 1, 1843.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### TO THE LORD'S POOR.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

The above is the proclamation of the Holy Ghost by the prophet Isaiah to the Lord's needy poor; and this is the true character of every grace taught soul, of every one taught to know the plague of his own heart; his own standing every day before God as a poor sinner, and that which always accompanies such teaching (in a greater or less degree,) the preciousness of that salvation which is found in the Lord alone. And can this be that gospel which men are every where and every day in this Christ despising age and generation proclaiming needs increased funds and abundance of money in order that it may be communicated to perishing sinners? Oh surely not! surely not!! Say, ye witnesses of our God, ye living in Jerusalem, born again and passed from death unto life,—what had such corruptible things as silver and gold to do in your salvation, or in imparting to you your own personal knowledge of it? One thing is certain, our blessed Lord saw no need of it, and the preachers which he sent out were commanded not to take any of it with them. Then the question returns, Can it be the gospel of Christ that these men are so eager to spread, and the spread of which they say depends upon the amount of funds raised and efforts made by the benevolent?

Now we find in the word of God a sweet promise made by the Holy Ghost to Zion: "I will abundantly bless her provisions and satisfy her poor with bread: I will also clothe her priests with salvation, and her saints shall shout aloud for joy."—And is it thus and so in what these modern zealots call their Zion? I know one at least who if being totally and sensibly destitute of bread in himself to satisfy a hungry soul and clothing to cover his nakedness, constitutes one of the Lord's poor, has again and again tried it and found it not so.

What! no mention made of Christ as the only true Bread; the only real, vital, sustaining, nourishing and cheering food of the soul made alive from the dead by the quickening influence of the

Holy Ghost? Were the priests clothed with salvation (or wrapt up in the sweet theme of salvation by reigning, sovereign grace) or not when they were for setting me (who went to them because I could find no help in myself, to hear something about that help which I read of as being laid upon One who was mighty to save,) to work to help them convert the whole world? Instead of my finding bread to satisfy my hungry soul, they were for setting me to work,—one who had tried working till it brought him to the brink of despair, and until he had to cry from the depth of misery, Have mercy upon me, Oh my God, according to the multitude of thy tender mercies!

Is it not enough at times to fill the hearts of the Lord's contrite ones with sadness to see the hosts of men engaged in the present day, as they tell us, in the conversion of sinners and the spread of the gospel,—themselves at the same time evidently unconverted and manifesting amidst all their great doings, by a departure from his word, that they have no fear of God before their eyes and not one atom of faith in God's plan of saving sinners as set forth in the bible by free sovereign grace? They set up their own means of grace as they are pleased to call them; but finding no mention made of *means of grace* in the word of God, I have no faith in them, and I bless my God I have no need of them either, having found that precious Lord Jesus who is full of grace and therefore has all the means in himself for saving the vilest of the vile, of which I am a living witness.—Although he takes various ways to communicate his grace to the ill deserving and hell deserving, the means are all in himself: *For it pleased the Father that in him should all fulness dwell*; and that there is a fulness in Jesus for all the purposes of salvation is evident, since the Holy Ghost has declared He shall save his people from their sins. When the ministers of the gospel whom God calls and qualifies to preach his truth (and his word sanctions no others) go forth and preach the unsearchable riches of Christ, and are determined, with an Apostle, to know nothing (or make known nothing) but Jesus Christ and him crucified, and the Lord is pleased according to covenant promise to accompany the word with power, and to testify of Christ to the hearts of his poor and afflicted people,—whom he causes to hunger and thirst after righteousness,—that he is that true Bread which came down from heaven, of which if a man eat he shall live forever; that he is the Way of life, the Well of life and Eternal Life itself, and has graciously promised to communicate thereof freely to all who feel their need, and to cause it to be within them as a well of water springing up unto eternal life, and graciously says to all such, *Because I live ye shall*

live also,—then indeed may it be said that the Lord's priests are clothed with salvation, and his saints shout aloud for joy. Yes, the child of God,

"Thus walking in Jesus the Way,  
Is taught to be harmless and wise,  
And though he delights to obey,  
Salvation by works he denies:  
No merit the claims of his own,  
But shame and confusion of face;  
And, low in the dust at his throne,  
Receives a salvation of grace."

Affectionately,

GAD.

P. S. One word to our beloved br. Trott.—Dear brother, did you know how much your communications through the Signs have enlightened the minds and gladdened the hearts of some of the Lord's poor, we should not have been so disappointed by your long silence. Let me affectionately recommend to your notice the words of the Apostle: "*Forbearing one another and forgiving one another: if any man have a quarrel against any, even as Christ forgave you so also do ye.*" G.

New Brunswick, N. J., June 26, 1843.

FOR THE SIGNS OF THE TIMES.

New York, June 11, 1843.

DEAR BROTHER BEEBE:—As none of your correspondents have noticed Doct. Klipstine's view of the character of Melchisedek, I will just venture to ask a few questions and make a few observations on that part of his "Exposition of the Epistle to the Hebrews."

In the commencement of the seventh chapter Doct. Klipstine observes, "All we can know of Melchisedek is from Moses in Genesis, and from the Apostle in this place." On what authority, then, does he assert that "Melchisedek possessed a like origin with other men, as well as the infirmities and frailties incident to humanity?" that "He came into existence after the flood, and long before the days of the Apostle, had gone down to the charnel house and had seen corruption?"

If Melchisedek was a mere man, only an earthly King, is it not strange there is no account given of the city or country over which he reigned? I cannot find it once mentioned in the scriptures. If as a mere man he held the office of priest of the Most High God, how can we account for the total silence of the inspired penman as to the altar at which he ministered, or the time and manner of his ordination? for the Apostle says in a former chapter, "Every high priest taken from among men is ordained." Doct. Klipstine asserts that it is not the person, but the priesthood of Melchisedek about which the Apostle is arguing, and as proof quotes the following, which appears to me to contradict his assertion: "For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the

kings, and blessed him; to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace." *Attributes*, Doct. K. says, (but whether attributes or titles,) belong exclusively to the infinite and eternal Jehovah. How then, I would ask, could they be appropriated to a created being without blasphemy? "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, *abideth* a priest continually." Surely the Apostle is speaking of the person here, for he continues, "Now consider how great this MAN was, unto whom even the patriarch Abraham gave the tenth of the spoils." "And verily they that are of the sons of Levi, who receive the office of the priesthood," (plainly inferring that Melchisedek did not receive it,) "have a commandment to take tithes," &c.—"But he [this person] whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises: and without all contradiction the less is blessed of the better." Here then this Melchisedek, this *man* is declared to be better than Abraham, and Abraham in the scriptures is honored above every created being. God spake with Moses face to face, as a man with his friend. David was a man after God's own heart. But of the father of the faithful Jehovah says, "Abraham my friend;" "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth,"—(liveth now, in the present tense.) "In the eleventh and twelfth verses the Apostle speaks of the Levitical priesthood being changed, but still clings to the person of Melchisedek:" and again, in the thirteenth verse he says, "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar, for it is evident our Lord sprang out of Judah." Now to me it appears very plain that the "He of whom the things are spoken," is one and the same person with "Our Lord who sprang out of Judah." The Father testifies, "Thou art a priest forever after the order of Melchisedek." Then it follows of course that Melchisedek is the head and founder of the "order;" and as such not only "King of righteousness and king of peace," but "The Lord of life and glory," the ever blessed Redeemer himself, who went forth to meet Abraham with bread and wine,—those symbols of his sufferings and death which he blessed and gave to his disciples "The same night in which he was betrayed;" and might not our blessed Lord have had reference to that very meeting when he said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad."

## A CONSTANT READER.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburg, Va., June 16, 1843.

BROTHER BEEBE:—The world, the flesh and the devil—pagan and anti-christian—natural, spiritual and diabolical—singly or allied, have always been, are now, and ever will be inimical to God,

his Christ, church and people. The inveterate enmity of these formidable adversaries is unceasing, and operates effectually under their great secondary head and mother, arminianism, against the objects of their virulent malignity, in every way and by every means their fruitful invention is permitted to bring into successful requisition.

Primarily, under the beneficence of our heavenly Father, it is owing to the constitution and government of these United States that nothing coercive can be done yet in religious matters, and the anti-christian devices are not yet permitted to mature and have the strong arm of civil power to sustain their sinful operations on the broad basis of an ecclesiastical establishment.

The American revolution, at the expense of much blood and treasure, having broken the jaw teeth of that devouring monster, the religious establishment of the mother country in her then colonies, the only move that can now be made towards an ascendancy in religion and politics, is by the cunning craftiness of men who lie in wait to deceive, with their almost numberless inventions and trickeries, cloaked and disguised under so many pretty, soft, smooth names, many of them presented in the phraseology of the Bible, and but too well adapted to deceive the simple and unwary. Indeed, in some instances they who are taught in the word of truth, and minister in holy things, are, through stratagem, drawn off by some one or more of the benevolent craft. Frequently when brethren come together for church business or worship, or occasionally meet, soon after the common civilities of life, some one or more who have recently straggled off to a camp meeting, or to hear a lecture on temperance, or a begging missionary discourse, a funeral sermon or eulogy, a masonic address, or some other thing named charitable or benevolent, that great good is to spring from as moral or gracious means by human effort to evangelize and save the world,—the first thing on docket is to have some of the fulsome trash and arguments of carnal reasonings advanced at these mountebank exhibitions. How mortifying this practice has been to Old School Baptists they certainly do know. I can speak from experience on the subject, and sometimes have thought of absenting myself to get out of the way of such abominable error, lies and anti-christian trash.

As I do not frequent grog shops or houses of bad fame, or attend any of the charitable, benevolent, (so called,) tribes of pagan or anti-christian origin, nor the fraternity of secrecy on oath, for the good or benefit of any moral or religious body, or individual, therefore I cannot feel easy nor satisfied to have any of their stuff brought directly or indirectly amongst the Old School Baptists by any br. in the ministry or otherwise, more especially as I do not find a Thus saith the Lord for them either in principle or operation, only as the Spirit of God has set forth in the scriptures of truth, that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13. If any Old School Baptist br. has got into the snare

and is a little boggled by being invited or running after any of their worldly institutions, let him read the whole chapter on this or any other subject where Old School Baptists' faith and practice need counsel.

In this day of darkness and delusion, all the machinations of satan, his allies and emissaries, are planned and arranged in a systematic and scientific manner against God, his Christ, church and people, at theological schools and such like seminaries for manufacturing preachers, and some of their coxcomb jack-a-dandies under the character of school teachers, lecturers, law students, &c. &c. are dispersed far and wide through our country, and have the effrontery to assail the inspired wisdom and gospel experience of the ministers and people of God. The whole stimulus such carnal minded mimics can possibly have in religious matters is self-preservation and self-aggrandizement; and were it not for subsistence, ease, money and popularity, or all together, they would soon desert the stand they have taken in moral or religious matters, and turn their attention to something apparently or really more profitable. But, as the hope of reward sweetens labor, they incline to persevere, and expect through the ignorance and credulity of the deluded multitude, to obtain their ambitious desires. If ever that is fully consummated, a lasting farewell to all freedom and liberty, and a wo to the people of God must inevitably be the consequence. But "The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment: though his excellency mount up to the heavens, and his head reach up to the clouds, yet he shall perish forever like his own dung: they which have seen him shall say, Where is he?" Job xx. 5—7. Read the whole chapter.

Brethren, let us not be deceived: evil communications corrupt good manners: but awake to righteousness, and sin not; for some have not the knowledge of God. If Christ has made us free, we are free indeed; not only from the law of sin, but death; for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death, and Christ who is our Life when he shall appear, then shall all his people appear with him in glory. Christ having loved his own he loved them to the end, and hath sent his Spirit into our hearts, crying, Abba Father! Let us therefore walk in the Spirit and we shall not fulfil the lusts of the flesh. Although the flesh lusteth against the spirit, so that we cannot always do the things that we would, nevertheless, God does work in his people both to will and to do of his good pleasure.

Now, brethren, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God: let our rejoicing be this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had, and may continue to have, our communication and conversation in the

world, and more abundantly to the church of the living God, the pillar and ground of the truth.

The grace of our Lord Jesus Christ be with our spirits, AMEN.

Your brother in the best of bonds,

I. CHRISMAN.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren co., O., April 6, 1843.

DEAR BROTHER:—The present excitement among the people of the Miami Valley, produced by religious delusions, is great beyond that of any other period of time. Methodists, Presbyterians and New School Baptists, seem emulous to outdo each other.

I have heard it observed by Old School Baptists that the Bible was all on their side. But, I think that satan's ministers, those "seducing spirits" who are compassing sea and land to make proselytes, and preaching "damnable heresies," have some few things in the Bible on their side. Instance the following scriptures: "And many false prophets shall rise, and shall deceive many." "But evil men and seducers shall wax worse and worse, deceiving and being deceived." "And all that dwell upon the earth shall worship him, [the beast,] whose names are not written in the book of life, of the Lamb slain from the foundation of the world. These scriptures are all positive declarations of things that have taken place or that are hereafter to be accomplished. Therefore the workmongers may take courage and push on their enterprises, resting assured by sacred writ that they shall succeed in the conversion of all that dwell upon the earth, with the bare exception of the remnant saved according to the election of grace.

Yet, notwithstanding error is now so prevalent and its worshippers are so numerous, and that it must and shall spread to a certain extent, Jehovah has set bounds to it beyond which it cannot pass. The house which is now being built upon the sand must eventually fall; and an angel from heaven, whose glory shall lighten the earth, will be the har-binger to announce that awful and glorious event. Dreadfully awful to all the inhabitants of Babylon, and superlatively glorious to all the citizens of Zion!

O Zion, city of our God!

Jehovah is thy Friend:

Though oft on thee he lays his rod,

He loves thee without end.

Thy foes in motley bands conspire,

Thy walls to overthrow;

But God himself's a "Wall of fire"

Around thee here below.

Your unworthy brother and companion in tribulation,

SAMUEL WILLIAMS.

FOR THE SIGNS OF THE TIMES.

Extract from another letter of br. Williams, dated June 17th., 1843.

BROTHER BEEBE:—It appears that the Lord is shedding some mercy drops upon his thirsty Zion

in these parts. There were five added by baptism to the church at Nettle Creek at their last two meetings. There were two baptized into the church at Tapscott Meeting-house, at our monthly meeting in May, and one was received to-day who will be baptized to-morrow if the Lord will.—"Truly God is good to Israel." "The Lord has done great things for us, whereof we are glad."—

Dear brother, we have no use for satan's work-bench in our meetings, as we believe the work of making christians among the Old School Baptists is entirely of the Lord. Therefore let his name be praised in the assemblies of his people. "Justice and judgment are the habitation of his throne: mercy and truth go before his face. Blessed is the people that know the joyful sound."

P. S. June 18th.—The brethren here have had a glorious meeting to-day. Another man came forward to-day and gave a satisfactory account of the work of grace in his heart, and was baptized together with the one who came forward yesterday.

"O Jesus ride on: thy kingdom is glorious; O'er sin, death and hell thou wilt make us victorious: Thy name shall be praised in the great congregation, And saints shall delight in ascribing salvation."

Dear brother, it is the desire of myself, and the brethren of this section in general, that you visit this country, that we may have an opportunity of seeing and hearing from the lips of one by whose pen we have been so often encouraged.

I remain your unworthy brother in the love of the truth, and in opposition to all the lying schemes of the prince of darkness.

FOR THE SIGNS OF THE TIMES.

Derbyville, Ohio, June 6, 1843.

BROTHER BEEBE:—Our Association convenes on Saturday before the 3d Lord'sday in August with the Walnut Creek church, near Lancaster, Fairfield co. We should be much pleased to see you if you could so arrange your business as to meet us there. One week after ours the Muskingum Association convenes about one day's ride from us. We shall go on from ours to that; and then the Mad River and Miami come on, so that you could be at an Association every week for four or five weeks in succession. Elder Moore will give you a call, I expect; and he intended to be back to our Association: try to come with him. We have a great desire to see you in the west and hear from your lips the same gospel preached in the Signs. It is the same I have been in my weak and feeble manner preaching to the children: and, my dear brother, it has had one very visible effect. Men, professors of religion too, who before I commenced preaching were very friendly towards me, now are my worst enemies. They would destroy me if it were in their power. They do all they can by mocking, by deceit and lies to put down the truth and church at this place, and myself in particular. To keep the people away and their own disciples from hearing us, they appoint their meetings at our time, and truly the world wonders after them: but none of these things move us; and I

hope the Lord will give me grace still to contend for the faith, and expose their hypocrisy and lying wonders. May the Lord bless his Zion with a faithful ministry.

I remain your fellow laborer in the kingdom and patience of our Lord Jesus Christ. My love to all the dear saints.

GEORGE AMBROSE.

FOR THE SIGNS OF THE TIMES.

Gum Tree, Chester co., Pa., June 27, 1843.

DEAR BROTHER:—I have not heard of any new attack made by the enemies of the gospel of the grace of God in these parts worth mentioning, since the "cowardly retreat" they made to which we called your attention when you were here. Perhaps they have arrived at the same conclusion as did one of the same school in olden time, viz: "Surely there is no enchantment against Jacob, nor divination against Israel, for of Jacob and of Israel it shall be said, What hath God wrought? he hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them.—For from the top of the rock I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations! Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

Two were added to our little church at Mount Hope on the 18th inst., one by experience and one by baptism. Brother Barton preached, and we truly had a day of refreshing from the presence of the Lord; and we found by sweet experience that it was good to trust in the Lord forever, for in the Lord Jehovah is everlasting strength.

Dear brother, I have just received the Signs and looked into them, and find there is good news from the state of New York: they bring good tidings. What child of grace but must feel somewhat like old Simeon when he took the holy child Jesus in his arms. Truly God is good to Israel, even to such as are of a clean heart.

I remain, dear brother, yours in love,

JOSEPH HUGHES.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., June 23, 1843.

BROTHER BEEBE:—The Chemung Association closed yesterday, and we enjoyed a precious season together in the presence of Zion's King: for though we had only br. Pitcher as a corresponding messenger from any of our sister Associations, yet the presence of our Bridegroom at least made up the lack of other agreeable company. We were refreshed with corresponding letters from only two Associations, but we were comforted with the preaching of the word in a lucid manner. What little business we had to do was very harmoniously done. There appeared such harmony in the letters from several of the churches, that the following resolutions were carried without much demur, and I believe without a dissenting vote.



1st. *Resolved*, That we will hereafter be governed in our Association by the testimony of God in the gospel of his Son, as the rule of our decorum is therein contained; and, viewing that to be sufficient, we desire no humanly devised constitution by which to be governed in associating with our brethren of sister churches.

2d. *Resolved*, That our associating as churches by messengers, &c., shall be with such churches as may invite us, or as shall be agreed upon from time to time, and under the supervision thereof, that such church shall lead therein as wisdom may be given according to divine testimony.

As our corresponding letter for last year was not found in the Signs, and probably not read in the Warwick Association; and as we had the minutes of only two Associations sent us, that arrived, please be so kind as to notice in the Signs that Hezekiah West, South-hill, Bradford co., Pa., will gratefully receive the favor of a copy of the latest printed minutes of any of the Old School Baptist Associations, with which the Chemung Association corresponds, sent to him by mail: and hopes that the corresponding letter of the Chemung Baptist Association, being published in the Signs of the Times, Advocate and Monitor and the Primitive Baptist, will be received by such as she corresponds with, as affording them sufficient information to enable them to keep up the correspondence with her if they wish so to do.

As it respects my health of body, I am now so far recovered as to hope to be able to attend the Allegany Association.

I am sorry that you have been afflicted with sickness in your family, but believe it will work for your good.

The cup though it's bitter will work for our good,  
The bitter is sweet, the medicine food:  
Where God has designed it, and sends it in love,  
On purpose to fit us for dwelling above.

I will close with assurances of my sympathy in your troubles as far as I am capable, and of my warm attachment to you, as one whom I believe to be engaged in the cause of truth as of the ability which God has given,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

*Extract from a letter of br. Daniel L. Robbins, dated Trenton, Ohio, May 24, 1843.*

And now, dear brother, I exhort you, in the love of God, our Savior, go on in the strength of the God of Israel, Feed the sheep and lambs of your Master's flock; shun not to declare the gospel of God with great plainness of speech; hold forth the truth as it is in Jesus; and point out the difference between truth and error, if possible, so plainly that the children of God may be able to distinguish the one from the other. And I pray that God may give you a zeal for his cause, which shall be according to knowledge, and that he may keep you from a man pleasing and from a man fearing spirit; and that you may not fail to give the alarm when you see the enemy advancing. "Cry aloud, spare not; expose antichrist in all his deformity. I

know, my brother, that the arminians are not in favor of such a course, and many who call themselves Baptists would much rather we should preach in a much smoother manner; but, for myself, I do not believe the truth of God's word can be preached with too great plainness of speech. We are informed: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness." And we are further instructed that if we seek to please men, we are not the servants of God: "Let God be true, and every man a liar."

I have been comforted and edified in reading your paper, and I do rejoice that it stands in defence of the truth. May the Lord guide, direct and bless you in your labors, and lead you in all truth, and unfold to your mind the rich treasures of his gospel, and enable you to communicate the testimony thereof to the comfort and upbuilding of Zion.

I would be gratified to read your views, through the Signs, on John x. 2 & 3.

FOR THE SIGNS OF THE TIMES.

Charleston, Ill., April 27, 1843.

BROTHER BEEBE:—The world seems indeed to be wandering after the beast in this section of country. The "Temperance" or Washingtonian Abstinence society appears to be a groundwork upon which the various denominations of anti-christ can concentrate. Every species of arminians can cordially agree on this subject. Some even who are opposed to all these new fangled schemes of the day apprehend no danger from the different branches, because, say they, they differ so widely. But alas! when we analyze their various points of difference, how trifling and unessential do we find them! and how easy is it to lay down one false system and embrace another equally as false.—The doctrine of baptism by immersion is gaining ground fast. The Campbellites and missionary Baptists are endeavoring to outdo each other in proselyting; and a great many of the Pedo-Baptists are falling into their ranks. They are making rapid strides to power, and seem over anxious to lay hold of the "strong arm of the law," for the accomplishment of their purposes. For myself, if I have to be brought under religious tyranny, I would as soon be under Mahometan as Methodist, Roman Catholic as Presbyterian, or Hindoo as Campbellite. All are influenced by the same spirit: they only vary their persecutions as circumstances change and present different interests. Therefore the true Baptists ought to try and be united and not suffer jealousies to get in among them and destroy their fellowship; but while the corruptions of the world are growing worse and worse, the depravity of the church will be more plainly discovered.

B. B. PIPER.

FOR THE SIGNS OF THE TIMES.

Can on, Mich., June 15, 1843.

DEAR BROTHER BEEBE:—Below you will see are the proceedings of an Old School Baptist meeting, held according to appointment on the 2d, 3d,

and 4th days of the present month, with the church at Canton. The meeting was a very agreeable one, and well attended; the preaching generally of the right stamp, or, in other words, consistent Bible doctrine. You will notice in the proceedings that a resolution was passed, That the minutes of the meeting be forwarded by the clerk to the editors of the Signs of the Times and the Doctrinal Advocate for publication.

Yours as ever,

A. Y. MURRAY.

*Proceedings of the semi-annual meeting of the Old School Baptists of the state of Michigan, held with the church of Canton the 2d, 3d, and 4th days of June, 1843.*

JUNE 2D, 10 O'CLOCK, A. M.

Prayer and preaching by Elder Terry from Colossians ii. 19: "And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together increase with the increase of God."

Intermission 30 minutes.

Elder Benedict prayed and preached from 1 Cor. iii. 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Elder Morrill followed with some very pertinent remarks. Adjourned till to-morrow morning at 9 o'clock.

JUNE 3D.

Met agreeably to adjournment.—Prayer by Eld. Carpenter.

Elder Morrill was chosen to preside and brother A. Y. Murray to act as clerk.

Letters were received and read from Fairfield, Leonidas, Oakland and Avon churches, stating their condition, numbers, trials, afflictions, &c., and the names of their delegates.

The church of Oakland and Avon made application to be admitted into our fellowship, and propounded several questions to us which were referred to a committee, who after consultation came in and reported.

Report adopted by the meeting, and said church admitted according to her request.

*Resolved*, That our next meeting be held with the Avon and Oakland church, on Friday before the second Sunday in October next, and the two following days.

*Resolved*, That a meeting be held with the Leonidas church, commencing the Friday before the 2d Sunday in June, 1844, and continuing the two following days; and that old fashioned or Bible Baptists are affectionately invited to attend both the above meetings.

*Resolved*, That the clerk forward the proceedings of this meeting to the editors of the Signs of the Times and Doctrinal Advocate for publication.

AFTERNOON MEETING.

Prayer by Elder Morrill, and preaching by the same from 1 Peter ii. 5: "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Elder Benedict followed by some remarks and a closing prayer.

JUNE 4TH.

Prayer by Elder Carpenter, and preaching by the same from Rev. xxi. latter part of verse 9:—"Come hither, I will shew thee the Bride the Lamb's wife."

Intermission for three quarters of an hour.

AFTERNOON.

Preaching by Elder Terry from Isaiah lx. 19, 20: "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy glory. Thy Sun shall no

more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended."

Followed by remarks from Elder Benedict and prayer by the same,—and the meeting closed.

A. MORRILL, Moderator.

A. Y. MURRAY, Clerk.

### Circular Letter.

*The Delaware River Association, to the churches of which she is composed, sends love in the Lord.*

BELOVED BRETHREN:—Through the amazing goodness of him who dwelt in the burning bush, we have been permitted to assemble once more in our associate capacity and we rejoice to learn from your letters and messengers, of your steadfastness in the faith and order of the gospel of our blessed Redeemer. We are bound to give thanks unto God for you brethren, beloved of the Lord; because God has from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; and, that notwithstanding the floods of error, the winds of doctrine and the fires of persecution, which you are called to encounter, it has been the pleasure of our heavenly Father to keep and preserve you, as he preserved the bush which Moses saw: for, like that bush the church of God is now, and has for ages been enveloped in flames; but, to the astonishment of men, admiration of angels and confusion of devils, the presence of God in her midst makes her invincible. Truly the God of Jeshurun rideth upon the heavens in her help, and in his excellency on the sky. The eternal God is her Refuge, and underneath her are the everlasting arms. Who is like unto her? a people saved by the Lord, the Shield of her help and the Sword of her excellency: her enemies shall be found liars unto her, and she shall tread upon their high places. Unto this challenge of the man of God who is prepared to respond? Where can a people be found like unto Israel? saved by the Lord! We are not at a loss to find those who claim to be saved by themselves, by their efforts, their use of means, compliance with terms, their resolutions, efforts, self-wrought faith, repentance, &c. But such a people as Moses has described, Deut. xxxiii., can only be found in that church of God which he has purchased with his own blood. As among all the gods there is none like unto the God of Jeshurun, so neither can there be found among all the workmonger tribes of religious speculators, any people who are, or expect to be saved by the Lord, who rely alone on him, and discard all other hopes for life and salvation. Israel is not represented as a people to be saved, but a people already saved, not by their own power or goodness, but by the Lord, and that in a manner in which she stands alone. The contemplation of this subject presents the following important considerations, viz:

1st. That the *people of God* comprises all the election of grace and consequently all that ever will or can possibly be saved: for "The Lord's portion is his people, and Jacob is the lot of his inheritance."

2d. That God's people are in and of themselves utterly lost, helpless and wretched. "O Israel thou hast destroyed thyself, but in me is thy help." The Lord found him in a waste howling wilderness, in a desert land, in a pit wherein there was no water and in the open field, left to the loathing of his own person, where there was no eye to pity nor arm to redeem.

3d. That this people of God is a saved people, and the only saved people on earth or in heaven, perfectly, positively, irrevocably and everlastingly saved, and saved in a way reflecting glory and immortal honor to God, honor and majesty to his law,

satisfaction to divine justice, security to the church and disappointment and everlasting confusion to wicked men and devils.

4th. That this great salvation is all of God. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast, for ye are God's workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Eph. ii. 8—10. "Who hath saved us, and called us, with a holy calling, not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

5th. That the salvation of God's people secures to them deliverance from the curse and dominion of the law, by which they were justly condemned, freedom from bondage and the guilt and consequences of sin and the hope of a glorious resurrection and happy immortality beyond the grave, together with all the privileges of the sons of God here and in the world to come.

In all the foregoing particulars God's chosen, redeemed are a *peculiar people*, for there is no other people like unto them. Nor are these all the particulars wherein they differ essentially from all other people. He that has wrought them for this self same purpose is God, "Who is the Shield of their help." As in a shield, their help is secured unto them, so that they have ever found their God to be a Refuge unto them in their distress, and a very present help in time of trouble. He is the Shield (or defence) of the help of his people, and in this particular also they are a peculiar people: for the help relied upon by Pharisees and arminians has no such shield. The hope of hypocrites shall perish: it is like the spider's web or the cocatrice egg: a composition of poison materials furnished from their own bowels without protection in God. Like the former it shall be swept away and like the latter it shall be crushed, and when crushed it shall break out into a viper to sting their guilty souls when God shall pour out his wrath on them that make lies their refuge and hide themselves under falsehood.

God is also the sword of their excellency. His own right hand and his holy arm have gotten him him the victory. A sword proceedeth out of his mouth to destroy the enemies of his people, and to avenge his elect. His word is quick and powerful and sharper than a two edged sword, to the dividing of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart. By the decree of Heaven also the enemies of Zion shall be found liars unto her, and God will subdue them under the feet of his saints and cause them to tread upon the high places of antichrist.

Well may the people of God challenge the world to produce the likeness of God's irrefragable spiritual Israel. As there is none in heaven like unto God there is none on earth can bear a just comparison with his church. In view, dear brethren, of the strength of Israel which cannot lie, and the Munition of rocks in which God has encircled you, it is your privilege to rejoice and be glad in the God of your salvation. We exhort you therefore to stand fast in the liberty wherewith Christ has made you free; trust in no other name, lean upon no other arm, worship and acknowledge no other god, seek counsel at no other oracle, and the God of Israel shall shortly bruise satan under your feet. While others are disposed to trust in gods which have come newly up, to seek their help, and their gain, every one from his quarter, and while they worship their *net*, and burn incense unto their *drag*, they only make it the more apparent that their god is not as our God, themselves being judges. Let us take courage then, inasmuch as we know in whom we have believed, and that he is able to

keep that which we have committed unto him, and to keep us also from falling, and preserve us unto his heavenly kingdom, and give us an inheritance with the saints of light. Let us contend earnestly for the faith once delivered to the saints, and walk worthy of the vocation wherewith we are called of God. For we are assured that they who wait upon the Lord shall renew their strength, shall mount up on wings as eagles, run and not be weary, walk and not be faint.

Finally, brethren, be strong in the Lord and in power of his might, and seeing that we have received a kingdom that cannot be moved, let us have grace, whereby we may worship God acceptably, with reverence and godly fear.

### Corresponding Letter.

*The Delaware River Baptist Association, to the Associations with whom she corresponds, sends Christian love.*

BELOVED BRETHREN IN THE LORD:—Another opportunity has been afforded us of assembling in an associate capacity to receive information from the different branches of Zion, and to enjoy the pleasure of a personal interview with brethren from corresponding Associations. The state of religion among us—the prevalence of false doctrines in our land—the pomp and vain show of religion in multitudes of its professors, call aloud upon all who love the Lord to come out from the world and renounce all things which tend to accommodate religion to men of carnal minds; for the friendship of the world is enmity to God. Whosoever will be a friend of the world is the enemy of God.

Dear brethren, we have had a pleasant season in our interview with our beloved brethren, and we rejoice that harmony has prevailed during our meeting, being as we trust of one heart and one soul, being born of one Spirit, and that Spirit giving similar views as to the great plan of redemption through our Lord Jesus Christ. We can truly say that the coming of your messengers was as the coming of Titus, bringing with them the same gospel which we have received, and in which we have been made to rejoice; and believing that you can only receive and enjoy that gospel, we wish a continuance of your friendly correspondence with us, both by your minutes and messengers.

Our next session will be held, if the Lord will, with our sister church at Second Hopewell, Hunterdon co., N. J., commencing on the Friday before the first Sunday in June, 1844, at 2 o'clock, P. M.

JOHN L. TOMPSON, Mod.

JOHN T. RISLER, Clerk.

## EDITORIAL.

*New Vernon, July 1, 1843.*

REMARKS ON JOHN X. 2 & 3.—Agreeably to the request of brother Robbins, on another page, we will offer some remarks upon that part of our Lord's parable embraced in the passage proposed for consideration, viz: "But he that entereth in by the door, is the shepherd of the sheep; to him the porter openeth, and he calleth his own sheep by name and leadeth them out." In perfect harmony with predictions going before, Jesus "Opened his mouth in parables, and uttered dark sayings;" and while unto his disciples it was given to know the mysteries of the kingdom, unto them that are without, all these things were uttered in parables, for without a parable he spake not to them. This

course was well adapted to the execution of the design of God, whose pleasure it is to hide these things from the wise and prudent and reveal them unto babes. The wisdom and prudence of men would rather dictate the opposite course, and instead of purposely concealing the things of the Spirit from the understanding of the great and learned, the wise and the noble, it would seek by *moral suasion*, lucid argument, conclusive demonstration, &c., to persuade men of influence and talent to embrace the gospel. Had our blessed Redeemer intended to court the favor or applause of those who move in the higher circles of human society, he might have used human policy, and adapted his discourse to their taste and capacity, as the worldly taught preachers of our age do; but then their faith would stand in the wisdom of this world, and not in the power of God. 1 Cor. ii. 5.

God's peculiar people are in various parts of the scriptures called sheep; and this figurative appellation is given them as the children of God, in distinction from the rest of mankind, who are designated goats. All we like sheep have gone astray, says the prophet, Isa. liii. 6., and the Lord has laid on Him, (Christ) the iniquity of us all. Of these strayed sheep the same prophet has said, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." Isa. xl. 2. And the inspired psalmist says, "The Lord is my shepherd, I shall not want." Psalms xxiii. 1. And in connexion with the parable under consideration, Christ announces himself the good Shepherd, that layeth down his life for the sheep. Hence we have the testimony of Christ himself that the redeemed, or those for whom he died, are *his sheep*; that they were not only sheep but they were *his sheep*, before they went astray, and that they were the objects for whom alone he laid down his life. Much might be said on the appropriateness of the figure, but to trace its analogy would swell our article to too great an extent. In the course of this chapter Christ speaks of two distinct sheepfolds: the one is that into which he as the Shepherd of Israel has entered by the door, for the purpose of bringing out his own sheep; and the other, that into which he will fold all his redeemed when there shall be but one fold and one shepherd. The carnal tribes of the family of Abraham, under their legal covenant, were a fold in which many of the sheep which he came to redeem, were held in bondage. "For this Agar is Mt. Sinai in Arabia and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. iv. 25 & 26. The son differeth nothing from the servant until the time appointed of the Father. And this was evidently the case with those "lost sheep of the house of Israel," which Christ the Shepherd came to seek and to save. He for this purpose entered into the fold where they were confined, *by the door*, for the purpose of effecting their emancipation; and as the anti-type of Cyrus, of whom it was written, "Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am

the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, be dry, and I will dry up all thy rivers; that saith of Cyrus, he is my shepherd and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to the anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut: I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron," &c. Isa. xlv. 24—28, & xlv. 1—2.

As in the execution of the word of the Lord, Cyrus acted as the Lord's chosen shepherd in delivering his captive people from their bondage, and in leading them out of Babylon, and in the re-establishment of Jerusalem, and in the building of the second temple, which was more glorious than the first; he was evidently so far a type of Christ: even so God has proclaimed his Son as *his Shepherd*, and the man that is his fellow." Zech. xiii. 7. As God went before Cyrus to break in pieces the gates of brass, and cut in sunder the bars of iron, and to open before him the two leaved gates which were closed upon captive Israel, so the right hand of Christ in the deliverance of his people from the wrath and condemnation of the law was upheld by the omnipotence of his eternal power and godhead. Cyrus entered Babylon by the gates, and the *palace* of Belshazer by the door; for God had said unto the deep, Be dry, and the proud waters had retreated from their accursed channel, and the army of Cyrus entered the city under the walls, and the guard or *porter* opened the gates of the city to him; and according to the word of the Lord these gates could not be again closed against God's redeemed people."

"But he that entereth in by the door is the shepherd of the sheep." Christ in entering the fold, or place of his children's captivity, may be considered as having entered *by the door*, in reference to the prophecies going before. He came as it was written of him in the volume of the Book, to do the will of God. "A body," said he, "hast thou prepared me. In burnt offerings and sacrifices for sins thou hast had no pleasure." "Then said he, lo I come to do thy will, O God. He taketh away the first that he may establish the second." Heb. x. 5, 9. Secondly, he came in by the door to the place where his sheep were folded; when he was made of a woman, made under the law; for it was a carnal or fleshly covenant that his sheep of that fold were under, "His children being partakers of flesh and blood, he also himself

likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 14—17. The captivity and bondage of God's people was in the relation in which they stood to Adam. "Therefore as by the offence of one judgment came upon all men unto condemnation," &c. Rom. v. 18. And the Jewish covenant embraced a carnal or fleshly people, related to Abraham by being born in his house or bought with his money, and their covenant contained also carnal ordinances and a worldly sanctuary." Heb. ix. 1. To effect their deliverance from that bondage, to emancipate them from that fold, and from that government, he must needs be made flesh and dwell among them: he must be made like them in all points, and yet be without sin: and although like them in point of humanity, yet holy, harmless, and separate from sinners.—

"For He who could for sin atone  
Must have no blemish of his own."

Although he had no sin, he was made sin for us that we might be made the righteousness of God through him.

3dly. *He entered by the door*, agreeably to his explanation of the door of *his* sheepfold. "I am the door," he says, and by himself he has fulfilled the law, cancelled its demands, borne its penalty, suffered the vials of almighty wrath, poured out his soul unto death, descended into the grave, encountered the king of terrors on his own dominions, despoiled him of his sting, and the grave of victory. "Not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 12. He had power to lay down his life and power to take it up again, so that by himself he was able to enter. This was a *new* way, a living way of entrance, and the Shepherd who entered by the door is himself the way, and no man can come unto God but by him.

*To him the porter openeth.* If, by the law, his captive sheep were held in the prison house of death, Divine Justice was the porter who kept the door. No bribe could tempt him, no pity move him; he was inexorable. But to Jesus even this inflexible porter opened, and without expense, for Jesus met his full demands, and Justice asked no more. The brazen gates of death were unsealed; the massy bars of death were cut in sunder.

To him the porter has not only opened the doors of death, and the grave, but he has opened to him the portals of immortal glory. Not only have the gates of death been open to receive him as the ransom of his people, but they have been opened to deliver him up, for it was impossible that he should be holden of death. Having done and suffered all that law could demand, or justice could inflict, he

has now entered into the inner court of the temple by his own blood. He has commanded, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in! Who is the King of glory? The Lord, strong and mighty; the Lord mighty in battle." Psalm xxiv. 8, 9.

But again: In the testimony of the Son of God, (1 John v. 6,) we are informed that Christ came by water and blood; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

We have shown in the foregoing remarks, that Jesus by his own blood has entered in once into the holy place, having obtained eternal redemption for us, and by reference to Matt. iii. and last clause of the 15th verse, where the porter opened the door to Christ in regard to this witness. When Jesus came into the sheepfold, or *palace*,\* the Spirit, in bodily shape like a dove, designated him as the Son of God. And lo, a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased." This Baptist porter opened the watery door, to the Shepherd of the sheep, because "Thus it became them to fulfil all righteousness."

*And the sheep hear his voice.* As he had promised by the mouth of the prophet, "I will cause my glorious voice to be heard, and will shew the letting down of my arm," &c. He has verified the promise not only in causing his voice to be uttered, but he causeth it to be heard, by giving ears to the deaf, and life to the dead. "The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. Although dead in trespasses and sins, he gives unto them eternal life and they shall never perish, neither shall any pluck them out of his hand. But by the sheep hearing his voice we are to understand something more than to hear what he says: they give the same evidence that they hear his voice, that sheep do when they are called by their shepherd, they follow him. The voice of Jesus as the Shepherd and Bishop of souls is sounded in the gospel, and all the sheep recognise the gospel as the well known voice of Jesus; but others believe not, because they are not his sheep, as he said unto them.

*And he calleth his own sheep by name.* He has their names all written in his book of life from the foundation of the world, and the foundation of God standeth sure having this seal, the Lord knoweth them that are his. He is therefore at no loss in calling them. He knew among the Jews who were the lost sheep of the house of Israel, and he knows equally well all his sheep among the gentiles which were not of the Jewish fold. He is not liable to the mistake which the arminians charge on him, of calling some that are not his own and endeavoring to make them his own; and of frequently failing in the enterprise. He says, "I know my sheep and am known of mine;" and he also knows who are not of his sheep: for whom he

did foreknow them he also did predestinate to be conformed to his image, that he might be the First Born among many brethren. Moreover, whom he did predestinate them he also called," (he calleth them by name, and he makes them hear and understand and obey him,) "and whom he called them he also justified; and whom he justified them he also glorified." He calls them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began." 2 Tim. i. 9. If he should call them ineffectually, that would not be a *holy calling*; for a calling that is holy cannot be defective—must secure the design of him who calls. His calls are not general, as arminians assert, but special and particular, addressed to *his own sheep*, and these he calls *by name*, that there may be nothing indefinite in the vocation.

*And leadeth them out.* Christ was not only anointed to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that were bound, but also to bring his prisoners out of their prison houses. The porter having opened the door to him as the Shepherd and Leader of his people, he leadeth them out. In order to lead them out it was necessary that he should go into the prison house where they were: this he did when he was made under the law, and when he descended into the chambers of death. But his was an errand of mercy, and by death he destroyed him that had the power of death, which is the devil; and wrought deliverance for them who were all their lifetime subject to bondage. *He leads*, in the fulfilment of all righteousness, in a perfect obedience to all the requisitions of the law of God. None had ever preceded him in this work. But going before he leads his people after him, in bringing them up to the utmost demands of the law, for he is the end of the law for righteousness to every one that believeth. He leads them out from the guilt and consequence of sin: being made sin for them, and having put away sin by the sacrifice of himself, he has brought life and immortality to light, and leads them out of their state of sin and death into life and immortality. This is fully demonstrated in his triumphant resurrection from the dead. He became the First Fruits of them that slept, and now holds in his hands the keys of hell and death. He giveth unto his sheep eternal life, and the assurance that they shall never perish.—He leads them out from condemnation and into a state of justification,—taking the lead in this also, for bearing the sins of his people he was numbered with the transgressors, and condemned by the law; but having satisfied that law, he that was manifested in the flesh, and put to death in the flesh, was quickened and justified in the Spirit—preached unto the gentiles—believed on in the world, and received up into glory.

We have observed that Christ in coming into the Jewish fold, where he was sent unto the lost sheep of the house of Israel, was made flesh, made under the law, of the stock of Abraham, of the

tribe of Judah, and of the lineage of David; was circumcised, and became a debtor to do the whole law, and in this body which was made of a woman he was put to death. The law could pursue him no farther. When, therefore, he arose from the dead, instead of returning to that same relationship to the legal covenant, to the carnal family of Abraham, tribe of Judah, &c., he was in his resurrection manifested as the Son of God with power. And although he had been known, in these respects, after the flesh, yet we shall know him no more after the flesh.

"No more the cruel spear,  
The cross and nails, no more;  
For death itself shakes at his name  
And all the heavens adore."

As the Forerunner of his people he has passed into the *most holy place*: "For Christ has not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. In all this transition from death to life, from legal bondage to liberty, Christ is the Leader of his people and must be followed by them. Having removed the old tabernacle which was made with hands, and set up the true tabernacle which God has pitched and not man, and having abolished death, and nailed the handwriting of ordinances which were against us to his cross, abolished the enmity, even the law of commandments, he has taken his seat upon the throne of his glory, and led the way for all his redeemed to follow him, and they shall all return and come with singing unto Zion, and sorrowing and sighing shall flee away.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh, and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another, to provoke one another to love and to good works." Heb. x. 19—24.

WHOSE CENT WAS THAT?—Thus enquires the missionary Kincaid, who says, after relating the wonderful effects produced on some Karens by tracts which had been by him distributed:

"The tract I hold in my hand cost one cent, I have given, to the feet of Christ. *Whose cent was that?* No one can tell, but it is recorded in heaven, and throughout eternity will stand recorded as the offering of christian love."—*American Messenger*.

Can any reasonable person for one moment seriously believe that Mr. Kincaid knows whereof he has affirmed? He says positively that there is a record made in heaven of the donor of the cent which bought the tract which he held in hand after having given it to the feet of Christ, and that that record will throughout eternity stand. If a man will thus assert what it is impossible that he can know, merely to excite some poor silly creatures to give a few cents to immortalize their names, can he, or ought he to be believed in what he may say on any other subject, under any circumstances whatever?

\* The Greek term from which in our version is translated sheepfold, may also be rendered palace.



## POETRY.

## A SECURE ABODE.

"Your life is hid with Christ in God."—Col. iii. 3.

Ye saints, exult in Jesus' name,  
Make Jesus' love your darling theme;  
Sing on, you're in the heav'nly road,  
Your life is hid with Christ in God.

The seeds of grace your Lord bestows;  
From him the oil of grace still flows;  
Till you're made meet for his abode,  
Your life is hid with Christ in God.

You're in imputed merits drest,  
You're by the Holy Spirit blest;  
You're in the path the saints have trod,  
Your life is hid with Christ in God.

You're hid in God, always secure,  
You shall unto the end endure;  
And tho' sometimes you feel the rod,  
Your life is hid with Christ in God.

You soon shall see Immanuel's face,  
And glory crown your christian race;  
In heaven you'll gaze, adore and laud  
The love of Christ the incarnate God.

## THE CHRISTIAN'S HOPE AND LONGING EXPECTATION.

"Thine eyes shall see the King in his beauty: they shall behold the land which is very far off." Isa. xxxiii. 17.

'Midst the storms which here distress me,  
Trav'ling through this wilderness—  
'Midst the foes which here oppress me,  
Panting after endless rest;  
Some sweet beam from Jesus' presence,  
By his Holy Spirit given,  
Quickly drives my cruel foes hence,  
And I taste the joys of heaven.

God's dear word in rich abundance,  
Fruitful springs of comfort bears,  
Spreading peace in sweet redundancy,  
O'er my breast oppress'd with cares:  
Now, as if anew created,  
Pants my soul for Christ my all;  
Now I sing, with joy elated,  
Whilst I Abba Father call.

With a glance my soul it ponders,  
On fair Canaan's lovely land;  
Whilst I view how sweet the wonders  
Roll, when Jesus gives commend.  
On the lovely scene before me,  
Fain I'd dwell while life should last;  
Fearless, though fierce storms blow o'er me,  
Till I gain my port of rest.

Such a distant view, so precious,  
Of our mansions in the sky,  
Must, when its applied, refresh us—  
God the Spirit brings it nigh.  
Storms and billows can't destroy us,  
For with Christ our King we're one:  
Everlasting arms shall buoy us,  
Grace shall end what grace begun!

## PREDESTINATING GRACE.

The sheep of Christ, the sons of God,  
By nature flock the downward road;  
All caught, all held, in Satan's snare—  
Children of wrath as others are.

But when our God's set time is come,  
To bring his chosen vessels home,  
The promised Spirit then imparts  
Himself, and gives to them new hearts.

What though the gospel's preach'd to all,  
To old and young, to great and small,  
None will in love the truth receive,  
But those the Spirit makes believe.

The sheep of Christ receive the word;  
Their hearts are opened by the Lord;  
Then they behold with open face,  
Their interest in redeeming grace.

## A THOUGHT ON THE SEA SHORE.

In every object here I see  
Something, O Lord, that points to thee:  
Firm as the rock thy promise stands;  
Thy mercies countless as the sands;  
Thy love a sea immensely wide,  
Thy grace an ever flowing tide.

In every object here I see  
Something, my heart, that points to thee;  
Hard as the rock that bounds the strand;  
Unfruitful as the barren sand:  
Deep and deceitful as the ocean,  
And, like the tide, in constant motion.

## Associational Meetings.

The CORRESPONDING ASSOCIATION will be held with the church at Hartwood, Stafford co., Va. (about 8 miles north-west from Fredericksburg,) commencing on Friday before the second Lord's-day in August next.

The KETOCTON Association will hold her 77th anniversary with the Ebenezer church, Loudon co., Va., commencing on Thursday preceding the third Lord's-day in August next.

The EBENEZER Association will be held at Smith Creek church, New Market, on Friday before the 4th Lord's-day in August next; about 50 miles from Winchester, immediately up the valley turnpike.

Do try and come to see us.

J. DUVAL.

An Old School Association meets with the church at Fairfield, Lancaster co., O., on Thursday before the 3d Lord's-day in August next.

The MUSKINGUM meets within one day's ride of the former place, on Thursday before the 4th Lord's-day in August.

The MAD RIVER Association, Ohio, we believe, meets on Thursday before the 1st Lord's-day in September.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M., on Friday before the 2d Lord's-day in September, 1843.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

## Old School Meetings.

OLD SCHOOL MEETING AT TURIN, N. Y.—On invitation of the Old School Baptist church at Turin, Lewis co., N. Y., through their pastor, Elder Martin Salmon, brother Gabriel Conklin and the editor of this paper have appointed, if Providence permit, to attend an Old School Meeting with them, to commence on Friday the 14th day of July next, at 11 o'clock A. M., and continue until the Sunday evening following. And we earnestly desire at that time and place to meet with a large number of our Old School brethren.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the second Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN McCRONE, JUN.

## RECEIPTS.

Mrs. Nelms,	N. Y.	\$1 00
Adam Matlice,	"	1 00
Elder H. West,	Pa.	3 00
Joseph Hughes, Esq.,	"	1 00
Elder Henry Petty,	Ala.	3 00
Elder Samuel Williams,	O.	5 00
G. B. Chambers,	Ten.	1 00
John Peal,	Va.	1 00
Solomon Bunting,	"	1 00
Elisha Darden,	"	1 00
Col. Wm. Patterson,	N. J.	6 00
Total,		\$24 00

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipsline, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Cosin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Buntin, Wm. Fursee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniel, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Laraw, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning, James G. Duval.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, George Clay; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, G. B. Thorp, John Rothwell, R. R. Reynolds.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, I. Brisco, Maj. John Strickler, S. I. Lowe, Michael Soveredge.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, George Sangster, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, Luther Mellett, Cloud Bethel, James Fisher Wesley Spidler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Ames Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 15, 1843.

NO. 14.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

IF All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Mount Pleasant, June 30, 1843.

DEAR BROTHER BEEBE:—After an absence of six weeks I arrived at home on Monday, June 26, and found all well, and a number of brethren and sisters anxiously waiting my arrival. It is a cause of thankfulness to meet my family in usual health, and the most hearty and undissembled greetings of a circle of old and well tried brethren, sisters and other acquaintances; and to have the pleasing recollection of the happiness I enjoyed in the company of the brethren and sisters with whom I became acquainted. You know, my brother, the three weeks we were journeying together visiting the Baltimore, Delaware, Delaware River and Warwick Associations, with how much good feeling and brotherly love they received us, and with what manifestations of joy they received our preaching; giving evidence they had experienced the same things, and been taught the same truths; and although the churches composing the four Associations named were scattered over the states of Maryland, Pennsylvania, Delaware, New Jersey and New York, yet when they met together you had the pleasure with myself of witnessing the perfect harmony, the brotherly love, the oneness of soul and sentiment, their earnest contending for Bible truths, for the good old paths, for the faith once delivered to the saints. O how fondly I cherish the recollection of my acquaintance and association with the ministers of the gospel, and the many children of God that I became acquainted with while on this last tour more than 300 miles to the north, and north-east; and also on my tour to the west, and south-west more than seven hundred miles which I made a little more than a year ago; and to find, notwithstanding the many delusive schemes of a greedy and covetous priesthood, and the wonderful zeal they manifest for proselyting, that there are so many of the children of God who have not been bewitched by their witchcraft.

After I parted from you at the Warwick Association, I commenced my return homeward in company with brethren Roberson and McCoy, and preached next day at Suckasunny, in the house of

our steadfast friend, Col. Patterson, who I think ought to be a Baptist, at least I am much pleased with his views as written in his defence against the accusations made against him for his delivering letters out of the post-office on Sunday. The next appointment was with br. Suydam at Herberton; next at Southampton. I am of the opinion that that church is in an unpleasant situation, owing to their connexion with the congregation. Next appointment at Philadelphia. Here too our dear brethren are unsettled: city atmosphere is not congenial to the spiritual health of God's children. Next appointment at Bethel in Delaware; next at London Tract, stayed a night with our beloved brother Barton: next at Rock Spring; next at Harford in Maryland; next at br. Herod Choat's, near Reistertown; next at Paptasco; next at New Lisbon, where I parted from my old yoke fellow, br. McCoy, and that was our last appointment on the way homeward: from thence travelled more than 50 miles from after one o'clock Monday by 11 o'clock Tuesday, June 20. Rested at Mr. Helm's (my son-in-law's) until Friday, then left to be at my monthly meeting at Salem, which is statedly on the Saturday before, and the fourth Sunday in each month.

Now, my brother, I am constrained to acknowledge the goodness of God in the particular protection and support that I have enjoyed; for the brethren and friends administered to my necessities by giving me of their portion of food, feeding my horse, and they also gave me money to pay my necessary expenses, so that I lacked nothing; and all this was done of their own accord, without my applying for money or so much as expecting to receive any, and without the aid of missionary funds, or any other missionary preparation. I do believe when God calls to the ministry any that he has fitted, qualified and ushered into the vineyard, that if they put their trust in him, and not on a missionary board, that God will see them supplied, that he will put it into the hearts of his people to minister unto them of their carnal things. It appears that every day's experience and observation more clearly discovers the trickery, wickedness and deception of all the schemes based on money under the delusive proposition of converting the world, and my mind is forced to the conclusion that those who pass for preachers, and put forth their strength to push forward these lucrative and popular schemes, are far more culpable than the people, and are the very heads of corruption.—But the Lord is the strength of his people, and their portion forever, and he will favor Zion, and all the refuge of lies shall be swept away forever; for truth will and must triumph. O may our God be with us to keep and direct us in the truth.

My christian love to all God's chosen, and prayer for your prosperity. Farewell.

THOMAS BUCK, JUN.

FOR THE SIGNS OF THE TIMES.

Hector, N. Y., March 24, 1843.

BROTHER BEEBE:—Having a little leisure, I will devote a few minutes to write to you. I view myself as a poor lost sinner, in and of myself, and if saved at all, it must be altogether of grace, and through the blood and righteousness of our Lord Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, and, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i. 9. I cannot rely upon the arminian system of works, for nothing but that grace which was given to the heirs of salvation in Christ before the world began can support and sustain one who has been brought like myself to see and feel and confess that all I ever have done was to sin against God. My only joy and assurance is when I am favored with a view of Jesus; then I can say with Peter, "He bore our sins in his own body," &c. Such a view will lead all God's children to praise and magnify his holy name. But such views do not comfort the popular religionists of our day. Their dependence for what they call the conversion of sinners is on their protracted meetings, where, by the use of their anxious benches and other contrivances, they can convert sinners in large numbers, and give the praise and glory to men, money and humanly invented machinery. Some of them will "Thank God for anxious benches," as though they had received them immediately from heaven, or had some countenance for the use of them in his word. To me it appears that they depend upon a wooden god, made by their hands to convert; and they certainly do ascribe the glory (if glory it be) to their wooden benches, or gods. The difference between the modern idols and the calf made by Aaron, is that his was made of gold, but theirs of wood. O that all of God's dear children were delivered from their wives of Ashdod, and their strange progeny which cannot speak the pure dialect of the true Israelite. Hagar's mocking Ishmaelites, although born first, never can be identified with the children of the free woman, which is above, and is the mother of all, who, as Isaac was, are the children of the promise of God. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings, in heavenly places, in Christ Jesus according as he

hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. I fully believe the testimony of Paul, that there were no spiritual blessings given in Adam, all were given us in Christ, and that not according to our volition or works, but according as he hath chosen us in him before the foundation of the world. Having predestinated us unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, I believe it is the pleasure of God that we shall live to the praise of the glory of his grace. I am compelled to acknowledge that salvation is all of grace; for when I felt myself sinking down under the weight of my sins, and in my most despairing moments, when the natural sun had set in the west, Justice seemed to say, Cut him down; let him not see the light of another day! total darkness seemed to envelope my soul, and a sense of the almighty wrath of God overwhelmed my troubled soul; Jesus appeared to me as my God and Saviour, and bid me look to him for salvation; and having dispelled my darkness, and taken away my sins and guilt and fears, and shed his love abroad in my heart, bid me proclaim his goodness to me. This was grace, for it could not be works. Then I saw and understood how a poor, guilty, lost and helpless sinner could be saved, and how God could be just and the Justifier of sinners.

To every afflicted child of God who may read these lines, permit me to say, if ye are persecuted for the name and sake of Jesus, and reproached as *do-nothings*, &c., count it all joy. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." "Who shall lay anything to the charge of God's elect? it is God that justifieth." And, "Who shall separate us from the love of God? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" No, my beloved brethren, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

May the Lord guide you, my brother, as editor, both in regard to what you write and what you receive into your columns.

Yours in hope of eternal life,

WILLIAM AYERS.

FOR THE SIGNS OF THE TIMES.

*Burdett, Tompkins co., N. Y., July 3, 1843.*

BROTHER BEEBE:—Having a small remittance to make you, I will also write a few lines for publication, although I have nothing very interesting to communicate.

Our churches in this region of country stand firm, as we think, in the faith of the gospel, and perfectly united in the bonds of peace. We have no cases of discipline to distress us. We are surrounded by anti-christ with so many *isms* that those who wish to be religious upon any other than the principle of the gospel of Christ and the love

of God in the soul, can be better accommodated elsewhere, than by coming among us: those therefore who come to us we presume come from a principle of love and fellowship.

The New School Baptists, Presbyterians and Methodists have been engaged in a spirited controversy during the past winter and spring concerning Baptism, which has led them to contradict and preach against each other. Just at the winding up of their contention, it was convenient for me to step in one evening and hear one of the Methodist preachers upon this subject. I think his name is Ira Smith. It is but very seldom that I hear these anti-christian ministers, and perhaps that was what made his discourse sound differently from what it otherwise might: but of all the unscriptural or anti-scriptural sermons that I ever heard, this exceeded all. I thought it the greatest piece of sarcasm that I ever heard from the desk under the name of preaching, and the greatest prostitution, and most reckless misrepresentation of the scriptures. Yet there were present quite an assembly of people who appeared respectable, who were receiving what the preacher said. By the request of some of my friends I concluded that I would give my opinion on the subject, and of course contradict what he had advanced. Accordingly, I made an appointment, and many came in to hear me, among the number this Ira Smith: but I observed that but few who wished to establish the doctrine of infant church membership, and infant sprinkling for baptism came in; for fear, as I suppose, they would get disturbed. Seeing how things were, I concluded that the better way to discuss the subject for the instruction of enquiring persons would be to hold a public debate, and let each party occupy 15 or 20 minutes alternately, and then the audience would have the better opportunity to hear and judge for themselves. There could be no more harm in such a course than in contradicting each other in our preaching, and as I knew that the Bible gives no authority for sprinkling infant or adult members into the church, but that the New Testament directs that believers, on profession of their faith, should be buried in baptism, I felt a desire that every enquiring soul should be informed on the subject as well as myself. I therefore published a request that any Pe-dobaptist preacher would meet me in discussion of this subject, and that I did not care whether my opponent was a Methodist or Presbyterian. And I stated that I would maintain from the Bible that believers only are recognised by the scriptures as subjects of baptism and immersion, the only mode by which baptism can be administered; and I also stated that the old version of the scriptures, as translated in the year 1610, should be the standard. The before mentioned Mr. Smith arose, and as I understood him accepted my challenge, and asked me to appoint the day. This I did, and then asked when it would suit him to meet me and make the arrangements by choosing moderators, &c., to which he replied that he thought he would not need any; but I insisted and he finally agreed to call on me the next morning, and then the assem-

bly was dismissed. I soon learned that I had altogether misunderstood the gentleman, and it was contended that instead of his acceptance of my challenge, as I had understood him, he had proposed for me to advance my views upon the subject in the forenoon, and he would respond in the afternoon; to which proposition I did not agree, as that course would leave the subject where we found it, without a prospect of settling any point. He called on me the next morning, but refused to go into the discussion agreeably to my challenge. I notified the assembly on the next Sunday of the misunderstanding, and then renewed my request for such a discussion as I had proposed: but as yet no one has accepted the invitation. I have been informed that Smith has threatened to publish me as a *coward*, or something to that effect in the public prints, because I declined to accede to his propositions, &c. Judging of his veracity from the manner of his preaching and misrepresentations of the word of God when I heard him, I am by no means certain that he would tell the whole truth upon this subject if he should carry his threat into execution. A man who will misrepresent and even deny some portions of the words of God as he did in my hearing, we cannot reasonably expect would hesitate to pervert or deny the words of a fellow mortal.

One object in sending you the above statement is to disabuse the public mind on this subject, and in the event of his publishing me, that my brethren and the community may know all the circumstances of the case.

I remain yours in the kingdom and patience of our Lord Jesus Christ,

REED BURRITT.

### Circular Letter.

*The Chemung Baptist Association assembled with a sister church at South-hill, Bradford co., Pa., to the several churches which are united in this body.*

BRETHREN BELOVED OF THE LORD, AND BY US IN HIM FOR THE TRUTH'S SAKE:—"We wish grace, mercy and peace to abound toward you and in you, from God the Father and our Lord Jesus Christ, with abundant enjoyment of the Holy Spirit." That as ye have been born of the Spirit, so may ye be led by the Spirit, walking and living in the Spirit, and that the Spirit may dwell in you, and you abide in the Spirit, partaking largely of the fruits of the Spirit of holiness, so that by your common deportment among men ye may bear witness that ye are a spiritual people. That a clear distinction may be seen between you and the carnal Israelites, or such as say they are the children of Abraham, and are not of that faith which was found in him. They are or may be known by their following after or contending for carnal ordinances, the commandments, doctrines, and institutions of men, while they with bitterness oppose the doctrine of sovereign discriminating grace, and are crying for a union with the harlot daughters of the *mistress of witchcraft*, as though such were the *Bride of the Lamb*.—Though they fain would make you believe that they love God, and are specially beloved of him, and as a token of his peculiar favor, as a reward for their services he gives them the glittering drapery they wear, (their outside show or form.

of godliness,) as over-fond Jacob of old gave his favorite Joseph a coat of many colors, but their dress, instead of being all of one piece, like the vesture of Jesus, as they would fain make you believe it is and decorated with precious stones set in ouches of gold, like the breast plate of the Hebrew high priests, with bells and pomegranates on the hem thereof round about; it is, to say the best that can be said in truth about it, real patch-work, with a piece picked out of every thing that they could find that was calculated to glitter in the eye of carnal reason, and attract the attention of the enemies of the cross of Christ. It is certain that they attempt to mix law with what they call grace; envelope legal sentiments in gospel language; teach legal duties for gospel obedience, and apply the promises made to God's chosen to such as they themselves admit are under the curse. They teach that men are moral, are free agents—have the right and power of choice,—that the salvation of the soul is to be obtained on conditions to be performed by the creature, and then tell us that they believe that men are saved by grace. And while they acknowledge that men have transgressed the law, and that every one is cursed that continueth not in all things which are written therein, they insist upon it that men are damned for rejecting the gospel. Hence they would seem to make the law a rule of life, and the gospel a ministration of condemnation; and many other such like things they teach in direct opposition to the plain dictates of divine testimony. But such as are led by the Spirit into all truth, are led to discover Christ the Way, the Truth and the Life. Christ is the way from death to life, from darkness to light; from under the curse of the law to the enjoyment of gospel liberty; from condemnation to justification, from sin to holiness; from pollution to cleanliness; from disgrace to honor; from weakness to strength; from deep poverty to inexhaustible riches; and from earth to heaven, and eternal glory at God's right hand: and no other can be found. Christ is in truth all this and much more to his chosen. He is the true God and eternal Life. The promises are all true in him; he is the foundation of truth, and the true foundation on which the Zion of God is built. He is the true King, the true Head, and the true Saviour of his body, the church; the true Vine, of which his people are the branches; the true substance of all the ceremonies, types or shadows in the law, the truth of all the prophets: and in truth he bare their sins in his own body on the tree—was delivered for their offences. He in truth did die for their sins, and it was Christ, the Truth, that in truth, in himself did rise again for their justification. Christ in truth, and the truth in Christ who is the Truth, ever lives to make intercession for his people. And as truth itself is true, he intercedes for them according to the will of God; and his intercession will avail them. Christ is the true Life of his people. As union with God is life, in Christ and by Christ are his people united to God, and in union with him Christ is formed in them—is in them the hope of glory: their life is hid with him in God, which being thus hid is secure, so that when Christ who is their Life shall appear, they shall appear with him in glory.

And now, brethren, since Christ is King in Zion, the Prophet and Priest of his people; since he is their Light and their Life, their Leader, and the Captain of their salvation, the Shepherd and Bishop of their souls, their Protection and Defence, their Food, their Drink, and their Righteousness, how important in a day like the one in which we live, that all the children in the kingdom, in all their conduct among their fellow men, correspond with the gospel which they profess, that every man

shall speak the truth with his neighbor, and that they put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness. Let no corrupt communication proceed out of their mouths, but that which is good, to the edifying, that it may minister grace unto the hearers. And we would say, brethren, be ye followers of God as dear children, and walk in love, as Christ also hath loved you, and given himself for you; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. But take heed that no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Have no fellowship with the unfruitful works of darkness, but rather reprove them, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

And may peace be to you, brethren, and love, with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ, in sincerity.

ELI GITCHELL, Mod.

JIRAH BRYAN, Clerk.

### Corresponding Letter.

*The Chemung Baptist Association, to the several Associations, churches and individuals with whom she corresponds: greeting.*

BRETHREN BELOVED IN THE LORD:—Having enjoyed another anniversary under the beneficent smiles of the King of kings, and in peace among ourselves, we ought with gratitude to acknowledge the hand that has preserved us amidst the ics, isms and ites with which we are surrounded; which, like a rising flood, threaten to inundate our land, and sweep from the face of professed Christians every vestige of the religion of Jesus. And had not God provided an ark for his chosen more durable than the one built by Noah, and of more precious materials than that built by the Hebrews in the wilderness, we are persuaded that not a child of his grace could outlive the storm, or escape from being overwhelmed in the rising billows; for even now the waters are strong and many, and seem to threaten to come up over all its channels and go around all its banks: and with all the mighty efforts of the enemies of the doctrine of the cross to hurry on a millenium, we are apt to think that should their exertions succeed according to their wish, till their nefarious doctrine filled the world, instead of having such a millenium as they flatter their dupes is now just at the doors, if the Son of man should come, he would not find faith on the earth. But as the Lord hath sworn by his holiness that he would not lie unto David, that his seed should endure forever, and his throne as the sun before him; that it should be established forever as the moon, and as a faithful witness in heaven; in humble reliance on the oath of God, we rejoice in believing that they shall be ashamed, and also confounded, all of them: they shall go to confusion together who are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation, and shall not be ashamed nor confounded, world without end. And we are comforted in our minds and confirmed in our hope, although surrounded by a multitude of the ics, ites and isms, for we know that they are in confusion among themselves, notwithstanding their great cry for union! union!! union!!! Also we are comforted in God by what he has led us to believe of the perfection and attributes of his immutable nature, and of the depth of that plan of his infinite mind, which displays such wisdom, power and

faithfulness, that though earth and hell, men and devils, and sin in its multifarious forms unite in one grand combination of efforts, there can be no danger but the eternal perpetuity of God in saving his chosen, will ultimately be accomplished in every individual for whose salvation the blood of Christ was shed. And being led by the Spirit of God to discover the harmony in the writings of the prophets and Apostles in support of this doctrine, we find a shelter in which to rest in the storm as safe as Noah did when the fountains of the great deep were broken up, and the windows of heaven were opened, and every thing in which was the breath of life, except what was with him in the ark, died.

Our next meeting is appointed to be held with the church in Sullivan, Tioga co., Pa., on Wednesday and Thursday before the 4th Lord's-day in June, 1844; at which time and place we hope to see and hear from our correspondents according to the will of God.

ELI GITCHELL, Mod.

JIRAH BRYAN, Clerk.

*Resolved*, That we continue our correspondence with corresponding Associations to whom we cannot send messengers by having our letters published in the Advocate and Monitor, Signs of the Times, and Primitive Baptist.

E. G. Mod., & J. B. Clerk.

FOR THE SIGNS OF THE TIMES.

Suckasunny, N. J., April 26, 1843.

ELDER BEEBE:—If you think the cause of truth will be promoted by giving the enclosed a place in the Signs, as you proposed, do so. Gov. Pennington was invited to attend a total abstinence meeting in Trenton, and an attempt was made to entrap him to sign the pledge. You will observe how fiercely "Iota" led off in his first communication, but so soon as he was required to adhere to the Bible, how short he dropped the subject, as all others do who attempt to advocate that side of the question.

Yours respectfully,

W.

*Controversy conducted through the columns of the "Jerseyman."*

"MR. HULL:—In your paper of last week you say, 'Gov. Pennington has gotten himself into a bad box.' If Gov. Pennington is a professed follower of the Lord and Saviour he has a valid excuse for not associating himself with those who denounce as traitors to the cause of Temperance all who will not follow, without deviation, their rules and regulations. I know of no well founded objection to worldly persons joining in society association to discountenance and put down any sinful practice, but the Word of God denies to his 'chosen people' the privilege of amalgamating with them; the Church being the only association of the saints recognised in the Scriptures. Christ says to his disciples, 'My Kingdom is not of this world,' John xvii. 9. 'Be ye not unequally yoked together with unbelievers,' &c., 2 Cor. vi. 14—16.—'Know ye not that the friendship of this world is enmity with God,' James iv. 4. Indeed, the whole record of his Word distinctly draws the line between the world and his Church. Every professed child of grace has publicly pledged himself to a Temperance Constitution as found in the New Testament, which enjoins temperance in all things, and if this pledge is insufficient to keep him in the line of his duty, still he can find no authority for resorting to humanly devised schemes. The world being much given to profanity as well as drunken-



ness, suppose it should be deemed expedient to form an anti-swearing society, would a professed child of God feel it to be his duty to unite with such society, signing a pledge not to take the name of the Lord in vain? or an anti-thieving society, pledging himself not to steal? Such a course would surely be dishonouring and distrusting God in his purpose and promises to sustain his children without resorting to an arm of flesh. I am aware that such views are not in harmony with the popular opinions of the day, but if Gov. Pennington entertains the bible view of the subject, he has manifested a becoming independence in not sacrificing principle for popularity.

"MR. HULL:—Disappointed at not finding 'Franklin' in your last paper, for I search for 'Cold Water' in it, I found something of a different nature, it is true, but which nevertheless answered for a quid to chew upon. I allude to the communication signed 'W.' Viewing it as an argument in defence of Gov. Pennington 'in his bad box' my first impression was that the Governor might well exclaim, 'Save me from my friends and I will take care of my enemies.' With his excellency I have at present nothing to do—he can defend himself; my object is to examine the ground of defence taken by 'W.' viz:—that a profession of religion is a valid excuse for refusing to join a temperance society, and that by such connection every 'professed child of grace' would be dishonouring and distrusting God in his purposes and promises to sustain his children without resorting to an arm of flesh. High ground is here taken, and if tenable, all such professors of religion would, indeed, be in a dangerous position.

I have endeavored to examine with candor the premises on which this conclusion is based, and of the three quotations cited by 'W.' have considered that from 2 Cor. the strongest: 'Be ye not unequally yoked together with unbelievers'—and propose briefly to consider it. The church at Corinth was in circumstances differing widely from any in our day. That city was eminent for wealth and luxury. The altar of Venus was established by law, and every abomination which the mind can conceive was the natural result. Its morals were poisoned until it became the most gay, dissipated, corrupt, and, ultimately, the most effeminate and feeble portion of Greece. An infant church, thus situated, was peculiarly exposed to danger and temptation, and reference to 1 Cor. v. proves that the tempter had not labored in vain. Under these circumstances, the injunction above quoted, was given. Nothing is more clear, to my mind, than its obvious spirit—that they should not enter into alliances with the wicked around them, in any things which were improper for christians, or injurious to the church. Such were all sinful pleasures and amusements and business which could possibly identify them with unbelievers, or which would be at variance with their principles and profession. In short, they were not to be partakers in evil.

Now, is it not straining the point to interpret all such passages into a precept forbidding any and all intercourse or 'association' with unbelievers? Can such construction harmonize with the precepts and practice of our Savior, who was the 'friend of publicans and sinners'—who went about doing good—who commanded us to love our neighbour as ourselves, and whose disciples were directed to do good to all men as they have opportunity?

But what has been the practice of christian churches in this matter—union with unbelievers? Where is the church that has made it a cardinal point, in erecting a house of worship, in sustaining the ministry, or selecting trustees? When has the church refused such co-operation in send-

ing the Bible, or tract, or the missionary to the destitute?

Carry out this principle and oppose all such association for good, and what becomes of all the benevolent movements of the day? nay more, the radical doctrine of 'W' would exclude christians from all sympathy, and communion, and intercourse in the civil and social relations of life. They could not intermingle with unbelievers in business of any kind, nor in any of the innocent and rational enjoyments of life. How then are the unbelievers to be reclaimed, while shut out, isolated from the society of the godly, and to be treated as vipers that must be shunned in every path of life?

But the shoe pinches hardest, I suspect, on the point of signing the temperance pledge. 'W' is not the author of the doctrine he advocates—that 'all efforts for the moral reformation of mankind should emanate from the church.' This has been promulgated before, and both the church and the world have cause for devout thanksgiving to God that it has found so little favour. Although it claims high parentage, was published as 'by authority'—the temperance cause, against which the edict was hurled, has gone on conquering and to conquer—having enlisted under its banner portions of every known christian denomination,—yea, even of that whence the anathema sprung. But the church had been, or should have been engaged in the suppression of intemperance ever since it or the church existed, and how much was accomplished? Instead of diminishing, it increased with fearful rapidity. Elders, Deacons and private members of the church manufactured, and sold, and drank of the drunkard's drink.—Even the clergy were not uncontaminated; many of them fell victims to the very vice which the church was, or should have been endeavoring to exterminate. It became the giant vice, overshadowing all others by its alarming prevalence—all efforts to suppress it failed, and why? Simply because its seductive influence commenced at a point where the church could not reach, and when once fixed, its victims were either so paralyzed by its power, as to be insensible to the truth, or, as was generally the case, they were not often found within the sacred walls. In this condition they would doubtless have still remained, had the doctrine of 'W' and others, been current in the christian world. But fortunately it was not; the principle of association was adopted; these unfortunates were convinced of their error and follies, were encouraged by example to abandon those habits which induced and sustained intemperance, and thus became temperate men—prepared to listen with benefit to the teachings of the sanctuary.—Thus the temperance cause has been auxiliary to the church, and has been blessed as the instrument of diffusing, not only happiness and comfort amongst thousands of once wretched families, but joy in heaven over sinners converted to God.

But why did not Christ and his apostles organize temperance societies? If Corinth was such a corrupt place they surely were needed there. In answer to such queries, I have only to say, that our Savior has not condescended to give man the reasons for every action of his life, or for the precepts he enjoined. It is enough for us to know, that the honor of his Father and the happiness of man were the aim of all his labors; and if we, in observance of those rules which are given for our guidance, can be instrumental in rescuing our fellow men from certain destruction, by pursuing the plan of association, I, for one, feel it my duty to do so, and after reading Romans, chapter 14, dare not do otherwise. In regard to the query above, I may venture, however, to say farther, that we have no proof of the existence of intemperance there to any thing like the degree we have seen it.

We have no proof that it existed in those churches, as it has in our day, involving priests, deacons and communicants in its deadly embrace. On the contrary, the silence of the Epistles on this point is strong presumptive evidence that such was not the case.

The hypotheses of 'W' on 'anti-swearing and thieving societies,' and the duty of professors, may be briefly answered by saying, that if these vices were as seductive and destructive, in their general influence on society and the church, and as much beyond the reach of all other means as intemperance has proved, the same means would be justifiable, necessary, and, in my humble opinion, obligatory on the 'professed child God.'

IOTA."

"MR. HULL:—I think your correspondent 'Iota' manifests very little faith in the promises of the Lord in regard to his 'chosen people' which were 'created in Christ Jesus before the foundation of the world,' when he is not willing to abide by the infallible rule left on record for their guidance; but must call in the aid of worldly wisdom to add to the number determined upon by Jehovah himself in eternity, according to his own purpose and grace. He seems not to realize that all things are ever present with God, and that the gospel rule contains all that could be requisite for the government of his church to the end of time, and that man, not able to discover its perfection, yet can make no improvement upon it, while at the same time he admits that 'Our Saviour has not condescended to give man the reasons for every action of his life, or the precepts enjoined,' and asserts that 'The church at Corinth was in circumstances differing widely from any in our day,' as though the Lord was so short sighted as not to foresee all the evil that would exist in the world, and consequently could not provide remedies to meet it. He asks, 'But what has been the practice of christian churches in this matter—union with unbelievers?' In answer, the modern practice has been to adopt the schemes and inventions of men, rather than follow the injunctions of the Redeemer. But the practice of what claims to be 'the church' is not good evidence, when we have an unerring pattern to refer to. It is these anti-christian practices that I cannot subscribe to. Again he says, 'When has the church refused such co-operation in sending the Bible, or tract, or missionary to the destitute?' To prove the validity of one dereliction of duty, by resorting to another, is in my view very bad logic. Where but in the invention of man can be found any authority for the saints forming such union? Certainly not in the gospel rule. That rule directs the church to look to the LORD for laborers to spread the gospel, but man says she must depend upon the world in society associations. Upon what foundation are such societies based? The answer is money! the love of which is the root of all evil. Of what are they composed? Of all grades of moral character that will pay a stipulated sum to become a member, or life director; so that the blasphemer, gambler or drunkard exercises an influence in proportion to the money paid. For the effect of such a system, let one of 'Iota's' own witnesses testify: Doctor Baird, a missionary lately returned from Europe, states 'That although in Germany there were, as near as could be ascertained under existing difficulties, 15,000, and possibly 20,000 nominally Protestant clergymen; yet not more than 1,500 could be considered as evangelical converted men.' They were men of good morals, who exerted a moral influence and restrained in some measure the population from the gross iniquity into which many might plunge, were it not for their influence. Still they could not be considered as

devoted to the cause of religion from any true sense of its value. Their profession was their means of support, and for that purpose they held it. These offices were held by men appointed by government. I know of no objection to preachers being appointed by government, that will not apply to their appointment by an education, or missionary society, constituted as they now are. One is no more authorised by scripture than the other, and if the effect of one is to produce men 'not devoted to the cause of religion from any sense of its value,' can we look for any thing from the other? Will 'Iota' contend that such a system is in conformity with the doctrines of the New Testament? I should think not, when he says 'Nothing is more clear to my mind than the obvious spirit—that they [the saints] should not enter alliances with the wicked around them in any things which are improper for christians, or injurious to the church.' Is it not 'improper' for professed christians to disobey God? He also says the 'disciples were directed to do good to all men as they had opportunity,' but he seems to forget that good must be done according to God's revealed will, and not in direct opposition to it. There are many instances on record where good has been attempted in the same way, but always failed. Old Sara tried it, and the result of every humanly devised scheme will prove abortive, as in her case. But to follow the doctrine of the Bible does not 'exclude christians from all sympathy, and communion, and intercourse in the civil and social relations of life.' Every christian is viewed in a two-fold capacity, for both of which ample provision is made: he is commanded to obey magistrates and the civil authorities when it does not conflict with his christian duties; but to obey God, rather than man—to obey is better than sacrifice.

W.

"MR. HULL:—Your last paper was looked for with much interest, as I expected from 'W' an argument on the point of dispute, viz: 'Union of christians with unbelievers'—but when I found one fourth of his communication made up of inferences altogether unwarranted, and much of the remainder consisting of assertions without proof, and mere negations without reasons, I was disappointed indeed.

'W's' position is at variance with the practice and belief of the great body of christians and christian churches. He denounces a course which has received the sanction of the wise and good for many years. His ground should be maintained by strong and irrefragable argument. He should remember that the *ipse dixit* of us anonymous scribblers is not law, and more especially where our dicta conflict with long established usages.

His sweeping charges against the churches of 'Adopting the schemes and inventions of men, rather than following the injunctions of the Redeemer,' and against all those benevolent societies of the day, which, under God, have done, and are still doing so much for the extension of the kingdom of Christ, are of such a nature as to forbid any reply from me. If 'W' will resume his position, that a professing christian cannot, consistently with that profession, join a temperance society, I am ready to meet him, and if I fail to defend my side of the question, will abide the result. I am open to conviction, and if wrong, wish to be set right.

IOTA.

"MR. HULL:—In your last paper, 'Iota' says, 'W's' proposition is at variance with the practice and belief of the great body of christians and christian churches. He denounces a course which has received the sanction of the wise (of this world, of

which Paul tells us 'not many are called,' 1 Cor. i. 26) and the good of many years. His ground should be maintained by strong and irrefragable argument. He should remember that the *ipse dixit* of us anonymous scribblers is not law, and more especially where our dicta conflict with long established usages.' Now I object in toto to the 'practice of christian churches' or 'long established usages' being made to supercede the 'law' as revealed in the sacred word: and that 'law' only, am I willing to receive as evidence in what relates to christian duty. The apostle says 'believe not every spirit; but try the spirits whether they are of God,' 1 John i. 4. This can be done only by appealing to the revealed word of God, and not to the 'practice of the churches' by which may be proved any and every doctrine, as error has been creeping into, and being 'practiced' by the church from its earliest establishment upon earth; and if it 'be of men, it will come to naught.' Acts v. 28. 'Iota' will not pretend that the 'practice' or doctrine of the great variety of denominations of professing christians is in conformity to the rule laid down in the New Testament; yet they each claim to be 'the church;' but which branch is to be considered orthodox? To acknowledge them all is impossible. And again Paul tells the church that if any attempt to substitute any doctrine for the gospel he preached 'let him be accursed,' see Gal. i. 8.—And Christ being aware of false doctrine (no matter whether 'practiced' by Mormon, Millerite, Presbyterian, or any other professor of religion) charges his people 'If any man shall say unto you, Lo, here is Christ, or there; believe it not,' Matt. xxiv. 23. 'Ye shall know them [false teachers] by their fruits,' Mark vii. 16. And the Apostle says, 'I will show thee my faith by my works,' James iii. 18. 'Iota' says 'If 'W' will resume his position that a professing christian cannot, consistently with that profession, join a temperance society, I am ready to meet him.' Now my position was, and still is opposition to the system in general, as anti-christian, not sanctioned by the sacred word; not only embracing temperance societies, but missionary, education, tract, and every other society, (excepting that recognised in the Word of God,) avowedly 'for the extension of the Kingdom of Christ,' and I ask 'Iota' to produce scripture authority, chapter and verse, or acknowledge that there is no such authority within the lids of the Bible, for a professing christian to join any such institution based upon a money qualification for membership: this, the only admissible evidence, he has not yet attempted, but builds his whole argument on the 'practice of the church,' which subjects all adopting it to be 'carried about by every wind of doctrine, by the sleight of men.' Eph. iv. 14. As a test of the truth of his assertion that the 'benevolent societies' have done and are still doing so much 'for the extension of the Kingdom of Christ' I will quote another of his witnesses, (both advocating the same system) a Roman Catholic, bishop Fenwick of Cincinnati, agent of the pope in that region. He says to his employers, 'You will see, too, how much God is disposed to favor the work of missions among the Indians, as he has so ordered it that the government of the United States manifests unusual favor towards the exertions which pious souls (all missionaries claim to be pious, no matter what doctrine they teach) of the Austrian empire are making for the propagation of the faith. In this unusual grant of money by the United States government we behold the triumph of truth.'—And speaking of the Indians, he says, 'They have steadfastly resisted all the efforts of the Protestants to proselyte them, and retain almost universally such favorable impressions of our holy religion, that one is tempted to say these men of nature feel, by a kind of instinct, where the true christianity is to be found.' This is the evidence from one branch of 'the church' out of many hundreds. If 'Iota's' views are correct, they have done much 'for the extension of the kingdom of Christ,' having made 200,000 proselytes in the United States during the past year. This is precisely his mode of doing 'good to all men' and 'extending the kingdom of Christ;' but in my view of the subject, the 'practice' by Roman Catholics stands upon the same footing as that of Protestants, as it is not doing 'good' to any heathen nation to teach them error in religion, in one form rather than another: the name is nothing, for all is error that is not truth, by whomsoever 'practised,' although all is done in the name of the Lord. But Christ says, 'Many will say to me in that day, Lord, Lord, have I not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you.'—Matt. vii. 22, 23. But after the use of all these new fangled means to hurry forward the Millennium, there is one lamentable fact to be considered, that vice and crime are increasing in a ratio with the conversions to the popular religion of the day, at least in this country.

W."

"MR. HULL:— \* \* \* 'Iota' required of me 'strong and irrefragable' proof to sustain my position, and I referred him to the unerring word of God as being such proof. I have from the first asked him for authority from the same source, for a professing christian to join any religious society based upon money, and he has throughout found it convenient to evade the question by adverting 'the practice' of the Roman Catholic, Baptist Presbyterian, Methodist, and hundreds of other different denominations of 'professing christians and christian churches,' (each claiming to be 'the church' and using the same unscriptural means for 'extending the kingdom of Christ,') as sufficient evidence. I insist that his principle is not a tenable one upon scripture grounds, because it admits to a full participation of all the privileges and control as director, the most abandoned moral character, not excepting satan himself, upon paying the requisite sum of money.

Unless he is disposed to furnish the required proof, from 'the law and the testimony,' instead of relying upon 'long established usages,' I cannot consent to discuss the subject further.

W."

"Enter ye in at the strait gate." (Matt. vii. 13.)—At the banquets of the ancients, the guests entered by a gate designed to receive them. Hence Christ, by whom we enter in to the marriage feast, compares himself to a gate. (John x. 1, 2, 7, 9.) This gate on the coming of the guests was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the ten virgins. Matt. xxv. 11. WHITEY.

"And upon the first day of the week, when the disciples came together to break bread." (Acts xx. 7.)—Bishop Pearce, in his note on this passage, says, "In the Jewish way of speaking, to break bread is the same as to make a meal: and the meal here meant seems to have been one of those which were called AGAPAI, love-feasts. Such of the heathen as were converted to christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The christians, therefore, who were rich, seem very early to have begun the custom of those

*agapai*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poorer christians, who by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the eucharist, or holy communion.—*Oriental Customs.*

## EDITORIAL.

*New Vernon, July 15, 1843.*

**APOLOGY TO BRETHREN AT TURIN AND VICINITY.**—We were providentially disappointed in regard to our contemplated visit and participation in the Old School meeting published in our last. We consented to the time, with the misunderstanding that brother Conklin would be at our house on the Monday evening previous to the appointed meeting; but we have since been informed that he had written to us to meet him at his house and commence our journey from thence and also that his health, at the time, was such as to render it imprudent for him to attempt so long a journey. We waited to see or hear from him, until it was too late to start.

**MOUNT ZION CHURCH.**—A church was constituted in the city of New York on Sunday the 16th inst. on the Old School Baptist platform, to be known as the Mt. Zion Baptist church. Having been disappointed in regard to our contemplated journey northward, we accepted the invitation of the constituent brethren of the abovenamed church to behold their order and assist in their constitution. The constituents of this newly organised church are principally from the Bethesda church, recently under the pastoral care of Eld. Wm. Parkinson, whose decline of health disables him from the labors of the pulpit. Some considerable excitement had existed in the Bethesda church, after Eld. P. ceased to be able to supply them as pastor. Bro. James C. Goble, among others, was invited to occupy the stand occasionally, which gave dissatisfaction to some who claimed to be very sound, but who in reality could not bear the close discriminating manner of brother Goble's preaching. Those members, however, who were willing to make their stand on New Testament principles and to reject all the popular religious machinery of modern times, called for, and obtained dismission, and with a few other brethren of the same faith and order agreed to unite in church relation upon what is called the Old School order. The number of members in this church is but small; but if "One shall chase a thousand, and two shall put ten thousand to flight," they will constitute a very formidable opposition to will-worshippers of that great city.

After preaching on Sunday forenoon the constituent brethren and sisters met in the afternoon and unfurled their banner which God has given them, to be displayed because of the truth; presented and read, in the presence of visiting brethren

and of the congregation, a declaration of their faith and understanding of the order of the House of God. At the close of this service, after receiving the exhortation and charge of their visiting brethren, bro. Goble, in behalf of the brethren of our faith, gave them the right hand of fellowship.

The season was solemn and interesting, and we sincerely wish this little church, God speed.

This church expects to be supplied statedly, (at least a portion of the time,) by brother Goble, and affectionately invites old fashioned Baptist preachers, who are disconnected from all the popular religious institutions of modern times, and otherwise sound and in good standing with Old School Baptists, to visit and preach for them as often as God in his providence shall open a door.

Their present place of worship is at the corner of Prince and Crosby Sts. in the basement story, which is a large and commodious room which they have rented for the current year. Old School brethren who wish to look them up, will find bro. S. Allen at No. 70, Lispenard st., near the corner of Broadway, or bro. John Gilmore at No. 96, Sixth avenue, near Eighth st.

There are now three churches in the city of New York, professing the Old School faith and order, viz:—the Salem church in King st., now under the stated ministry of Elder Curtis (late of Philadelphia) and a small church which was formed in December last, who meet in the "Bethel" room in Catharine street: this church is supplied statedly by Elder Job Plant, lately from England.

One would suppose that one church would be sufficient to embrace all the Old School brethren and sisters in the city of New York, and that they would find it much more economical to unite in supporting one place of public worship. But to us it appears that God in wisdom has ordered it otherwise. Bro. Buck has remarked in his letter on the first page of this sheet, that city atmosphere does not seem congenial to the growth of Old School churches, and we fully agree with him in the remark; but brethren in the country form but an imperfect idea of all the difficulties which our order of people have to encounter in the cities. We believe that our brethren in New York, Philadelphia and Baltimore are very well united in what we consider cardinal points of doctrine and practice; but, being thrown together from different parts of the world, and having many of them been accustomed to various usages and manners for which they have contracted strong attachment and partiality, are not so ready to accommodate themselves in these particulars to each other as are our brethren of the same faith in country places. There are some in our cities also who wish to attach themselves to Old School churches from sinister motives,—some, like many who have gone from us to the New School, because they cannot maintain a standing where they were. Our churches ought to be upon the lookout for such, and require a wishing to come among us, whether preachers or otherwise, to pronounce plainly and unequivocally the "Shibboleth."

A very great deal of the turmoil that has disturb-

ed the harmony of our city churches may be traced to an unwarrantable desire for accessions to their numbers, and a readiness to receive such supplies for their pulpits as in their judgment are calculated to fill their houses and wipe away the reproach of being a *little flock*.

There are also many preachers who have very exalted ideas of a city life, who seem to suppose that all that is needful to make them great men is to have room according to their strength. Such preachers often infest our city churches and are very willing to accommodate themselves to the wishes of any church where they think there is a prospect of serving themselves. The churches, growing but little wiser from being often imposed upon, are too easily deceived, and too apt to forget the frequent and impressive admonition of our Lord, "Beware of false prophets which come unto you in sheep's clothing; but inwardly they are ravening wolves: ye shall know them by their fruits."

The location of these Old School churches in New York is very advantageous. Salem church in King street, is in the northwestern, Mt. Zion in the centre, and the other in Catharine street, near the East River. We hope that a friendly understanding and recognition of each other, so far as a consistent regard of the truth and purity of the gospel will dictate, may characterise them.

**DISCUSSION OF "W." AND "IOTA."**—We have copied from the "Jerseyman" a discussion on the subject of Total Abstinence societies, between our old correspondent "W." and some anonymous writer, whose articles are signed "Iota." In addition to the well applied arguments of our friend "W.," we will offer a few remarks on the extravagant assumption of "Iota," that the modern Total Abstinence society has not only been auxiliary to the church, but also instrumental in making a very important improvement in the regions of glory. This assumption will be found in the closing sentence of his second paragraph, on the middle column of page 108, viz:—

"Thus the Temperance cause has been auxiliary to the church, and has been blessed as the instrument of diffusing not only happiness and comfort amongst thousands of once wretched families, BUT JOY IN HEAVEN OVER SINNERS CONVERTED TO GOD!!!"

However indefinite and vague "Iota's" idea of a church may be, for he is unable to inform "W." which of all the numerous denominations that claim that name is the church to which he has made allusion, and to which these modern humanly invented institutions have been assistants or auxiliaries, and whose approval of them is in his estimation more important than what God has revealed in the scriptures, it is very evident that by the term *heaven*, as he has used it in distinction from its application to what he denominates *the church*, he means that heaven where the saints shall ultimately surround the throne of God and worship in his presence forever. Of this heaven Christ has informed us that it was prepared for the sheep at his right hand from the foundation of the world. But "Iota" is at issue with the sovereign judge of quick and dead upon this point, and thinks heaven

now to be undergoing some improvements through the agency of men. If new joys are excited or produced in heaven by the operations of newly invented societies, these new joys must certainly cause a change in the condition of glorified spirits, and the change of condition must be for the better or for the worse: if for the better, heaven was not perfect without them; if otherwise, heaven is imperfect with them. "Iota" is welcome to either horn of the dilemma.

If, as "Iota" supposes, the joys of the saints in glory are regulated by the works and inventions of men, he is willing to ascribe to men a much greater power and control over heaven than he is willing to allow God to have over the affairs of earth. For he asserts that the church, (with all the grace given to her) has failed to secure that amount of good, which is now effected by the society for which he pleads. We suppose he intends, by the church, the church of God; but he is mistaken in regard to what constitutes the church of God, and applies the term to self-organized bodies, which are assisted by such auxiliaries as Total Abstinence societies. But the church of God leans only on the arm of her Beloved, The Lord alone is her Help and the strength of her salvation. In his inability to comprehend the church of God, "Iota" is not alone, for it is written, "Except a man be born again, he cannot see the kingdom of God."—Should it ever be the happy lot of "Iota" to experience this gracious work, he will see the kingdom, and know that it is not composed of flesh and blood of meats and drinks, but righteousness and peace and joy, (not in what men are doing,) in the Holy Ghost.

To the demands of "W," for scriptural authority to sustain the institution, "Iota" appeals to established opinions and sanction of the christian church, and that of the wise and good for many years; and the sweeping charges that the popular benevolent institutions of the day are schemes and inventions of men, rather than injunctions of the Redeemer, are of such a nature as to forbid a reply from "Iota." But what does "Iota" discover in "W's" rejection of any authority short of the scriptures, for the establishment of religious institutions which contemplate the essential improvement of heaven and earth, that so much shocks him as to forbid that he should reply? Perhaps "Iota" is unaccustomed to asking for, or giving scriptural precepts and examples for religious practices; but even in that case, if he can lay his finger on any portion of the divine record showing that the benevolent institutions of the day, as he calls them, are the injunctions of the Redeemer, ought he not for the information of others who have read the discussion to do so? If these institutions are enjoined by the Redeemer, such injunction must be found among his laws in the scriptures; and if not enjoined in the scriptures, they are inventions of men or devils. Iota is forbidden to reply much in the manner in which some of his ancient brotherhood were forbidden or unable to reply to the question whether the baptism of John was from heaven or of men. They could not tell

without exposing their own guilt. If they said of heaven they were convicted of opposition to an ordinance of God; but if they said *Of men*, they feared the people: therefore they said, as "Iota" virtually says, We cannot tell. Who is so stupid as to suppose for one moment that Iota would slip off in this pitiful manner if it were in his power to bring the least countenance from the bible in support of his favorite idols.

"Iota" charges "W" with leaving the grounds on which they joined issue: but this is a mere quibble; its utter destitution of justice will be seen by all who read the discussion. But if Iota really wishes publicly to discuss the question whether a professed christian can consistently with that profession join what is called a "Temperance" society, and will abide the decision of the word of God, let him appoint time and place, and he shall not want for a man to take the negative.

ETERNAL PROMISES OF IMMORTAL GLORY, OFFERED BY THE VIRGINIA TRACT SOCIETY AS SECURITY FOR MONEY!—The following proclamation is published in the 29th number of the "Religious Herald," (a New School Baptist paper, published at Richmond, Va.) How true are the words of divine inspiration that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The time has been within our recollection when even the advocates for Tract societies would have been shocked with such open profanity of the name and eternal things of God, as now they unblushingly spread before their infatuated partizans, with an effrontery beggaring all attempts at description. Who is there that can remember what the Baptist church in the United States was 30 years ago, could have expected to live long enough to read in a reputed Baptist paper, heaven offered on mortgage for a loan of \$3000!! But with the growing corruptions of the man of sin, that day has overtaken us. The greedy dogs of whom Isaiah prophesied, have exhausted all the schemes and tricks common among gamblers and swindlers, and now defy the bolts of heaven by offering to barter the promises of God, the interests of heaven and the veracity of God for money.

When Monroe Edwards was convicted of selling the promises of banks which he had forged, he was sentenced to suffer the demerit of his crimes in the state prison; but the agent of the Tract society offers to pledge for money promises of immortal glory, purporting to be eternal promises of God, but promises which God has never made.—We demand of Mr. Crane or the editor of the "Herald" testimony that God has ever made promises that he would pledge immortal glory to those who would contribute towards raising \$3000, for the Va. Tract society! If they will prove by the scriptures that God requires this amount of money, (we ask for no pledge,) every dollar we can command shall be cheerfully applied to make up the sum. But if they fail to show such authority we hold them guilty of forgery, swindling and blasphemy.

☞ We send two copies of this number to the

"Herald," and desire Mr. Sands to forward one of them to the presumptuous man who wrote the article below.

**"THREE THOUSAND DOLLARS**  
Wanted by the 1st of October. The very best Security given.

The Virginia Tract Society wants the above amount in order to carry on its operations. Twelve hundred dollars are indispensably necessary to pay off its debts incurred in forwarding publications to all parts of the state—one thousand dollars to pay four Colporteurs to visit those portions of the state, not supplied with our books; one of them to be commissioned for the German population, as christians may say,) to be applied to the publication of books or tracts in foreign lands. Let each brother or sister who reads this, ask him or herself HOW MUCH HE OR SHE CAN LEND THE LORD, ON THE SECURITY OF HIS ETERNAL PROMISES OF IMMORTAL GLORY [!!!] and for the interest bestowed on the constant dew of divine grace.—Come, fellow christian, do not put it off till next week or next fall. Open your pocket book, take out five, ten, twenty, or fifty dollars, if you please, and forward at once to George Steel, Treasurer, and say whether it shall be deposited in the Home or Foreign bank. We are in solemn earnest.—The money must come from some quarter to rid us of embarrassment, and certainly one hundred christians can be found, who will give twenty dollars immediately, and two hundred who will give ten dollars, and one thousand who can give five dollars. What a handsome sum that would make for the Virginia Tract Society? I can fancy it already before me. Instead of three thousand dollars, there would be nine thousand dollars. Do not wait, brethren, for a visit from the Agent. Send immediately. Remember, as a Presbyterian elder recently said to me, that the only real savings which you will value in the hour of death, or at the judgement seat will be those deposited in the gospel bank.

W. CAREY CRANE,  
Gen'l Agent Va. Tract Society.  
Richmond, July 14th, 1843.

OLD HERESY IN A NEW DRESS.—The heresy to which we have had occasion to allude on a former occasion appears to be gaining among the new orders of religionists in these parts, and probably elsewhere. The outlines of the theory are, 1st., that the death of Christ has removed, or taken away all sin from the whole human family, so that no son or daughter of Adam can be damned for being a sinner.

2d. That God now requires every human being to believe the above article on pain of damnation.

3d. That the long cherished doctrine of a necessity of a change of heart, a certain exercise of mind, &c. (what we commonly call christian experience) is a deception of satan, designed to cheat men out of their souls. And that the mental powers of men in their natural state are fully competent to exercise the faith of the gospel, and believe to the saving of their souls; that those who wait for God to do any thing more to prepare them for the exercise of spiritual things will wait in vain, and be finally damned for refusing to believe.

The above are the general outlines of the new fangled theory, subject to such modulations and variations as the exigencies of times and circumstances may require. We have ourself heard the substance of the above boldly asserted in a public assembly, by a man professing to be a minister of Jesus Christ,



## POETRY.

## THE INFLUENCES OF THE SPIRIT EXPERIENCED.—JOHN XIV. 16, 17.

Dear Lord, and shall thy spirit rest  
In such a wretched heart as mine?  
Unworthy dwelling! Glorious Guest!  
Favour astonishing, divine!

When sin prevails, and gloomy fear,  
And hope almost expires in night,  
Lord, can thy Spirit then be here,  
Great Spring of comfort, life, and light?

Sure the blest Comforter is nigh:  
'Tis he sustains my fainting heart:  
Else would my hopes forever die,  
And every cheering ray depart.

When some kind promise glads my soul,  
Do I not find his healing voice  
The tempest of my fears control,  
And bid my drooping heart rejoice?

Whene'er to call the Savior mine,  
With ardent wish my heart aspires;  
Can it be less than power divine,  
That animates these strong desires?

What less than thine almighty word  
Can raise my heart from earth and dust;  
And bid me cleave to thee, my Lord,  
My Life, my Treasure, and my Trust?

And when my cheerful hope can say,  
"I love my God, and taste his grace;"  
Lord, is it not thy blissful ray,  
Which brings this dawn of sacred peace?

Let thy kind spirit in my heart  
Forever dwell, O God of love;  
And light and heavenly peace impart,  
Sweet earnest of the joys above.

STEELE.

## REJOICING IN GOD.—JER. IX. 23, 24.

The righteous Lord, supremely great,  
Maintains his universal state;  
O'er all the earth his power extends,  
All Heaven before his footstool bends.

Yet Justice still with power presides;  
And Mercy all his empire guides:  
Mercy and Truth are his delight;  
And saints are lovely in his sight.

No more, ye wise, your wisdom boast;  
No more, ye strong, your valor trust;  
No more, ye rich, survey your store,  
Elate with heaps of shining ore.

Glory, ye saints, in this alone,  
That God, your God, to you is known:  
That you have own'd his sovereign sway;  
That you have felt his cheering ray.

Our Wisdom, Wealth, and Power we find  
In one Jehovah all combin'd;  
On him we fix our roving eyes,  
And all our souls in raptures rise.

All else, which we our treasure call,  
May in one fatal moment fall;  
But what their happiness can move,  
Whom God the blessed deigns to love?

DODDRIDGE.

## RECEIPTS.

Alfred Eastland,	Mi.	10 00
P. Gordon Esq. for Eld. G. R. Hoge, Ten.		5 00
N. McClure, Esq. for Eld. W. Thomson, Ia.		5 00
E. Miller, Esq., for J. W. Blair,		1 00
J. Chenoweth, Esq., for Eld. R. Riggs,		6 00
Eld. P. Hartwell,	Mass.	1 00
Thomas Hovey,		2 00
Eld. R. Burritt,	N. Y.	5 00
J. Williams,		1 00
Daniel Godfrey, Jun.,		2 00
D. Silsby,		1 00
John Storms,		6 00
Eld. D. S. Roberson,		5 00
John T. Reardon,	D. C.	3 00
L. Kinny, Esq., for E. K. Bunnell, Ct.		1 00
Leonard Reynolds,	Pa.	1 00
James H. Britton, Esq.,	Mo.	8 00

Total, \$63 00

## Associational Meetings.

The CORRESPONDING ASSOCIATION will be held with the church at Hartwood, Stafford co., Va. (about 8 miles north-west from Fredericksburg,) commencing on Friday before the second Lord's-day in August next,—at which time and place we shall be glad to see all ministers of the gospel, and other brethren sound in the faith and in good standing, who can make it convenient to attend.

Yours in Christ,

JOHN CLARK.

Fredericksburg, Va., July 8, 1843.

The KETOCTON Association will hold her 77th anniversary with the Ebenezer church, Loudon co., Va., commencing on Thursday preceding the third Lord's-day in August next.

The EBENEZER Association will be held at Smith Creek church, New Market, on Friday before the 4th Lord's-day in August next; about 50 miles from Winchester, immediately up the valley turnpike.

Do try to come and see us.

J. DUVAL.

An Old School Association meets with the church at Fairfield, Lancaster co., O., on Thursday before the 3d Lord's-day in August next.

The MUSKINGUM meets within one day's ride of the former place, on Thursday before the 4th Lord's-day in August.

The MAD RIVER Association, Ohio, we believe, meets on Thursday before the 1st Lord's-day in September.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M., on Friday before the 2d Lord's-day in September, 1843.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

## Old School Meetings.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the second Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN McCRONE, JUN.

Woburn, Mass., June 28, 1843.

DEAR BROTHER BEEBE:—Please give notice to the Old School brethren through the Signs of the Times, that the Maine Old School Predestinarian Baptist Conference will be held this year, if the Lord will, with the Old School Baptist church at North Berwick, York co., Maine, commencing on Friday, September 22, 1843, at 10 o'clock, A. M. All Old School Baptist brethren are affectionately invited to attend.

Yours in gospel bonds,

P. HARTWELL

A SEMI-ANNUAL MEETING of the Old School Baptists of Michigan will be held with the Avon and Oakland church, on Friday before the second Lord's-day in October next, and the two following days.

The brethren at Ramapo, Rockland co., will expect me with them on the 2d Sunday in August, (if the Lord will,) according to appointment.

GABRIEL CONKLIN.

## LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearns Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Feeling my mind led to offer some remarks, through the Signs, on a subject noticed in your number for June 1st., I must beg your indulgence in saying a few things by way of apology for again occupying, occasionally, your columns. Although the principal ground on which I retired from correspondence through the Signs, was noticed in your editorial of the same number, that for June 1st., and acceptably removed, yet there are other points which I confess contributed not a little to my taking that conclusion, and which to me, are of some importance. So far as the Signs are concerned, I am disposed to throw them behind, in reference to the past, yet I wish now to notice them, with a reference to the future.

The first of these is an apparent disposition manifested, to receive and represent my opposing certain errors, as I believe them to be, as personal assaults, and to turn the discussion into a personal contest. Having heretofore felt a strong solicitude that the Signs should be found supporting nothing but truth, whenever sentiments have been advanced which I have considered erroneous, although coming from esteemed brethren, I have freely attacked the error, not the person, and with a very different design from that of provoking a personal quarrel. Hence I have been grieved to see that turn attempted to be given them, and have concluded that I had better not write than to be provoking personal bickerings with brethren. Still I do not feel disposed to suffer important errors to pass in a paper to which I am a contributor, unopposed. Brethren, what is the value of an error to a child of grace? and how much would we be losers if we had every error taken from us which we have hitherto held? If you say Nothing, why then count me an enemy, or as one seeking a personal quarrel with you, because I with plainness seek to expose your error, and by exposing its tendency, to prevent others from drinking it in?

A 2d. point is, the repeated appeals to bro. Beebe not to admit controversy or controversial pieces into the Signs. Pieces containing the grossest errors may be admitted, yet if nothing is admitted, controverting them, controversy is not admitted.

Hence as I have, perhaps, heretofore been more forward than any other writer in the Signs, to oppose the errors which I discovered in our O. S. brethren, I have felt myself particularly referred to in such appeals. Indeed, however much some may delight to see every one in *hewing* out and slash regardless of any *straight lines*, I still for myself think that it is quite as important to seek to keep clear of errors among ourselves, as it is to expose the corruption of the New School gentry. Those brethren who oppose controversy, or the combating of errors among ourselves have as much interest in the Signs as I have. I do not therefore feel altogether clear in marring their interest in that paper, by writing controversial pieces for it. Hence, in view of these two points, it is with a good deal of hesitancy that I again appear in the Signs, so much so, that I think I should have kept my name out of it, were it not that my doing so might be differently construed; and my again appearing is rather an experiment to see how I can get along without giving offence to the supporters of the Signs.

A 3d. point which had its influence in leading me to withdraw from the Signs, was, I confess rather selfish, and it was principally the agency, bro. Beebe, permit me to say, which you had in the thing which gave it its principal weight; I refer to certain pretty severe personal reflections upon my motives, thrown out repeatedly by a certain individual, which you suffered to go to the public through the Signs. As it would be a burlesque upon christian fellowship, to suppose that such imputations upon my motives could be cast by one entertaining at the time, feelings of fellowship towards me, so I feel that the person from whom these emanated has thus publicly placed a *stake* between us, which must remain until he sees fit by withdrawal or explanation to remove it. In reference to yourself, I did then, and still do think, that sentences containing such severe reflections upon the motives of one called brother, ought not to have found a place in the Signs. The explanation which you gave relative to other grounds, I accept as embracing the substance of this; but in doing so, I must request of you, that you will exercise your editorial jurisdiction to prevent such personal reflections upon recognised brethren from appearing in the Signs; that let it come from whom it may, you will draw your pen across the objectionable sentence. Such personalities can be of no possible aid in the cause of truth: they prevent the good which might otherwise result from the discussion of religious subjects; and sow the seeds of discord and bitterness among brethren. I do say it, and I think with good conscience, that I have endeavored to avoid personal reflections in what I have heretofore written, although the charge has been made against me of

being moved with anger or something like it against the person, and not the sentiment, in the case of Elder Goldsmith, and the same has been repeated after a solemn denial from me. I have heretofore explained why I considered it important to meet the denial of the resurrection of these bodies, we now inhabit, in the prompt and apparently severe manner I did. And to this day it is incomprehensible to me how that persons professedly, and I doubt not in most cases sincerely, attached to O. School or apostolic doctrine, could view the denial of a doctrine (however covertly made) so fully declared, and the consequence of a departure from it, so fully pointed out in the scriptures, as is the case with the doctrine of the resurrection, as an indifferent thing, or at most, but as one of those secondary errors into which christians are frequently liable to fall; and to be treated with the same kind of forbearance. It is one of those unaccountables belonging to men, which we have to leave with Him who alone searcheth our hearts and knoweth us altogether. So much by way of apology for again introducing myself to the readers of the Signs.

I now pass to the subject on which I feel inclined to offer my views. It is the commission as given to the apostles, to baptize, as embraced in the 1st. query of bro. David Clark. Signs, vol. xi., no. 11, page 85. It is, to use a worldly phrase, unfortunate for me, that at the very first of my reappearance, I should be led to review a subject which has been noticed by bro. Beebe, as it will again subject me to some of those charges heretofore made against me. But, so be it.

The subject is an important one, and the enquiry concerning it is the more important, on the ground of our Old School profession of requiring direct scriptural authority for what we believe and practise in religion, as also on account of this commission's being so much abused. I do not, bro. Beebe, attempt this review, because I discover error in what you have written on the subject, but simply because you have not given it that full answer which the importance of the subject seemed to me to call for. In a word, meaning no offence, your answer bespeaks to me that hurry, which we know, on account of associations, &c., you must then have been in.

I propose to notice 1st. *The apostolic authority we have for baptism being administered by others than the apostles.* 2d. *The perpetuity of the commission given to the apostles; and on whom it rests as their successors.* On the first of these points, bro. Beebe offers some proofs. But those which he draws from John and from Apollos, (Acts xviii. 24 and 25,) whilst they show that others than the apostles baptized, yet were I antagonistic to him

on the subject, I should dispute their proper application to the case in hand, because that John officiated under a distinct command from what the apostles did after Christ's resurrection. Hence the baptism administered by John and his disciples, was called distinctively *John's baptism*. Not but that the act itself of baptism was the same when administered by John as when by the apostles.—Baptism means *baptism* and not *rantism*, in both cases. The difference between the two baptisms may be briefly included in these points: John's was *introductory* to the kingdom of heaven, while that administered by the apostles after Christ's ascension is an *ordinance* of the kingdom of heaven as come. John's was under a commission given to him directly from heaven: the other is under the authority of Christ as King of Zion. The faith required in the subjects of the two baptisms differed. John's required faith in a Messiah *to come*, the other requires faith in Christ *as come*.

But preaching and baptism, as bro. Beebe justly notices, have ever gone together. They are so closely combined in the command, "Go ye therefore and teach all nations, baptizing them, &c.," that I cannot see how any person can question the authority of others than the apostles to baptize, without equally disputing their authority to *teach* or *preach*. But for direct authority from apostolic example in the case. The first we have is that of Philip, at Samaria, Acts iii. 12, and again in baptizing the Eunuch, verses 26—28, same chapter. That this Philip was not one of the apostles, but one of the seven named, Acts 6, is manifest not only from the fact of his history being thus connected with that of Stephen, but also from what is said ver. 14—17 of same chap., viz:—that "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost, &c." If Philip had been an apostle why are the apostles thus distinguished from him, and why must Peter and John be sent that those baptized Samaritans might receive the Holy Ghost *through the laying on of the apostles' hands*? This Philip is evidently the same mentioned Acts xxi. 8, compared with viii. 40. Another example is that of Ananias' baptizing Saul of Tarsus, compare Acts ix. 17 and 18 with verse 27 and with xxii. 16. Again we read, Acts xi. 20—22, "And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them; and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem and they sent forth Barnabas that he should go as far as Antioch." We learn from this that the church was first planted in Antioch by men of Cyprus and Cyrene, of course not by the apostles. It is true it is not said that this *great number* was baptized, but they *believed and turned to the Lord*. Christ commanded the apostles *To teach them* (that is they who were taught and bap-

tized,) *to observe all things whatsoever he had commanded them*: he certainly commanded them to baptize. Did those men of Cyprus and Cyrene, who were scattered from the church at Jerusalem by the persecution of Stephen, observe *all things* which Christ commanded the apostles, unless they baptized those that believed? and did those who believed own the Lord's authority in *turning to him* unless they were baptized? Once more we read, (Acts xviii., 1<sup>st</sup> and on,) of Paul's coming to Corinth, and that when Silas and Timotheus *were come from Macedonia Paul was pressed in spirit* &c., and in ver. 8 that *Crispus the chief ruler of the synagogue believed on the Lord, with all his house; and many of the Corinthians hearing believed and were baptized*. Paul thanks God that he baptized none of the Corinthians but Crispus and Gaius and also the household of Stephanus. 1 Cor. i. 14—16. Who then baptized the many of the church at Corinth unless Silas and Timotheus did it? They were baptized; Paul did not baptize them; other of the apostles were not there. We thus have abundant direct proof that others than the apostles baptized under the commission given to the apostles. Indeed Paul says, "Christ sent me not to *baptize* but to *preach* the gospel &c.," thus showing that baptizing did not peculiarly belong to the apostolic office, and that preaching the gospel was more particularly their province than baptizing, the latter being, probably, done by those whom they had as their ministers. I will now pass to the 2d. point proposed, viz:—*The perpetuity of the commission given to the apostles, and on whom it rests*. If we admit from the general tenor of the New Testament that gospel churches were to continue on to the end of the world and believers be gathered in, then the authority to *teach* or *preach* and baptize, must be admitted in like manner to be continued beyond the apostles. And so our Lord clearly indicates, in giving the commission; for he says, "Lo I am with you always unto the end of the world." Certainly not with the apostles personally; but with them and those represented then in them, on to the *end of the world*. But the great difficulty is in dividing among so much trash as has been held forth on this point, in whom a succession to the twelve apostles is found, for that the apostles represented a succession has already been shown from the promise of our Lord, "Lo, I am with you always unto the end of the world." Indeed, to deny such a succession to the apostles under the commission, Matt. xxviii. 18—20, is to deny the existence of any legitimate gospel churches, or any authority from Christ to preach or baptize since the apostles' days. Such succession does not imply that the gifts peculiar to the apostles, or that peculiar office and authority conferred on them in their being ordained as apostles, descends to their successors. The diversity of opinion relative to this succession to the apostles is great. Some hold it to be found in the popes; others, in diocesan bishops; others, in ecclesiastical courts composed mostly of their clergy; it is a very popular notion among New School Baptists that every minister, however so

constituted, whether of God or of men, is *per se*, a successor to the apostles under the commission, hence that he has individual authority to preach and to baptize regardless of the approval of the church. Some of the missionists carry this notion so far as to teach that every professor, if not every person under gospel light, is so far individually a successor to the apostles, that he is bound either to teach or preach religiously, or to hire a substitute, with his money, to do it for him. But if we turn from all this jargon of men, to the New Testament, we shall find a very different succession to the apostles, pointed out from all this. We find, it is true, certain individuals, as Timothy and Titus, whom Paul deputed and sent to certain places as evangelists to set things in order in the churches, and in this relation exercising individual authority, under the apostle, in ordaining bishops or elders, and deacons in the churches. But, with this exception, we find no intimation of any authority transmitted from the apostles to individuals to exercise a control or dominion over the churches. Nay, Peter cautions the elders among the churches to whom he wrote, in taking the oversight of the flock, against assuming *to be lords over God's heritage*. The word here rendered *lord*, signifies the exercising of authority like that of the *master of a family*, or of a *husband*, as Sarah acknowledges in Abraham, 1 Pet. iii. 6, so that Peter here cuts off all claim from the elders to rule over the churches. See 1 Pet. v. 1—3.

S. TROTT.

Centreville, Fairfax co., Va., July 13, 1843.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE:—Having taken a slight glance of the various conditions in which I have found my heart for seventeen years past, I purpose to cast it on paper; and for the satisfaction of my wandering mind, which often talks with friends in distant climes, submit it to the perusal of those my *relatives* whom I love in the Lord: "Whose people are my people, and their God my God.—Where they die I would die, and there would I be buried."

In dividing and sketching these seventeen years, the first seven (from my 18th to my 25th year,) were spent, as it were, in repenting, and not being willing to repent. During this time I frequently discovered as the company of two armies existing and at sharp contest in my heart,—one bringing to my mind scriptures from various parts of the Bible, which were keen and expressive; and the other casting in deceitful imaginations, satanic suggestions and delusive attractions of every kind to debar me from all good. But on the eve of July 4th, 1832, the "strong man armed," which had thus far kept possession, was bound and his goods spoiled; and that *stubborn will* which had existed until then, was broken down and subdued; my heart ploughed to the centre and melted into contrition: and for ten successive weeks I tasted such repentance as I never knew before. When the Lord takes the sinner in hand he makes a thorough work! He answered Job out of the whirlwind teaching him

an important lesson, and Job replied, *I abhor myself and repent in dust and ashes*; but to me he spoke in a tempest which swept away the companion of my youth, [O. G. Banton,] with whom I had lived but eighteen months, and my only child, teaching me to Be still, and know that he is God, and constraining me to reply, "I am the vilest of the vile!" I found it to be the day of God's power to my soul, in which he affirms his people shall be willing. I would then have willingly become the poorest beggar in the whole creation, if I might but be a christian. I would gladly have exchanged conditions with the birds of the air or the beasts of the field, that I might not sin another sin. I was, in my own eyes, as fuel for God's eternal wrath, because of the wickedness of my heart; but yet, culpritlike, pleading guilty and imploring a reprieve. "Cast thy bread upon the waters, and thou shalt find it after many days," did give me some encouragement; but still I could adopt the words of Job: "I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him,"—until the 14th of September, 1832, when he led me into his banqueting house, and his banner over me was love!" Here was a calm in reality, and a sensible change in mind and feelings; but I could not believe myself a christian, and was almost two years halting between two opinions respecting my adoption,—not daring to say I had a hope, nor that I had *no hope*! These two years were a great school in very need: such lengths, breadths, depths and heights of love, doctrine and mystery, I never saw before. My Bible then was a greater treasure than all the riches of the globe. I searched it as for hidden treasure; reading myself into trouble and then out of trouble; learning step by step: all the time enquiring, praying and desiring to *know* whether I was a christian or not. But this I could not gain, nor never have as yet.

But when the Lord's appointed time came he relieved my soul in his own way, and caused me to *hope* in his mercy, filling my soul to overflowing, and giving me to feel that my hope was like an anchor to the soul, reaching beyond the grave, and centring in the vail. I then thought that to die would be gain. I enjoyed peace in all my borders, little knowing what would befall me by the way.—But oh what scenes of war and bloodshed I have witnessed since! Of them I wish to speak in as brief a manner as possible.

When young in experience and quite unacquainted with the feats of the enemy, I was easily terrified at his approach: but found when I applied to my Captain, and he informed my foe that I was not under the law but under grace, he would soon retire, and peace would ensue. Then I, childlike, thought this calm would continue and I should no more meet my antagonist. But how mistaken!—He has pursued me ten long years since I thought him vanquished, and still hunts my steps like a roaring lion that would devour. But the Lion of the tribe of Judah still prevails; and in times of

sharp contest, when I have verily thought I must fall by the hand of the enemy, he has said to me, "Let not your heart be troubled, neither be afraid," for "Because I live ye shall live also." Thus my faith has been strengthened and my fears have been caused to subside in a measure, and my heart made like the chariot of Aminia for flight, soaring above clouds and storms, and quite away from *self* that dreaded foe, almost wishing never to return. But when my path to the *peaceful Bethel* was hedged up with thorns, and I was going away to *wicked Babylon*, a place far distant from the land of peace and plenty, (spiritual enjoyment) I found a dreary season. My enemies (evil propensities,) seemed to be multiplied. I felt myself a captive; my harp was hung upon the willows, and I had no strength to regain it. How could I sing the *Lord's song* in this place? I could not. I sat down by the cold streams and thought on my native land, [my former happy exercise,] and much desired to be there. Where are those pleasing enjoyments I once knew?—that spirit of thankfulness and those tears of penitence for all thy mercies? Art thou clean gone forever? May they no more return? "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead!" and I only had strength to say: "My soul thirsteth after thee as a thirsty land!—Hear me speedily, O Lord, my spirit faileth!" At this extreme point I found peace by hearing: "Turn to the Strong Hold ye prisoners of hope.—I will be a Strong Hold in the day of trouble."—And this promise, with many others I have found verified, times without number, being accompanied by that Holy Comforter which brings all things to remembrance whatsoever I have been taught by the way. And when my heart, as I thought, resembled a city that was broken down and without walls, being exposed to the enemy and every evil beast, and I sensibly groaned under the desolation, the Lord would condescend to repair the breach and build up the waste places, and cause me to sing as in the days of my youth. Also when I compared the situation of my heart to the declination of the sun: for as the sun declines and disappears the light grows less and more faint, and presently all is dark, so when the Sun of Righteousness withdraws his rays, the soul gradually becomes darker until scarcely a ray of light is perceivable. "And if that light which is in thee be darkness, how great is that darkness!" How apt I am to stumble in the dark! What need I have of caution in every step! I am therefore made sometimes to earnestly desire the coming of the morning,—the dawning again of spiritual light into the soul!

Again I compare my heart to the situation of a person when freezing:—at first cold; then quite benumbed and insensible, and presently dead.—How destitute the soul of spiritual enjoyment in this condition! Sometimes I thought my name was legion; and anon a host of welcome guests, viz: Love, Joy, Peace, &c., would take possession and cause those disagreeable Canaanites to disperse.

Again I could say, "My hope is perished from the Lord," and presently I would feel strong as Mt. Zion "which cannot be moved," and could say, "The Lord is my Rock, and my Fortress, and my Deliverer; my exceeding High Tower: in him will I trust." And how these things could all be going on in one heart I was slow to understand. But so it has been; and so it is still; and every year discloses something new and enlarges my acquaintance with the *old man*; convincing me of the impossibility of journeying so long as the *cloud* remains upon my tabernacle. But when the Lord commands the cloud to be taken up I journey; and the wilderness becomes a fruitful field; the desert seems to rejoice and blossom as the rose, and I look upon the preceding discouragements as some of the "all things" that shall work together for my good, teaching me some important lessons concerning myself, and showing me more and more of the goodness and wisdom of that God who understands all my goings, and who has ever been my cloud by day and pillar of fire by night. To him I desire to commend the keeping of my soul, knowing with him I am safe notwithstanding the obstructions of this thorny maze.

Dear brother, I cannot close this sheet until I have informed my brethren and sisters of the Lord's doing in this section. I do think that scripture is fast fulfilling amongst us, "And it shall come to pass in that day that the GREAT TRUMPET shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem." There is a great harvest among these Delaware hills, and I trust the Lord is binding his sheaves and bearing them to his sanctuary. How completely is grace calculated to melt the hardest heart and tame the wildest nature! Seventy-two have been added to this 2d church in Roxbury, and some few to a neighboring sister church, making about eighty in the space of the last year. I have witnessed the baptism of from one to twelve candidates in a day, and I do rejoice that this work is going on *without the sound of axe or hammer*, anxious bench or altar, protracted meetings or men's inventions, but is the work of an almighty hand.

"God moves in a mysterious way,  
His wonders to perform:  
He plants his footsteps on the sea,  
And rides upon the storm."

He needs no machines to effect an eternal purpose, but when his *set time* to favor Zion has come, he will multiply her converts and make her saints rejoice. He makes the wilderness a fruitful field, and the thirsty land springs of water. He imparts feeling, sight and hearing to the dead sinner, and brings him by a way he knew not,—by that Way which the vulture's eye hath not seen, nor the lion's whelp trodden; makes him a new creature; gives him a new name; makes him acquainted with new friends, (the people of God); presents him a new Bible; learns him an entirely new lesson, and convinces him that *all things* have become new,—If any man be in Christ Jesus, he is a *new creature*. Yours in hope of eternal life,

ESTHER BARLOW.

Roxbury, Delaware co., N. Y., July 1, 1843.



FOR THE SIGNS OF THE TIMES.

An explanation intended to have accompanied the controversy between "Iota" & "W," in our last.

The modern missionary scheme originated with the pope of Rome in 1622, and has been "practised" from that period to the present time. It has also been a "long established usage" and "practice of the church," for the pope and his priests to pretend to forgive sin:—will "Iota" admit this as good evidence of its truth? He must do so, or abandon his hypothesis. The truth is, like all others who cast aside the rule laid down in the New Testament, which "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and substitute the "long established usages" and "practice of the church," he will find himself adrift without chart or compass liable to be "carried about by every wind of doctrine."

W.

### Circular Letter.

*The Warwick Association to the churches of which she is composed, sends love in the Lord:*

BELOVED BRETHREN:—Chosen, as we are, in a furnace of affliction, and called of our illustrious Leader, to endure hardness as good soldiers, we have need of all the encouragement that the word of God affords, to enable us to run with patience the race which is set before us. Among the numerous branches of the precious doctrine of God our Savior which cluster around the Tree of Life which stands in the midst of the paradise of God, that of THE LOVE OF GOD in Christ Jesus our Lord is full of interest to every heaven born soul: its fruit, its fragrance and its beauty fill our souls with admiration, joy and gratitude; and nerve our feeble arms and trembling knees with strength and courage by the way. As the subject of this epistle we invite you to the contemplation of the "Manner of love the Father hath bestowed on us, that we should be called the sons of God." 1 John iii. 1. There are many kinds of love spoken of in the scriptures, and common among the creatures of God; but among them all, we find none bearing any just comparison with the love to which the Apostle calls the attention of the saints. In its nature, its origin, its fulness, its manner, its efficacy, and its object, it surpasses the utmost conception of the most enlightened among the sons of God. We will not attempt in this letter to define the subject; it is so full of life, of comfort and of God, that heaven is made to wonder, and the angels desire to understand the mystery. We will offer, however, a few considerations in regard to its manner, or inimitable qualities.

1st. *It is eternal.* It never began, nor can it ever cease to be. Jesus says that the Father hath loved the church even as he hath loved him, and that he loved him before the foundation of the world. "The Lord hath appeared unto me of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

2d. *It is immutable.* The love of creatures may ebb and flow like the ever restless tide, and wax and wane like the moon; but the love of God is an attribute of his nature, and must exist coeval and unchanging with his very being; it cannot change without affecting the perfections of its Author. It depends on nothing out of God, or in its objects; it is not affected by any contingencies. He loved us in Christ before the world began: he loved us when we were dead in sin, and under the

just condemnation of his holy law, with the same love with which he loved us before all time, and with which he will love us when time shall be no more.

3d. *It is sovereign.* It can no more be controlled by our will, our works or condition, than God can be controlled in his government of the creatures of his power and providence. "The children being not yet born, neither having done any good nor evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto Rebecca, 'Jacob have I loved, and Esau have I hated.'" Rom. ix. 11.—13. "The burden of the word of the Lord to Israel, by Malachi; I have loved you, saith the Lord, yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness," &c. No mortal power can influence, or in the least degree control that sacred flame which is invariably the same in time and in eternity.

4th. *It is discriminating.* Love without discrimination cannot exist: even with men love must have its special objects; but with God it is much more so, for men may mistake their objects, and consequently misplace their affections, while God is too wise to err. The foundation of God standeth sure, The Lord knoweth them that are his.—His omniscient eye holds them ever in view, and his love is immutably fixed upon them:—"For the great love wherewith he loved us."—Who loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

5th. *It is invincible,*—defying the power of death and hell to dissolve or interrupt it. Many waters cannot quench it, floods cannot drown it, and if a man would give all his substance for it, he cannot purchase it. Its price is far above that of rubies, and the Apostle has given the challenge to earth and hell, Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

6th. *It is effectual.* "That ye should be called the sons of God." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

7th. *It is communicative,*—because of the love of God which is shed abroad in our hearts. We love him because he first loved us, and by this love existing in our hearts we know that we are born of God.

8th. *It is transforming.* It enstamps on the children of God the image of Jesus, and assimilates to him, leads them to dwell together in unity, to bear each other's burdens, and fulfil the law of Christ. It centres in Jesus, and embraces all that is lovely in his estimation. The word of God—the church of the Redeemer—the ordinances of Zion, —the laws of King Jesus are embraced in that love which God by his Spirit communicates to his chosen.

On the peculiar manner of this love, time and circumstances will not allow us to speak particularly. It is through Christ, as the Head, to all the members of the spiritual body, and can reach polluted guilty mortals through no other medium. It is demonstrated and illustrated in the gift of Jesus,

his incarnation, holy life, painful death and triumphant resurrection.

It is ministered unto the heirs of salvation experimentally in their regeneration in all the dealings of the Lord with them. They are called, quickened and delivered from sin, condemnation and fear as the result of this love; fed, nourished and comforted on and throughout their pilgrimage by the love of God, and all the chastisements of the children of God, losses, crosses and disappointments, are evidences of God's peculiar regard and tender love. Whom he loves he chastens, and scourges every son that he receiveth; and if we be not chastised we are not sons.

Seeing then that God hath loved us and shed abroad his love in us, and given us power to become the sons of God, experimentally, as we were virtually from everlasting in our relationship to Jesus, what manner of persons ought we to be in all honesty and godliness?

AMOS HARDING, Moderator.

G. BEEBE, Clerk.

### Corresponding Letter.

*The Warwick Association to the several Associations with whom she corresponds, sends christian salutation.*

BELOVED IN THE LORD:—We have cause of thankfulness to God for the multitude of his mercies: his amazing goodness has been manifested to us in all his dealings, although we have had to encounter the manifold difficulties that are common, and left as a legacy to the children of the kingdom by the great Head of the church while they are as pilgrims and sojourners in this world of sorrow and affliction. We have been indulged by his goodness to meet together in association, and we can truly say it has been a season of much interest, and refreshing to our souls; for we have set together as in heavenly places in Christ Jesus, and our interview has been cheering to our souls. We have felt the language of the Psalmist "How good and how pleasant it is for brethren to dwell together in unity" in a peculiar manner applicable. Though the communications from the several churches that compose our body do not bring to us the intelligence of great accessions, we are much comforted to hear of their order, and steadfast adherence to truth.

Brethren, we are deeply impressed with the belief that some important epoch is about to break forth, as appears from the great similarity there is in the movements of both the political and popular religionists of the day, each seeking for gain from his own quarter, and appear to be almost ready to unite their forces against the little flock of Christ; and were it not for the assurances God has given us in his word, we should tremble for Zion: but we know the foundation of God standeth sure, and that the King of Zion is King of kings and Lord of lords; and he wields a sceptre over all kingdoms, and will subjugate them ultimately to the manifestation of his glory, and for the prosperity and final consummation of the kingdom of his grace.

Now, dear brethren, while he who is Head over all things to his church is working all things after the counsel of his own will, let us humbly wait upon him in confident reliance on him and him alone for all that is needful for his chosen; for he will give grace and glory, and no good thing will be withheld from them who walk uprightly.—Let us therefore strive together for the faith of the gospel, contend earnestly for the faith once delivered to the saints, and work out our own salvation with fear and trembling, for God worketh in us both to will and to do.

Our hearts were made glad, dear brethren, at

the coming of your messengers and ministers, and we most gladly reciprocate. We do hope to be favored with the same pleasing correspondence at our next annual meeting, which will be held with the Warwick church, Orange co., N. Y., on Wednesday before the 2d Sunday in June, 1844.

And now, brethren, that the God of peace may be with you, is the prayer of your sister Association.

AMOS HARDING, Moderator.

G. BEEBE, Clerk.

## EDITORIAL.

New Vernon, August 1, 1843.

CIRCULAR LETTER OF CENTRAL NEW JERSEY ASSOCIATION.—This extraordinary document has been forwarded to us by brother D. Hulsizer, with a request for us to copy and explain. The great length and little value of the letter is our reason for refusing it room in our columns; but as our brother seems particularly desirous for our view upon that part of the letter in which the office of pastor is defined, we copy an extract upon that point, and subjoin our opinion on the same.

"A minister may be called as a supply or regular minister, to one, two or three churches at a time; but cannot be pastor only to one. He may act as a supply without being a member of the church he supplies; but he cannot be a pastor where he is no member. He may be called, for a limited time, (say a year or more) as a supply. But a pastor cannot be settled for a limited time, because a limitation would destroy the nature of the pastoral relation.

The term pastor or *pastoris* means first, a shepherd, which is a relative term; he must have a flock. Second, it has the meaning governor, king, or husband. A shepherd cannot attend to two or more flocks. A husband cannot have two wives at once. He cannot sustain the pastor's office without a lawful relation to the church. He cannot sustain the relation of a husband for a limited time. The very vague relation in which *pastors* (so called) have been understood to stand to the churches, has been fraught with disastrous evils not easily remedied.

When a church settles a minister as a pastor or bishop she enters into an affinity similar to that of wedlock, and if she does not love him more than all other men in that relation, (all things considered,) she is not worthy of him. When she unites with him, she puts into his hands the great charter of her existence—the gospel of Christ—her covenant, her discipline, and the supremacy of her executive power. She now in the utmost confidence says, by placing him at the head of her affairs, this is your house, this is your garden, this is your family. Do your duty faithfully, and we will sustain you in the execution of the great duties of your office. And as *love* is the fulfilling of all just law, no man can discharge the onerous duties of the pastoral office, unless he sincerely loves the church over which he settles. He is the regular moderator of all their meetings, whether for worship or business. It is his duty to direct the worship in that way he may judge the most conducive to the general good; always preferring the greater general good to the indulging of personal enjoyments.

He is to watch for souls, and to seek for their conversion and salvation. He is to use all means consistent with christian prudence and morality, to increase the congregation, and to *retain* it; well knowing if he loses his auditory he fails of success. He must regulate his services with great judgment,

for what may satisfy, or even please a christian, may not always be the best suited to the general good; but he is never to be a man-pleaser, to gratify the fastidious. The services should be multiplied or diminished at discretion. His visiting should be general and short; and always of a religious character: so that wherever he has been, it cannot but be known that the faithful pastor has been there. Especially he should cultivate the affections of the youth of the congregation, and always make them feel that the best return they can make for his attentions, is to seek for the salvation of their own souls.

In the business, he should decide what is in order, and what is not. He should seldom give his opinion on business first, but reserve his for the last, if necessary; and then never without great judgment. For a vacillating disposition in a pastor is destructive of his influence.

He should always set himself up as an example to the believers, showing uncorruptness. He should be willing to challenge (as his master did) the whole world, and say, "which of you convinceth me of sin?" And if at any time he should be found in error, let him confess it at once, repent, and reform on the spot, and *live* every slanderous tongue into silence. Every pastor should be a missionary man. And should consider the community over which he presides, responsible for bearing their just proportion in giving the gospel to all nations.

He has no more right to meditate a change of his relation, for the sake of popularity or emolument, than the church has from similar motives; which in either case is inconsistent with the sacred ties that bind them.

Whatever may be said in favor of employing ministers of the gospel, in various agencies for public institutions, either of science or religion, it certainly secularizes their devotional character, and derogates from their religious elevation; and is incompatible with pastoral relations. It may be inquired, "what is a pastor to do, if he cannot sustain himself or family?" He should candidly tell the church, through her deacons, who should immediately adopt measures to remedy the evil; but if no method can be found to answer the purpose, he is entitled to look to other sources.

The duties of churches to their pastors should be clearly understood, and invariably, promptly and faithfully discharged. The pious and noble minded pastor suffers more from the want of proper treatment in the church, from leading members in particular, than from all the trouble he may meet in the world.

And in the first place let your agreement with him be put in writing; let it be recorded on your book, and let your proper officers give him a certificate of the same. And if your church and congregation is chartered according to law, (which it ought to be,) let your trustees give him their obligations for the stipulation, so that all may be at rest, and no dispute arise. Let the deacons see to it, that the trustees be prepared to meet their engagement promptly; for want of this, many churches have occasioned their pastors great trouble and loss, as well as their own dishonor. Endeavor to make him as happy as possible, and you will always thereby receive a rich return. He as constantly needs to be met with your smiles, as does the care worn and affectionate husband require the soothing of his bosom companion. Never suffer any of your members to treat him with want of respect or veneration. A church should never leave her pastor under the necessity of complaining of any one. That mother must be a very unlovely companion, who would suffer her children to speak, or act, unworthily towards the man of her choice. The church should be always zealous to sustain her pastor's character, at home and abroad; for in the

first place, his usefulness depends upon it; if his character sinks, God will not bless you in his labors. Secondly, your own character and influence sink with his. Never suffer yourselves in speaking of your pastor, to say, "well I know he is but a man;" for first, it is untrue; he is a man, and he is more than a man; he is a christian minister and pastor. He is the plenipotentiary of Jesus Christ to this world; and his personal secretary for you. Secondly, the moment a member conceives the idea, that your pastor is no more than any other in the church, that person places him, or herself beyond the blessing of pastoral relation. You should never let your pastor languish for want of encouragement; while on the one hand, it is disgusting to flatter, on the other it is unkind not to let him know that his labors are appreciated. You should yield a cheerful submission to his authority as moderator, in all your business; never reply to his admonitions; when he rebukes, be humble and patient. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." Heb. xiii. 17.

And if at any time it should appear, generally, that he has departed from the faith, or has become erroneous in practice, let the Deacons communicate with him in a respectful manner on the subject; and if after you have done your duty, things remain unsettled, you may solicit the friendly offices of some other pastor with whom he is on good understanding, and if there is no prospect of adjustment to satisfaction, and if other churches are willing to receive him you should regularly dismiss him, but never say a word against him, after his connection with any other church. You may never receive a report against him unless it is well authenticated by two or three witnesses of competent ability. And if in the ministry of Providence, you should ever be called to try him immorality or heresy, always ask the friendly counsel of neighboring ministers."

REMARKS.—The Apostle John was an Elder or pastor; but to which particular branch of the church he belonged we are not informed: nor have we a right to suppose that he was a member of any particular branch of the church of God. The care of *all the churches* devolved on the Apostles; and those who are called of God to fill the pastoral office, are charged to "Feed the flock of God, which he has purchased with his own blood." For the nice distinction made in the Circular letter between a supply and a pastor, the writer brings no authority from the scriptures.

The definition of the term *pastor* is precisely what might be expected from Charles Bartollette, the writer of the Circular, who, claiming to hold that office himself would by no means object to be called *Rabbi*, or addressed as "His Royal Highness," Bishop Bartollette, "*king*" of the Amwellites of Flemington, N. J." He certainly could not intend by defining the word *pastor* to mean *king* to show that the pastor is not to lord it over God's heritage, or *governor*, that he is to be the servant of all; or by defining the term to mean *husband*, that he is to be responsible for the maintenance of the church, for he is of a very different opinion on that subject, and would have the wife or church bound by a written article to maintain her husband, governor, king, &c. The latin *pastor* or *pastoris*, signifies a shepherd, a herdsman, a keeper of poultry, &c. This is the prime and legitimate

meaning of the term, and agrees with the Greek term *poimenas*, as in Eph. iv. 11. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." It is sometimes used metaphorically, applied to a governor or king, as Christ who is the king of Zion, is the Shepherd and Bishop of his flock; but in this sense it is never used in the scriptures in reference to the office of an ordinary pastor, and it is presumed that, after excepting the papists, Mr. Bartolette and the Central New Jersey Association, are the first who have attempted to confer regal dignity and absolute power over the church of God upon the pastoral office. When an inkling after authority and superiority was manifested among some of Christ's disciples, at a certain time, Jesus called them unto him and said, Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: but whosoever will be great among you, let him be your minister, (or servant,) "And whosoever will be chief among you, let him be your servant." Matt. xx. 25—27. "And whosoever of you will be chiefest, let him be servant of all: for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. x. 44, 45.

In all respects the scriptural definition of a pastor, his qualifications and his work, is essentially different from, and, in many, directly opposite to the spirit and letter of the Circular before us.—The Apostle Peter, who was also an elder, exhorted the elders or pastors among those to whom he directed his epistle; and in his exhortation clearly stated the proper work of the pastoral office, thus: "Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter v. 1—3.

Elder, pastor and shepherd are *relative terms*, it is true, and imply the existence of a flock; but they do not imply king and subjects, husband and wife, &c. The flock of God is to be fed and will be fed by pastors which God has given for that purpose. This is not however the world or worldly congregation, but the flock of God which he has purchased with his own blood. "I lay down my life for the sheep," says Jesus. The sheep are then the flock which he purchased with his blood, and the sheep exclusively. His sheep are still more definitely described both negatively and affirmatively: "Ye are not my sheep, as I said unto you;" "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." This flock is comparatively little: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It is composed of none who have not heard the Shepherd's voice: unregenerate sinners are not included; nor can they in their unregenerate state be fed with the sincere milk of the word. They hear not the voice of strangers: therefore they cannot be found in the congregation

of Charles Bartolette, or of those of his strange brotherhood.

The pastor is instructed to take the oversight of the flock of God; by which we are not to understand that he is endowed with kingly authority;—for that would make him a *lord over God's heritage*. But what is implied by the oversight which a shepherd has over a flock of sheep, to see that they are well fed; all in a healthy condition;—and to watch against false prophets' coming among them in sheep's clothing, while inwardly they are ravaging wolves? If by *oversight*, in this case we were to understand *regal authority*, this direction would seriously clash with the words before quoted from the mouth of our Lord; expressly forbidding his ministers to exercise lordship over their brethren; and also those in which he forbids his people to call any man on earth lord or master: for one is their Master and their Lord, even their Father in heaven. Timothy, it is true, was to teach *with all authority*; but all authority connected with the pastoral office, is the authority of the Lord Jesus Christ, who is Head over all things to his church, which is his body, and the fulness of him that filleth all in all. Hence we learn the pastor is restricted to the authority of Christ, and may not with impunity, quote the authority of popes, mission boards, or senior divines, &c., as the custom of the New School is. This oversight of the flock of God is not to be assumed from constraint nor from sinister motives. King Bartolette would have the pastor under hire, and constrained by written contract, by some legally chartered body, but this, with every sentiment we have ever known that coxcomb to utter, is at antipodes with the scriptures of truth.

Another equally absurd notion contained in the circular is that a minister of Jesus has no right to officiate in the pastoral office except in that branch of the church to which he stands immediately connected. The elders, or pastors, among the saints, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia, were not at home, and confined to some specific localities, but being driven out in the providence of God, by persecutions, they were elders or pastors still, and were still exhorted to feed the flock of God. It matters not where they may be located, they are to be fed, admonished, instructed and taught, not by constraint of written contracts, or stipulated amount of filthy lucre, but of a ready mind.

The old papal, and, to some extent, protestant notion of marrying preachers to churches and congregations for life, to take them for better or worse, hit or miss, is revived in this circular; and it is in keeping with the idea of kingly power and majesty as belonging to the office of pastor. The minister of a church is by no means to be regarded as standing in such relation to her. If the pastor be the husband of the church, he is the father of all her legitimate children, and is bound to support, sustain and defend them. But is it so? The pastor looks to the church for support, as the candle is sustained by the candlestick, and not the candlestick by the candle. Christ is the Husband

and the only Husband the church has, or can have without committing spiritual adultery. It is not, as asserted in the circular, necessary that the church should love the person who serves her as pastor, more than any other minister of the gospel, or private christian. Christians should esteem the ministers of Jesus highly for their work's sake; but all alike who are equally engaged in the same blessed employment.

It is also false that the church puts into the hands of her pastor the gospel. If there come any unto her who bring not the doctrine which Christ authorised, and the Apostles preached, she is commanded not to receive him or them, as the case may be, into her house, nor bid them God's speed. The pastors which God gives to his church are by him made partakers of that gospel which they are to preach to the flock of God. But this is not all that is contended for in this circular.—The church covenant, the discipline and *supreme executive* power of the church, are all to be surrendered into the hands of the kingly prelate.—The execution of her covenant and of her discipline, all to devolve on the man she may choose as her pastor. According to this theory the church has no executive power to discipline her members; her prelate is to cast his censures as he may please, cast out of fellowship or receive into covenant union without consulting the judgment of the church. Such order may do for Central New Jersey Association, but it will never answer for a church of Jesus Christ. In further describing what they hold to be the duties of the pastoral office, they say "It is his duty to direct the worship in that way he may judge the most conducive to the general good. He is to watch for souls, and to seek for their conversion and salvation, and use all means, &c., to increase and retain the congregation." Not one syllable of all these duties is anywhere to be found in the sacred volume. They that worship God are to worship him in spirit and in truth; and not as some bloated specimen of mortality may dictate. God has directed in what manner he will be worshipped, and if any man lack wisdom in this matter, he is directed to ask counsel of God, (not of the usurper of God's special prerogatives,) who giveth liberally unto all men and upbraideth not. In what part of divine record has God directed that his pastors shall watch for the salvation of souls? Salvation is of the Lord, and not of the pastor. Pastors may watch, and preach, and pray, and exhort, and do all in their power, but can never communicate one spark of spiritual life to a single soul. None who are truly taught of God will ever presume to think of any such thing: but rather will they testify with Peter, that There is no other name given under heaven nor among men whereby sinners can be saved, because there is salvation in no other name. Had Christ and his Apostles and other primitive preachers of his gospel taken measures for increasing and retaining their congregations, they would not so frequently have offended them by telling them the truth. What have the ministers of Jesus to do with increasing and retaining their con-

gregation? He that hath God's word is to declare it faithfully, and to preach, whether men will hear or forbear; having the assurance alway, that the more faithfully and plainly they are enabled to preach the gospel, the greater will be the opposition they will be called to encounter from the world, the flesh and the devil. The circular asserts that what may satisfy or please a christian, may not always be for the general good. There never was a christian that could be satisfied with anything from the pastor short of the gospel.—With the gospel christians are not only satisfied, but pleased; but this is thought to be, at least sometimes, not suited to the general good. It certainly is not so well calculated to increase and retain large congregations. It is not so well suited to puff the pride and vanity of the preacher. It will not generally command so large a salary, or bring under the princely reign of the lordly clergymen so many subjects as will the doctrines of the world. In regard to the duties of churches to their kings or pastors, we are told in the circular that the church and world should be *married*, or, in their own words, chartered according to law. Their agreement with their hireling should be in writing. The trustees should give their obligation for the stipulation, so that all may be at rest and no dispute arise.

This is what the circular avers "should be."—But why should it be thus? Has the God of heaven forfeited the confidence of his ministers whom he has commanded to trust alone in him, that they should require the written obligation of a chartered body in order to put the matter of their support at rest? Which of the primitive churches were with their congregations incorporated by law? Did the church at Jerusalem, at Ephesus, at Corinth, Rome, Galatia, or Antioch, through legal trustees, bind themselves to pay the Reverend Messrs. Peter, Jude, John, Paul, or even Barnabas, a stipulated sum of money for their pastoral services? What nonsense!

Another duty imposed on the churches is that they are to consider their pastor as something more than a man!

"Never suffer yourselves in speaking of your pastor, to say, 'Well I know he is but a man;'" for first, it is untrue; he is a man, and he is more than a man; he is a christian minister and pastor. He is the plenipotentiary of Jesus Christ to this world; and his personal secretary for you."

Plenipotentiaries are never sent by any government to negotiate business within the territory of such government; but in all cases to other or foreign governments. But the ministers of Jesus Christ are sent to feed the flock of God, and charged to seek first the kingdom of God and his righteousness: how can they then be considered as plenipotentiaries? The appropriate business of plenipotentiaries is to represent the government to which they belong and they are invested with full power to act for that government, and the government by which they are sent is bound to ratify all their negotiations. Will any one beside the New Jersey Central Association pretend that any such

authority is vested in poor finite worms of the dust. How blasphemous the reflection upon the Head of the church, to represent that he has vested such unlimited and discretionary power in his preachers. One of the *pastors* within the bounds of that very association recently left his family and ran away with another female. Was he a plenipotentiary vested with full power to represent the whole government of the church of God? How preposterous!

The spirit that would exalt itself above all that is called God, betrays itself throughout the circular. There is not the shadow of authority in the scriptures of truth to support such a pretension. The apostles of the Lamb, who were seated on twelve thrones judging the twelve tribes of Spiritual Israel, unto whom the keys of the kingdom were given, that their decision should be binding, claimed only to be ambassadors, but never claimed to be vested with unlimited power or with any power whatever beyond the precincts of the kingdom of Christ; and all the power they possessed even there was in subordination to Christ as the King. But the new school gentry of Central New Jersey Association claim for their arminian organs, that they are the plenipotentiaries of Jesus Christ to the world. A more popish assumption has never been made by any short of the pope of Rome. In addition to this arrogant pretension, these workmongers claim to be the *personal secretaries* of Jesus Christ to the church. What they intend to claim as being embraced in this office, we cannot tell; unless they claim to keep his accounts with the church: we leave them to define their own meaning, knowing that they cannot exceed the arrogance and blasphemy of their claim in the preceding item of the circular.

The circular closes by asserting that the salvation or damnation of sinners often turns on the conduct of professors. "And who," say they, "can tell what angels and assembled worlds will witness on that great day when the faithful christian shall greet, face to face, the souls he or she has been instrumental in saving?" No christian has ever anticipated any such thing. The very thought of dividing the honors arising from the salvation of souls with the Redeemer, would make all heaven shudder. None but arminians are capable of exulting in such impious thoughts; yet the sentiment is every way worthy of the pen of Charles Bartolette, and of the endorsement of Central New Jersey Association.

We beg the forbearance of our brethren and readers for having taken up so much of our paper in exposing this fulsome stuff.

BROTHER TROTT.—We cordially welcome br. Trott again to our columns, and sincerely hope that nothing may hereafter interrupt his useful and instructing communications. So far as we are concerned we wish error to be controverted and exposed wherever it may appear. Had a proper discrimination between errors and persons holding them, been made, much unprofitable excitement might have been avoided. None of the chil-

dren of God are, in their present state, infallible: none should therefore consider any peculiar view of theirs too sacred to be thoroughly investigated and tried by the standard of truth. Nor should any feel hurt at the friendly strictures of brethren. We need to be guarded as to our manner of treating what we conceive to be the errors of those whom we hold as brethren, cast no personal reflections, but "In meekness instructing those who oppose themselves," or such as hold erroneous views. With br. Trott's remarks on the queries of br. Clark, we are heartily agreed. The reply given to them in our editorial article, was not intended as full, we found it in type on our return from the southern Associations of the spring, and expected to have our mind again called to the subject by the author of the queries. We hope that neither br. Trott nor any other brother will feel the least hesitancy in reviewing our editorial articles. So long as such reviews shall appear in a spirit of kindness, and are designed to forward the cause of truth, they will be well received and cannot fail to do good.

Apology.—Some letters of enquiry have been addressed to us on account of the late and irregular issues of our paper for several weeks past,—to all of which we respectfully reply, many circumstances have contributed to produce the delay. One of the principal workmen of our office left us in May on account of ill health, and we were also ourselves under previous engagement to leave home at the same time for several weeks, to attend the Baltimore, Delaware and Delaware River associations. On our return, we had the minutes of four associations to print and several pamphlets and other items of job work. Many other things have transpired to hinder us, but our readers may rest assured that we will not be idle until we come up with our dates.

We are now on the eve of setting out for the Ketocton and the Ebenezer Associations of Va., and shall probably be absent from home until the first of September, but we have made such arrangements as will be likely to forward our work as rapidly in our absence as though we were at home. The subscribers shall not be ultimately losers by our delay, as they will, during the current year, receive all the numbers of the volume.

"But ye say, whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me."—MATT. xv. 5.

"Origen upon this passage says, that he should never have understood it, had it not been for the information which he received from a Jew, who told him that it was the custom with some of their usurers, when they met with a tardy debtor, to transfer the debt to the poor's box; by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor and impiety towards God; and that children would sometimes imitate this practice in their conduct towards their parents."

Oriental Customs.



## POETRY.

FOR THE SIGNS OF THE TIMES.

Servant of the blessed Lord,  
And teacher of his holy word,  
Many oppose you, while you stand,  
United with this little band;  
Encouraged, onward may you go,  
Loud, the gospel trumpet blow.

Teach the weak ones of the flock;  
Remove away each stumbling block;  
Or point the tempted, trembling sheep,  
To the green pastures, where to keep  
To living waters, clear and deep.

Encompass'd round by trials sore,  
Like all the saints who've gone before,  
In humbled hearts there's a sweet peace,—  
Zion's a quiet resting place.

Amid the trials of the way,  
Be this your solace and your stay;  
Enjoy this calm, this safe retreat,  
To sit low at the Master's feet:  
His words are kind; his voice is sweet.

To those who can the promise claim,  
Religion is more than a name.  
O! the sweet balm religion gives,  
To him who near his Savior lives;  
That heart borne down with grace receives.

A. COULTER.

Welch Tract, Del., Oct. 1, 1842.

## OBITUARY.

Newark, Del., July 19, 1843.

DEAR BROTHER:—I am just returning from committing to the grave the remains of our beloved brother, Elder WM. K. ROBERSON. He returned from his visit to your association very much indisposed, yet not so much so but that he visited Philadelphia since. Directly after his return therefrom, he was taken down, and after an extreme suffering of about three weeks he fell asleep in Jesus, on the morning of the 17 inst. From the information I had, it appears, that during his whole illness he enjoyed a very comfortable frame of mind and an unabating desire to depart and be with Christ. He chose, as the subject of his funeral sermon, the 10th verse of the 5th chapter of 1 Peter, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you." There can be no doubt but that the systems of grace and providence are in perfect harmony, yet it is not always easy for us to see it. The present dispensation (according to our view) seems to act directly against the interests of truth among us. We have been, a long time, very weak in the ministry in our little association, and have thought that the interest of truth required an increase in the ministry among us, but God has thought otherwise, and thus within little more than a year, we have had to record the death of two of our ministering brethren.

"God moves in a mysterious way,  
His wonders, to perform:"

and it becomes us to bow to his sovereign will, knowing that he has so ordered the economy of grace that all things work together for good to them that love God, to those who are the called according to his purpose. I hope the present dark dispensation of providence will recommend us to the sympathy of our ministering brethren and induce them to call and strengthen our weak hands.

Yours, as ever,

THOMAS BARTON.

NEW AGENT.—Elder Jesse Schrivner, Mobile, Alabama.  
Stafford McGee, Weltonham, St. Louis co., Mo.

## Associational Meetings.

The KETOCTON Association will hold her 77th anniversary with the Ebenezer church, Loudon co., Va., commencing on Thursday preceding the third Lord's-day in August next.

The EBENEZER Association will be held at Smith Creek church, New Market, on Friday before the 4th Lord's-day in August next; about 50 miles from Winchester, immediately up the valley turnpike.

Do try to come and see us.

J. DUVAL.

An Old School Association meets with the church at Fairfield, Lancaster co., O., on Thursday before the 3d Lord's-day in August next.

The MUSKINGUM meets within one day's ride of the former place, on Thursday before the 4th Lord's-day in August.

The MAD RIVER Association, Ohio, we believe, meets on Thursday before the 1st Lord's-day in September.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M. on Friday before the 2d Lord's-day in September, 1843.

The LOST RUN Association will be held with the Zoar church, Washington co., Ia., on the 1st Saturday in September next.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

## Old School Meetings.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the 2d Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN MCCRONE, JUN.

Woburn, Mass., June 28, 1843.

DEAR BROTHER BEEBE:—Please give notice to the Old School brethren through the Signs of the Times, that the Maine Old School Predestinarian Baptist Conference will be held this year if the Lord will, with the Old School Baptist church at North Berwick, York co., Maine, commencing on Friday, September 22, 1843, at 10 o'clock, A. M.

All Old School Baptist brethren are affectionately invited to attend.

Yours in gospel bonds,

P. HARTWELL

A SEMI-ANNUAL MEETING of the Old School Baptists of Michigan will be held with the Avon and Oakland church, on Friday before the second Lord's-day in October next, and the two following days.

## RECEIPTS.

Bernard Vanhorn,	Pa.	1 00
Eld. Hez. West,	"	2 00
S. L. Kerby Esq.,	"	2 00
Eld. M. W. Sellers,	Ia.	1 00
Eld. D. Shirk & E. Williams,	"	2 00
Esther Barlow,	N. Y.	2 00
Ira Bennett,	"	1 00
Eld. N. D. Rector,	"	1 00
Alsop Vail,	"	1 00
Col. Samuel Clark,	"	1 00
Eld. S. Williams,	O.	5 00
Squire Littell,	"	1 00
Stafford McGee,	Mo.	2 00
Eld. H. Louthan,	"	5 00
Jonas Lake for R. Opdike Esq.,	N. J.	1 00
John Chamberlin,	"	3 00
Wm. Hasmore,	Ky.	1 00

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets; Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

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NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, and brethren J. W. Turner, A. Preston, J. Holmer, George Leever, R. McKindly, Jethro Oates.

ALABAMA.—Elder B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

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KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning, James G. Duval.

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MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

\$31 00

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XL

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 15, 1843.

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GILBERT BEASE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*A continuation of remarks on the perpetuity of the commission given to the twelve to teach and baptize, and on whom the commission rests as successors of the Apostles under it.*

The fact is, however much it has been overlooked, that whilst the twelve had been ordained by our Lord to the apostolic office, they also were constituted the first gospel church; and to them exclusively from others called disciples, was the Lord's supper first administered as our Lord's family, and with the declaration, "This is my body which is given for you. This do in remembrance of me." And, "This cup is the New Testament in my blood which is shed for you." Luke xxii. 19, 20. Do these words, *for you*, show that Christ's body was given and his blood shed alone for these twelve? or does it not rather show that they, in reviewing the institution of this ordinance, were made to represent the whole gospel church as their successors in all after ages?—Hear what Paul says to the church at Corinth: "The cup of blessing which we bless, is it not the communion" [*fellowship or mutual participation*] "of the blood of Christ? The bread which we break,—is it not the communion of the body of Christ? For we being many are one bread and one body; for we are partakers of that one bread." 1 Cor. x. 16, 17. See what he further says on the point, 1 Cor. xi. 26. Is it not then evident that our Lord in saying *for you*, thus spoke to them, as then and there representing the whole one body of Christ, or the whole gospel church in all ages? If so, then they stood in the same relation, and so represented the gospel church on to the end of the world, in receiving the commission "Go ye and teach all nations," &c., and so the Acts and Epistles of the Apostles show them to have understood it. Thus Peter and the eleven commenced preaching the gospel on the day of pentecost, and "They that gladly received the word were baptized, and the same day there were added unto them" (unto whom? the eleven before noticed?) "about three thousand souls." "And they continued steadfast in the Apostles' doctrine and fellowship," &c. And if in the Apostles' fel-

lowship, then as one body with them. See Acts ii. 14, & 41, 42. Thus we find the churches as recognised and acting in fellowship with the Apostles as the same one body: for as we read that when tidings came to the Apostles that Samaria had received the word of God, *they sent* unto them Peter and John. (And these disciples also received the gifts of the Holy Spirit.) But when they at Antioch believed, &c., we read that *tidings of these things came to the ears of the church which was in Jerusalem; and they sent forth Barnabas*, &c.—Here the church is placed in the same relation to the gospel abroad, as in the other case were the Apostles. See Acts viii. 14, & xi. 22. Again: we find Paul and Barnabas acknowledging the fellowship and authority of the church from whence they went out, in the preaching of the gospel abroad, by *gathering the church together and rehearsing all that God had done with them*, &c. Acts xiv. 27. Again: when Paul and Barnabas were sent of the church at Antioch to the Apostles at Jerusalem in reference to the difficulty about circumcision, the whole church was connected with the Apostles in receiving them, and in sending chosen men of their own company back to Antioch with the decision, &c. Acts xv. 4, & xxii. 29. And when the seven were to be appointed in the church at Jerusalem, they were chosen of the whole multitude, (Acts vi. 1—6) and in conformity with this, we find most of the epistles addressed to the churches, and to them as such, the directions given in all cases of discipline and order, and in relation to the support of the ministry, the collections for poor saints, &c. &c.

The same things I understand to be evidently taught by the type. If Israel after the flesh were nationally typical of the gospel church, then in their being reckoned in twelve tribes, after the twelve sons of Jacob, they must in this thing also have been typical of the church under the gospel. And where will this conformity to the type be found but in the church's being reckoned as the descendants of the twelve Apostles of the Lamb. Thus the New Jerusalem, whilst on its gates are the names of the twelve tribes of Israel, has in its twelve foundations the names of the twelve Apostles of the Lamb, as though the city arose from the twelve Apostles, as the twelve tribes sprang from the twelve sons of Jacob. Rev. xxi. 12—14. If, then, when the term Israel is used in relation to the gospel, we understand Israel spiritually, why should we not, when the twelve tribes are spoken of in the same relation, understand the gospel Israel in its different branches, and several ages of the world, and under its different circumstances, intended? For instance when James writes, "James a servant of God and of the

Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count all joy when you fall into divers temptations,—knowing that the trying of your faith worketh patience," &c., and again when he writes, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons," can we understand him as addressing any others than believers in Christ? See James i. 1—3; & ii. 1. I know it has been common to understand James as intending by the term *twelve tribes* to designate Jewish believers, in distinction from believers among the gentiles, as though the same national distinction between Jews and gentiles existed in the gospel church as in the world: an absurdity. But if we were to suppose that James intended addressing Jewish believers exclusively, and these under the gospel, how could he make such a mistake as to write his address so as that, instead of suiting the state of the Jews in that day, it was applicable to national Israel only as it anciently existed in its twelve tribes? Upon the same principle, and from the same mistaken views as to who composed the Jewish nation, &c., has the sealing of the *hundred and forty and four thousand, twelve thousand* out of each of the twelve tribes, (Rev. vii.) been represented as relating to the Jews nationally, and also to the period before the destruction of Jerusalem. Yet this is evidently given in prophecy as an event that was to come after the opening of the sixth seal, and that seal, according to the order of the prophecy, and as illustrated by its fulfilment according to history, related to the destruction of the Roman empire by the Goths and Vandals, &c. But where were the *twelve tribes* nationally when this prophecy was delivered or fulfilled, and when James wrote his epistle? We know where the tribes of Judah, and Benjamin, and a part of the tribe of Levi were, for they constituted the Jewish nation. But of the other ten tribes we only know that God had *cast them out of his sight* and given them up to be carried away out of their own land to Assyria, seven hundred years before James and John wrote, nearly: that is, a hundred years before the Babylonish captivity. See 2 Kings xvii. 18—23. And we also know that they did not return to Judea with the Jews from the Babylonish captivity, because those who returned according to their genealogy, were those whom Nebuchadnezzar carried from Judea and Jerusalem to Babylon. See Ezra ii. 1, & Neh. vii. 6. Now these being Biblical facts, I should suppose that it must be apparent that James and John, in the instances above, referred not to the twelve tribes nationally, but to the anti-types thereof in the different ages and under the varied circumstances of the gospel church. Thus as the

succession under the covenant made with Abraham and confirmed to Jacob for a law, was in national Israel perpetually, (See 1 Chron. xvi. 17, & Psal. x. 5, 10,) so the new covenant doctrine and order as confirmed in the ministry of the Apostles, succeeds as a law and an everlasting covenant upon the gospel church in all after ages. Thus the succession to the Apostles is pointed out, and their successors are reckoned by thousands; and thus according to the blessing of Moses, (Num. x. 36,) antitypically, the true ark of testimony rests with the *many thousands of Israel* spiritually, and to them the Lord returns.

But if it be asked, How are the churches to preach and baptize? the answer is at hand: "He gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," &c. Eph. iv. 11, 12. It is not said *he gave some the Apostolic gift, &c.*, as though it were a bestowing of gifts on individuals, but *He gave some Apostles, &c.*, thus showing that the gifts were made to the churches, to be sent forth to the work of the ministry by them, and in their fellowship: and we find the ancient order was to ordain elders in all the churches, and they were such as were apt to teach, and who *labored in word and doctrine*. These of course were the organs of the church, to act by the voice of the church as members of the body. See Acts xiv. 23; 1 Tim. iii. 2, & v. 17. Thus the churches sustain the characteristics of being the *pillar and ground (or stay) of the truth*, and of being the candlesticks, to bear up the light of the gospel.

It will probably be thought that I am as much too lengthy on this subject, br. Beebe, as you were too brief. But I have for some time thought it a subject calling for a more full examination than has been generally given to it. I have thus given my views of it. If I am wrong, let others again do as I have done—review it.

Yours, &c.

S. TROTT.

Centreville, Fairfax co., Va., July 14, 1843.

FOR THE SIGNS OF THE TIMES.

Pensive and alone, surrounded by men and things, and even God himself invisible in his person, yet manifest by and in his works, my mind recoils at the sensation of being so unreconciled to the dealings of his providence, which, though afflicting, is in tender mercy, and I hope designed to work for my good.

My beast having been hurt and got lame, and remaining so for some time, will probably disappoint me in visiting on this tour some places I had contemplated. But the Lord not only knows: he will do that which will be most for his people's good, and best declare his glory: and with what he does I ought to be satisfied. Yea, in it I ought to rejoice. But my carnal mind, my sinful nature, works so in opposition, feels such a rankling, pours forth such a flood of corruption, that I am sick of myself—ashamed of myself, and sometimes vex-

ed at myself to think that the dealings of God directed in infinite wisdom for the good of them whom I delight to serve, and long for their prosperity, and by which he will glorify himself, should produce in a feeble, foolish worm such wanton exercises, and lead him into such abominable, God-dishonoring feelings of mind and conduct, as I am too often found in before him: especially when I am reminded of my christian profession and character as a minister of the gospel of Christ: and cannot but believe that God has taught me many things in the testimony by the light of his Holy Spirit, which he has hid from many flaming professors of religion—made me to differ from them, taught me that I have nothing but what I have received, and afforded me by turns that consolation of soul in the contemplation of the perfection of his eternal unchanging plan for the gathering, instruction and salvation of the bride of the Lamb, which all the honors, wealth and pleasures of this world cannot give.

Discovering that I feel and act so much like a whimsical petulant body, who has passed so many years, and has sometimes talked of being an old soldier, and who has had some official business to attend to, now to feel and show such irascibility, how unbecoming, especially when God has been so kind! I ought surely to blush and be ashamed to find such base ingratitude lurking within me, as to repine and find fault, and forget all the multitude of favors which he has granted, merely because one in ten thousand times ten thousand is denied, which I perhaps foolishly craved. And it may be in great mercy, even to poor sinful me, that infinite Wisdom and Goodness has seen fit thus to lay his afflicting hand on me, as he has so long ago, and so many times over taught me that I cannot see the end from the beginning, and he has declared it. O for a heart to confide in God, that doubts not his kindness any more in the darkness than in the light, or in adversity more than in prosperity; in afflictions than joys, or in storms and tempests more than in calms and sunshine. May I ever feel like David when he said, Bless the Lord, O my soul; and let all that is within me bless his holy name. Bless the Lord, O my soul; and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. God is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity; just and right is he. Justice and judgment are the habitation of his throne; mercy and truth shall go before his face. Blessed is the people that know the joyful sound. I found

some comfort to-day in reading the 41st and 42d Psalms. For a thought struck my mind of a similarity between Christ and the Old School Baptists in relation to the feelings manifested towards them by his and our enemies, as towards a head and the members of its body. The substance of their feelings is expressed Psal. lxxii. 11, saying, "God has forsaken him: persecute and take him; for there is none to deliver him." And in xli. 8: An evil disease, say they, cleaveth fast unto him; and now that he liveth he shall rise up no more. Or, as I have heard since I left home, that some one had said (in substance) That he hoped he should live to preach the funeral sermon of the last of these (as he called them) old Calvinists. And while I was looking at the above named Psalms, a thought run through my mind of the question of the Psalmist, and in contemplation of the Saviour whom he personated: Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God. I have also been told, shocking as it may seem to an intelligent mind, that among the operatives in the professed work of converting sinners, some one or more have gone so far as to profess, and appear to die for sinners. If this is not witchcraft, can it be anything less than awful blasphemy, and a plain rejection of the blood of the cross, and a most vile attempt to appear to take the place of the Saviour themselves? Sure I am, that if the blood of Christ is unavailing for any, as they seem to think it must be for some, theirs, though they should really die in their blasphemous mummery, would not be sufficient to save themselves, much less any poor dupe they deceive by their mockery. Can it be supposed that such creatures have, with all their apparent zeal, any sense of the being or presence of God, or of their accountability to him any more than the mountebank, or any of the most open enemies of God that are in the world? And yet see what multitudes are following in the train, though many are not so boldly blasphemous. And I have serious fears that it is the same principle in its exercise spoken of by Daniel the prophet, (Dan. vii. 22,) which should speak great words against the Most High, and wear out the saints, &c.

There is one thing more I wish to tell you, as I was informed on my way. A certain *pious* young man, late from Orange co., who is now at Hamilton, enjoying the blessings of that institution to qualify him for the work of the ministry, has reported that an Old School Baptist brother informed him that Elder Beebe had a contract with the people where he preached, for a specified sum to pay him for his preaching to them. If I recollect right the sum was \$300 per year, and that Elder Beebe would not preach without such agreement. Also, that Elder Harding would not even preach a funeral sermon without having his pay for it. In reply to which, I stated that I did not believe any such thing. Now if I have done wrong in so doing, and am mistaken in relation to your sentiments and practice in the case, please be so kind



as to correct me therein, for which you shall have my sincere thanks.

Yours as ever,

HEZEKIAH WEST.

Patchin's Mills, Steuben co., N. Y.,  
July 26, 1843.

FOR THE SIGNS OF THE TIMES.

Sellersburg, Clark co, Ia., July 13, 1843.

ELDER BEEBE:—Through grace I am on the land of the living and enjoy a good degree of health, and still receive the Signs and am delighted to read its pages in order to hear from the saints who compose the church of God. Though she be a scattered flock in her mortal state, yet the Lord doth know them, and is still gathering them to himself in their immortal state, to their incorruptible inheritance that is reserved in heaven for them, which is undefiled and fadeth not away; where persecution, sin, sorrow, death and all such shall forever fail. Nothing but light divine can occupy their heavenly minds in sweet devotion to their Saviour, waiting that blessed sound of the trump of God to awake their slumbering dust to bid it arise to an incorruptible state to be ever present with the Lord. But we that remain in these bodies of clay do still feel the effects of sin, and are subject to be tempted by that wicked spirit, the author of sin. Yet we are commanded to resist him, and he will flee from us: and also to work out our own salvation (not God's) with fear and trembling, for it is God that worketh in us both to will and to do of his own good pleasure. We here as a little band, that compose the church Little Flock, are surrounded with mighty men, perhaps of the pharisaical tribe. They believe they can save themselves just as easy as to do any other common job of work. Yet these work-mongers differ in their plans and schemes so that they are divided, and though they have made several attempts to build together, yet they always fail; for their language is confounded, so that they cannot understand each other; and the worst of all, their materials so widely differ: for some of them are great giants. But the whole crusade is to do something to be seen of men, and to do something that God may save them. So, according to their rule, they do the work and God does the saving part. But they must keep doing good to keep God in a good humor with them, and from the actions and conduct of some, they have got tired of working their passage to heaven and think they can go by steam or some other plan. There were numbers well pleased with the late plan got up, I suppose, by a Mr. Miller and others, that the Lord was going to come in April last, and if the people would only do good for a few days, they should be saved when he came. But that has passed, and the Lord did not come; and they have done the work, and nobody to pay them for their services. But they have renewed their covenant with some of the people: if they will work for them and the Lord till the 21st of March next they shall receive full wages. But many have doubts about the matter; and they work very slow, and

some will not work at all. But O, vain man, there is none that understandeth, there is none that seeketh after God: they have all become unprofitable, for salvation is of the Lord. Flesh and blood cannot inherit the kingdom of God. He must be born again or he cannot see the peaceful presence of God. Be born again, not of corruptible seed, but uncorruptible; by the word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth forever; and this is the word (Jesus) which by the gospel is preached, which is still preached by all God's faithful ministers, who are determined to know nothing of salvation but Jesus and him crucified. But the great men, and the wise men are apt to go astray, and then they lead some of God's little ones astray. Jesus has said, In the multitude of counsel there is safety, and even that sometimes fails. But nevertheless, I feel thankful and am happy; for the people that is of the Old Regular, or Old School Baptist faith, among whom God cast my lot 26 years ago, and with whom I still remain, and for whom I have preached 19 years, and have ever in that time been unshaken in the faith of my Lord as a Master, and contented with his pay for my services: and I am still contented to dwell with those poor and afflicted people, believing that they still possess the faith of Christ, and am still willing to abide their decision in all matters concerning faith and practice; and I am happy and rejoice to find that we have one paper at least that is devoted to the cause of the Old Regular Baptists, and are determined to keep all *isms* out of its columns. But at the same time, as man is an imperfect being, I do not want one editor, nor one preacher, or two preachers of our order to be judges for these same little Old Baptist people. But at the same time, my worthy elder, as an editor of our paper, you have a right to close your columns against any false doctrine that cannot be proved by the scriptures of eternal truth. I say as one among many voices, not publish any communication that is thus corrupt, though the writer be called a Baptist.—We also believe that none of our preachers should preach to the public, that which they cannot clearly prove by the same rule. We are glad in this part of the country that you have refused to discuss the subject of the "Two Seeds" in its extreme, as held by Elder Daniel Parker, whom I love in the truth, but not in error. We do hope that *that ism* as well as Campbellism and missionism may be kept out from among us as a little people, but a strong people in the Lord; for there is our confidence.

Our churches are in a good state at this time. Since our last Association I have baptized 4 members for the Little Flock church, of which I am a member; and 2 for Oxford church, 20 miles distant. My range is wide: I have travelled upwards of a thousand miles this year, and have preached about 60 times. The church that I am a member of is ten miles from Louisville Ky., but

in Clark co., Ia., and I would be glad to have any Old Regular Baptist preacher call at any time on me, and preach for us. Our meeting-house is immediately on the road leading from New Albany City, Floyd co., Ia., to Charlestown, Clark co., 8 miles from the former and 6 miles from the latter place. At my house they will always find themselves at home.

I remain your unworthy but sincere brother and servant in Christ,

MOSES W. SELLERS.

FOR THE SIGNS OF THE TIMES.

Woburn, Mass., July 17, 1843.

DEAR BROTHER BEEBE:—I have been a constant reader of the Signs for a number of years, and with few exceptions I can from the heart bid it God speed. Before I knew your paper I concluded there were but three or four such people in the world as Old School or Bible Baptists, and they were here in Cambridge Port. But I was as mistaken as the prophet of old. I found the Lord had his seven thousand that had not bowed the knee to Baal, and felt at that time to bless God and take courage; but for all this my courage at times fails, and my hope is almost perished from the Lord, as David's, or with Job, my hope is removed like a tree. I often cry, like David, Truth has fallen in the streets and equity cannot enter. But then I remember God is the same, he changes not, and he loved his people with the same love he loves his Son Jesus Christ, and his being flesh of our flesh, and bone of our bone, and our Elder Brother, and we joint heirs with him, and he loved him before the foundation of the world, and also chose us in him from the foundation of the world, and preserved us in Jesus Christ, and called us from nature's darkness into God's marvellous light, and declares I have loved thee with an everlasting love, and with loving kindness have I drawn thee. Dear brother, when I consider these things hope springs up in my soul, though in my flesh dwells no good thing, and I am as an unclean thing; the head sick, the whole heart faint, full of wounds and bruises and putrifying sores, and yet to think the Lord looks upon me in Jesus Christ as spotless, is a reviving cordial to my fears. Further, all the promises are in him yea and amen to the glory of God the Father, I being in him and he in me, what hurt or harm can come to me? And also when considering the manifest love of God in sending his Son, the children being partakers of flesh and blood he also took part of the same that he might be a faithful High Priest, and see him suffering such contradiction of sinners against himself, spit upon, scourged, condemned and crucified on Calvary, buried and rose from the dead the third day, and now ascended on high ever living to make intercession for his people, it makes me shout with the Apostle, O the height, the length and the breadth of the love of God which is in Christ Jesus. Dear brother, can it be that any for whom Christ died will be lost after so much love and suffering manifested to them? I cannot believe it. He has said not a



hoof shall be left behind, and all the Father hath given me shall come unto me, and I will that those thou hast given me, be with me where I am to behold my glory. And when he presents them to the Father he says, Here am I and the children thou hast given me. How safe here and hereafter, and yet how slow of heart to believe!

Dear brother, we are inhabiting this tenement of clay and corruption, and you know that the inhabitants thereof are not to the new man very welcome guests, and must expect troubles, trials and tribulations while this frail tabernacle lasts, and yet there is now and then a rich cluster of grapes by the way, and not seldom in the Signs, which cheers our drooping, fainting spirits.

THOMAS HOVEY.

FOR THE SIGNS OF THE TIMES.

Westmoreland, Oneida co., N. Y.,  
July 24, 1843.

BROTHER BEEBE:—Brother Salmon and myself with many others were greatly disappointed that you and br. Conklin did not meet us at this place and at Turin agreeably to your appointment. I went three times to Rome on the 12th inst., expecting to meet you there on the arrival of the rail road cars; but as you are aware I found you not. Brother Salmon came from Turin to my house expecting to meet you and hear your preach, and then to convey you to Turin.

We set out on the morning of the 13th: we were in company about 21 or 22 in number: we stopped on our way at Rome, still hoping to meet you there, but the cars had passed and you had not come. We left Rome for Turin and journeyed on with depressed spirits: arrived at brother Bates' at about 11 o'clock, A. M., where we found brother Smith and wife, with other brethren from Vienna, who were also disappointed that you were not with us. We were much cheered however by these scriptures, quoted by br. Salmon from the blessed volume: "Not by might, nor by strength, but by my Spirit saith the Lord." And, "Cursed is man that trusteth in man, or maketh flesh his arm."

We left br. Bates', proceeded on to Turin, and on the morning of the 14th, met the appointment at the meeting-house, no preachers present but brethren Smith, Salmon and myself. Br. Smith preached in the morning, and the season was refreshing to the saints. In the afternoon we had preaching again. On the morning of the 15th br. Salmon preached, and the afternoon was spent in conference. Brethren from all four points of the compass bore faithful testimony to the truth, and their testimony was all in the same language. It was a blessed reason to our souls; for the King of Zion was pleased to bless us with his presence.

On the Lord's-day morning the house was filled to overflowing, and it fell to my lot to address the people in the morning, and br. Salmon in the afternoon part of the day, greatly to the comfort of the saints. One young brother was baptized, and in

the evening of the Lord's-day we met again in conference, and our meeting continued until 11 o'clock, P. M. Many of the brethren spoke of the power of divine grace in its operations on their souls.

May the Lord remember his dear church and their pastor at Turin, and also in all other parts of the world where he has a people; and this I am persuaded he will do, although, if need be, he will rebuke them for their transgressions. Nevertheless, his loving kindness he will not utterly take from him, nor suffer his faithfulness to fail. He has engraved his church upon the palms of his hands, and her walls are always before him, therefore he cannot forget her. O how highly exalted is the bride, the Lamb's wife; although poor, polluted, weak and filthy in herself, yet in the Head she is complete. He has not seen iniquity in Jacob, nor perverseness in Israel. Thus the church of God is viewed in her relation to Jesus Christ her Head and Husband. Why has not the Lord seen iniquity in Jacob? Is it not on account of the mystical connexion and union of Christ and his people which has existed from everlasting and will continue eternally? Again the dear Saviour has said, "Ye are not of the world, even as I am not of the world." Do we not clearly see that the elect of God are the heavenly things alluded to by the Apostle to the Hebrews? To me, and I should think to every candid reader, it is beyond a doubt. But the objector will say, If the doctrine of election be true, and there has existed a mystical union between Christ and his people, then the elect may do what they will and still be saved! In former years I occupied this same ground myself; but, although the enemy may design this as a reproach, it is, when properly explained, true: for it is said, Isa. liv. 13, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." It is evident that our Lord (John vi. 45) quoted the above text, and on its authority declared, "Every man therefore that hath heard and learned of the Father, cometh unto me." But what do they learn of the Father? The poor sinner learns that he is undone by sin, and that the righteous law of God is out against him, and that he is sinking down under the weight of guilt and condemnation. He is taught to regard all his former righteousness and hopes as filthy rags, that he is lost and utterly ruined, and without strength. The Father draws the poor polluted sinner to the cleansing fountain of a Saviour's blood, washes him from all his pollutions, reveals to him his everlasting love and sheds it abroad in his soul, and gives him a heart to love him, and to love all that is lovely in his estimation: inclines his heart to walk in his statutes and to obey his commandments; makes it his meat and drink to do the will of his Lord, and being thus taught of God, it comes to pass that they may do what they will, because their will is only to honor, love, obey and praise the God of their salvation.

Your brother and friend,

in the bonds of the gospel,

JAMES BICKNELL.

## EDITORIAL.

New Vernon, August 15, 1843.

The following article which we copy from the Boston "Signs of the Times," originally appeared in the "Democratic Review," and is well calculated to illustrate the modern improvements in religion. How such an article found its way into a popular political journal, is to us a mystery, and the more so as there are so very few public presses at this day which are not enlisted in favor of the rail road system of religion, in preference to that taught in the New Testament of our Lord Jesus Christ.

The article is very long, and may have some defects; but on the whole will be read with interest, and we hope with profit by many. We commend it particularly to the attention of those who have been occasionally dazzled by the austentatious parade and boasted improvements in what anti-christ calls religion.

"Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting this praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This" remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground."

"I have understood," said I "that efforts have been made for that purpose from time immemorial."

"Very probably—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite.—The whole bog might be filled up with similar mat-

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were incumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station house. This very neat and spacious edifice is erected on the site of the little Wicket gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach.

A large number of passengers were already at the Station house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth toward the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully in the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door. This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged upon the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt the directors have engaged that famous old champion to be chief conductor of the rail-road?"

"Why no," said Mr. Smooth-it-away, with a dry cough. He was offered the situation of brakeman; but to tell you the truth, our friend Great-

heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows, or ill language with some of the Prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognise him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—(not to startle the reader)—appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this? A living creature? If so, he is own brother to the engine he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers in the old pilgrim guise, with cockle shell and staff, and their mystic rolls of parchment in their hands, and their intolerable burthens on their backs.—The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which he observed was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as

the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple travellers and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaley-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to have seen such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones of the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain a lasting monument of the builder's skill and enterprise. It is a great though incidental advantage that the materials from the heart of Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the difficulty of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have had the kindness to entertain pilgrims there."

"Young Ladies," cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very well dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley. Though I

plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care was taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe it is whispered by no means unprecedented,) the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some distant fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.

The spot where we had now paused was the same that our friend Bunyon—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon, darted huge tongues of dusky flame, and had seen the strange, half shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have ceased upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimmed, generally deformed, with misshapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad to the Celestial City. They

looked dark, wild and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them, an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and asked what was his business there.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes. "But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free."

"But my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"

"Oh," said the loafer with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you."

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark, of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, mere delusions, which I ought to be heartily ashamed of; but all through the dark Valley I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gasses of that region intoxicate the brain. As the light of the natural day however began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyon mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travelers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and sawdust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor any body for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair

is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I proposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the towns-people and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that the people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps, exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human nature or celestial science, that any man may acquire an omnigenious erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter.—There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There

was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the Bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Thousands sold their happiness for a whim.

Guiled chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium, or a brandy-bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my course to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey.—There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxome ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple, but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right, perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the

truth of my words, that that whole concern is a bubble. You may travel on it all your life-time were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations and amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity we passed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with its usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsey-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls, "I do not envy Mr. Flimsey-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away; "for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient

tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with some smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away with a smile. "It is neither more nor less than the door of a cavern, which they use for a smoke house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were now passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed over the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by drafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever.—Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey, the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of so good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be im-



mediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and declaring the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright, in the midst of which exhalation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore: but the wheels, as they began their revolutions threw a dash of spray over me so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank Heaven, it was a Dream!

**CRIME INCREASING IN A RATIO WITH THE RAIL ROAD IMPROVEMENTS IN RELIGION.**—In publishing a statistical account of accidents, incendiaries, murders, &c., from January to July, the United States Gazette, of Philadelphia, gives 628 houses and stores burnt with a part of their contents, estimated at three millions of dollars. And two hundred and fifteen murders, by guns, pistols, bowie knives, &c.

May we not challenge a parallel for this amount of crime in the same space, at any period of our history previous to the organization of anti-scriptural institutions for the evangelization of the world?

✂ A reply to the inquiry of Elder H. West will be necessarily deferred until the next number, on account of the editor's absence.—Pr.

"Thus it becometh us to fulfil all righteousness."—Matt. iii. 15.—Previous both to anointing and clothing at the consecration of the Jewish high-priest, there was another ceremony, that of washing with water. This was common both to the high-priest and the other priests. Exod. xxix. 4. From hence some have explained these words of our Lord when he desired to be baptized by John, that being about to enter upon his priestly office, it became him to be baptized, or washed, according to the law, which he was subject to.—*Jenning's Jewish Antiquities*, vol. i. p. 204."

"And Jesus went about all Galilee, teaching in their synagogues."—Matt. iv. 23. The scribes ordinarily taught in the synagogues: but it was not confined to them, as it appears that Christ did the same. It has been questioned by what right Christ and his Apostles, who had no public charac-

ter among the Jews, taught in their synagogues. In answer to this, Dr. Lightfoot observes that though this liberty was not allowed to any illiterate person or mechanic, but to the learned only; they granted it to prophets and workers of miracles; and such as set up for heads and leaders of new sects; in order that they might inform themselves of their dogmata, and not condemn them unheard and unknown. Under these characters Christ and his Apostles were admitted to this privilege.—*Jenning's Jewish Antiquities*, vol. ii. p. 54.

"And when he was set, his disciples came to him."—Matt. v. 1.—Sitting was the proper posture of masters or teachers. The form in which the master and his disciples sat is thus described by *Maimonides*. "The master sits at the head or in the chief place, and the disciples before him in a circuit, like a crown; so that they all see the master, and hear his words. The master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth, or upon seats. Indeed from the beginning, or formerly, the master used to sit, and the disciples to stand; but before the destruction of the second temple, all used to teach their disciples sitting."

"And sent forth his servants to call them that were bidden to the wedding."—Matt. xxii. 3.—To explain the reason why the servants were sent to call them that were already bidden, *Grotius*, (*in loc.*) informs us, that it was sometimes customary to give two invitations to a feast."

## DIED.

At this place, on Wednesday evening the 23d inst., after a lingering illness of about four weeks, Mrs. PERMELIA, widow of Thomas King, in the 71st year of her age.

## Associational Meetings.

The MIAMI Association of Regular Baptists will meet with the Fairfield church, on the Princetown road, in Butler county, six miles from Hamilton, at 10 o'clock, A. M. on Friday before the 2d Lord's-day in September, 1843.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

## Old School Meetings.

The Yearly Meeting of BETHEL church will be held at their meeting-house in New Castle co., Del., on Saturday before the 2d Lord's-day in September next at 2 o'clock, P. M. Ministering brethren of the Old School order are affectionately invited to attend.

JOHN MCCRONE, Jun.

Woburn, Mass., June 28, 1843.

DEAR BROTHER BEEBE:—Please give notice to the Old School brethren through the Signs of the Times, that the Maine Old School Predestinarian Baptist Conference will be held this year if the Lord will, with the Old School Baptist church at North Berwick, York co., Maine, commencing on Friday, September 22, 1843, at 10 o'clock, A. M. All Old School Baptist brethren are affectionately invited to attend.

Yours in gospel bonds,

P. HARTWELL

A SEMI-ANNUAL MEETING of the Old School Baptists of Michigan will be held with the Avon and Oakland church, on Friday before the second Lord's-day in October next, and the two following days.

Receipts will be acknowledged in our next.

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Deland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benj. G. Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—John T. Reardon, Alexandria, Alexander McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Cast, A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, Hiram Kleet, Esq., Wm. Manning, James G. Duval.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, George Clay; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, G. B. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly H. Piper; and brethren Charles S. Morton, Esq., Nicholas Wren, James Tickler, James J. Bennett, I. Briscoe, Maj. John Strickler, S. I. Lowe, Michael Soverege.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, George Sangster, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, Luther Mellett, Cloud Bethel, James Fisher, Wesley Spittler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Ames Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 15, 1843.

NO. 18.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## Circular Letters.

BROTHER BEEBE:—I send you herewith a copy of the minutes of our last Association, which I wish to accompany with a word or two of explanation; especially to the Baltimore, Delaware River, Warwick, and Salisbury Associations.

It will be seen from the minutes, as printed, that br. McKay, (or McCoy, as we call him,) is accredited a messenger from each of the Associations above named, when in fact he was a messenger from none. He was a messenger from Delaware Association, but the printer with his brace has placed him opposite all those associations, and thus made him a messenger from each of them.

It was my business to attend to the printing, proof reading, &c., but they were printed in my absence, when I was attending one of my meetings in the country.

There are some other typographical errors, which I will notice: for example, br. Rixey's name is spelled *Rysy*; and near the close of the corresponding letter, the quotation from Philippians is printed, "Beware of concisions," instead of "Beware of the concision."

Brother Jewett will please give this an insertion in the Advocate and Monitor.

Yours in Christ,

JOHN CLARK.

Fredericksburg, Va., Aug., 28, 1843.

*The Corresponding Association, held with the Hartwood church, the 11th, 12th, and 13th of August, 1843, to the several churches and Associations uniting in the correspondence, sendeth Christian salutation.*

BELOVED BRETHREN:—Having been again privileged by our heavenly Father to meet according to appointment, and hear your letters of love and consolation,—we in return would address you by our annual epistle, hoping thereby to stir up your pure minds by way of remembrance; and as a rallying point, we would direct your attention to that portion of divine writ recorded in 1 Cor. xv. 47: "The first man is of the earth, earthy; the second man is the Lord from heaven." It is also said, "The first man, Adam, was made a living soul," and, "As is the earthy, such are they also that are earthy." And in how many diversified ways his impress is sketched and recorded in the

volume of inspiration, has been the burthen and theme of holy men of old; some of these characteristics we will endeavor to glance at, as light and liberty may be afforded. Man has been considered a religious being; in this sense we will try to trace his character, as delineated in the oracles of divine truth.

If we advert to the first offspring of Adam, Cain, we find him engaged as a religionist: "And in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord;" of the ground, mark that, brethren; but "Abel offered a more excellent sacrifice than Cain; and God had respect unto it," which bro't to view the spirit of wrath in Cain, and the curse of God is speedily denounced against him, that this earthy man may feel the guilt of sin, so as to cry out, "My punishment is greater than I can bear, yea, my iniquity is greater than that it may be forgiven;" [margin,] while the native enmity is still in the heart, and as the exaltation of self is the peculiar trait in the earthy man's character, is it to be wondered at that he has "sought out many inventions?" Of the numberless number, we will try to glance at some; and will try to view him further as aiming to be the righteous earthy man. The first specimen we introduce for your consideration is Esau, earnestly seeking the blessing, even with tears: yet he found no place of repentance. No: nor will the eternal purpose be changed which ordained the lot to fall into the lap of Jacob, the seed of the second man, the Lord from heaven. And now the same disposition is seen in Esau, that was acted out in Cain. Says he, "The days of mourning for my father are at hand, then will I slay my brother Jacob." But what cannot be obtained by violence, is sought to be effected by art; as when good old Jacob's daughter went out to see the daughters of the land, note their characters, brethren, *the daughters of the land*; the prince of the country became so enamored with her, that he in a petitionary way says, "Let me find grace in your eyes, and what ye shall say unto me I will give: ask me never so much dowry and gift, and I will give according as ye shall say unto me, only give me the damsel to wife." In this way the sons of good old Jacob were wrought upon to act *deceitfully* with the Shechemites, by proposing terms such as the Shechemites agreed to, (in council,) for "Shall not their cattle and their substance, and every beast and thing be ours? only let us consent unto them, (that is, be circumcised,) and they will dwell with us." But in the end it caused good old Jacob to say to his sons, "Ye have troubled me, to make me stink among the inhabitants of the land, and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed; I and my house." Thus were the hands of this good man made weak, by letting down the friendship of the uncircumcised, "the inhabitants of the land." But if the sons of Jacob acted *deceitfully* with the Hivites, they, under the name of Gibeonites, acted *wilily* with them; for this earthy progeny (in council) devised the plan by which they became amalgamated with the seed royal, the seed of the second man, the Lord from heaven, by covenant agreement, and soon did they discover the fraud practised upon them,

But, though they had sworn to their hurt, they were not disposed to change; but made them servants, "Hewers of wood, and drawers of water." Well, they had a promise, "The elder shall serve the younger."

But again: "There were giants in the earth in those days;" and also, "After that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men, which were of old, men of renown:" so also, of this heterodox amalgamation sprang up mighty men. What think you of this grade being eulogised after this manner? (but sure it was by one of the same earthy fraternity,) "Come therefore and curse me this people," (same spirit of Cain and Esau,) "for they are too mighty for me,—peradventure I shall prevail that we may smite them, and that I may drive them out of the land; for I wot that he whom *thou blessest*, is *blesse*d, and he whom *thou cursest* is *curse*d." This grateful message, and especially being accompanied with the rewards of divination, he becomes like a lion, greedy of his prey; and though obstructions, even supernatural difficulties were in his way, for "The dumb ass speaking with a man's voice, forbade the madness of the prophet," yet, as "The wrath of man shall praise him," so also, in the end he is compelled to say, "Surely there is no enchantment against Jacob; neither is there any divination against Israel." But no discouragements will impede this earthy man in his progress till he gets himself enthroned a king. But why does he aspire to this dignity? It is that he may be like other nations. "He that is of the earth, is earthy, and speaketh of the earth." But does the second man in his mystic image share any better fate with his royal highness? No: "He is hunted through all the thousands of Israel," ("For all are not Israel which are of Israel") "as when a man doth hunt a partridge in the mountains." King and counsellors, even an Ahithophel, and the counsel of Ahithophel in those days was as if a man had inquired at the oracles of God; so was all the counsel of Ahithophel, both with David, (the seed of the second man, the Lord from heaven,) and Absalom, and all for the utter extirpation and destruction of the seed of the second man and his mystic image. But hark! it is but for a David to say, "O Lord, I pray thee turn the counsel of Ahithophel into foolishness," and "Straightway their own craftiness, and the counsel of the froward is carried headlong."—There is another prominent trait to be seen in this earthy man: if he be solemnly rebuked he will say, "Are we blind also?" "Master, thus saying thou reproachest us also."

How different the language of the seed of the second man: "Simon, son of Jonas, lovest thou me?" "Lord, thou knowest all things, thou knowest that I love thee." In this lies the secret which "No man knoweth, saving he that receiveth it." And in this mystery lies the difference between the first man, who is of the earth, earthy; and the second man, the Lord from heaven: between the servant and the son; "For the servant abideth not in the house forever, but the son abideth ever."

"Now we beseech you, brethren, mark them which cause divisions and offences, contrary to

the doctrine which ye have received, and avoid them." And, "Beware of dogs; beware of evil workers; beware of the concision."

A word to the Associations with which we are privileged to correspond.

Your minutes, brethren, were received, and your letters of correspondence were read with delight, as speaking the language which our souls delight to hear. But when we looked for the faces of your messengers, "Who should tell us the same things by mouth," we looked in vain; with the exception of our esteemed brother McKay, from the Ketocton, and two of the brethren of the Rappahannock. Brethren, has such been our course with you? Solomon saith, "A man that hath friends, must show himself friendly." A word to the wise may suffice.

May the grace of our Lord Jesus Christ be with you, AMEN.

In accordance with the invitation of the Bethlehem church, Prince William county, Va., we have appointed to hold a meeting for correspondence with them, to commence on Friday before the 2d Lord's day in August, 1844; and we unite with said church in a cordial invitation to churches, Associations, and Annual Meetings, to meet with us by their messengers and letters.

JOHN CLARK, Mod.

R. C. LEACHMAN, Clerk.

*The Ebenezer Association, to the churches of which she is composed, sendeth christian love.*

DEAR BRETHREN:—From the commencement of the gospel dispensation down to the present time, the church of Christ has withstood the battling and opposition of earth and hell, and still exists separate and distinct from the world as a monument of God's unchanging faithfulness and love to her. With occasional seasons of outward and visible prosperity, she for the most part has been the subject of oppression, violence, and death. Never beloved by the world, but always "Hated for the truth's sake."

'Tis true that in different ages and different countries, "the church," so called and esteemed by men untaught of God, has been, and still is great in power and dignity: she by her frowns causing kings to quake with fear, and constraining obedience and submission from earthly potentates; or at her election raising the undeserving and vicious to posts of high dignity, honor, and profit. And she being the medium through which the designing and intriguing politician has often stepped into power, and such, being once elevated to power and authority, have hurled their anathemas against all those who dared to speak of oppression, or contend for political or religious liberty. May we not then fear that in our own beloved land of liberty, "the church," (so called,) which is daily growing in favor and power, will, ere long, (if our God has not determined otherwise,) dictate to us what we may believe, or preach, or practice; and award her premiums, stations, and emoluments to her blinded votaries as may best suit her purposes, as well with respect to political preferment, as to ecclesiastical distinction? But, brethren, that covenant keeping God in whom we trust, who changes not—that God who has ever reserved a remnant according to the election of grace—who knoweth them that are his—who hath ever sustained, defended, protected, comforted, and saved his people—who causeth the wrath of man to praise him, and the remainder of his wrath restraineth; He is our Refuge, and underneath us are the everlasting arms. Let us therefore cast our care upon him, for he careth for us.

The bride, the Lamb's wife; the love, the

dove, the undefiled of Christ—"The church of God which he has purchased with his own blood," is very different in her characteristics from that body called *the church*, which is so very popular with ungodly and wicked men. The former in scripture is called a virgin, the latter a harlot. The former is pure in religious principle, and maintains the ordinances and commandments of Christ, blameless. She is chaste and free from any unholy association with the world, or with worshippers of strange gods. The latter takes hold of the christian profession and says, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." She lives after her own lusts, and follows the devices of her own heart. She "Teaches for doctrines the commandments of men;" her doctrines are agreeable to the flesh, gratify itching ears, pamper human pride, inculcate fleshly dependance and insubordination to God;—vaunt and boast of their great might and mercy in saving souls by men, money, and means, and please a "World which lieth in wickedness." Not so with the married wife of Christ: she is "Beloved of the Lord," but "hated of all men for his name's sake." She leans upon the arm of her Beloved, and "Neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate her from the love of God, which is in Christ Jesus her Lord." And as a bridegroom rejoiceth over the bride, so shall her God rejoice over her. She loves her Lord and keeps his commandments—she inculcates obedience and submission to God her Husband, and has no confidence in the flesh. Her doctrine is not of man, for she neither received it of man, neither was she taught it but by the revelation of Jesus Christ." She has "The spirit of truth whom the world cannot receive." As it is written, "So the people shall dwell alone, and shall not be reckoned among the nations." The church of Christ cannot depart from the law of her Lord, nor enter into any scheme or device unauthorized of God, how plausible soever the pretence, without dishonoring her Lord, and bringing shame upon herself. If, therefore, we suffer shame for his sake, and in the world have tribulation, we should yet be of good cheer, for in Christ we have peace, a sweet, heavenly, spiritual peace which the world cannot impart nor destroy. If the world hate you, remember that it also hated Christ. If your doctrinal sentiments be despised, and you are the subjects of reproach and persecution for the truth's sake, still remember that the Jews rejected the counsel of God against themselves, put Christ our Lord to a shameful death—reproached, persecuted, and martyred his beloved disciples, and counted them the filth of the earth and the offscouring of all things. Yet they counted it all joy when they were tried with fiery trials—obtained the blessing of their Lord when persecuted for righteousness' sake—experienced that while their outward man perished, their inward man was renewed day by day, and esteemed, as did Moses, the reproaches of Christ greater riches than the treasures of Egypt. And truly when saints of Christ are cast into this heated furnace, they that have "eyes that see" may perceive one like unto the Son of man with them in their afflictions, saving them from the flame, and causing their afflictions which endure but for a moment, to work for them a far more exceeding and eternal weight of glory.

Notwithstanding it has not pleased our heavenly Father to pour out a copious shower of quickening grace upon us, to revive our too often drooping, grieving, repining, and unbelieving hearts, and to add to our numbers many of such as shall be saved, we have abundant cause to bless him and ren-

der unto him continually the tributes of our grateful hearts and thankful tongues for having kept and preserved us in the truth, and in harmony and in love with one another; and for the manifest blessings of his providence and grace we have so richly enjoyed since our last communication. "And we beseech you brethren be not soon shaken in mind;" the Lord will do all his pleasure, and is working all things together for good to them that love him, to them who are the called according to his purpose. His grace shall be sufficient for you: his power will keep you through faith unto salvation, and all the children of promise, as was Isaac, will, in God's time, and according to the good pleasure of his own will, be born into the spiritual kingdom, and possess the promised inheritance: "For the Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us, not willing that any should perish, but that all should come to repentance." No: blessed be his name, "Not one of these little ones should perish," though by nature they are children of wrath, even as others, yet are they sanctified by God the Father, preserved in Christ Jesus, and (will assuredly be) called by particular and effectual vocation, and he who is exalted a Prince and Saviour will grant them repentance and remission of sins. O, why should we look to the hills for help, or trust to the armies of Israel for protection? "Oh Israel thou hast destroyed thyself, but in me is thy help," saith the Lord."—Look not then for help to humanly devised institutions to increase your numbers—to revive your dormant graces, or to protect you against the scoffs and jeers, contempt and reproach, defamation and detraction of the world, and particularly for defence against the bitter invectives and contemptuous derision of "the church," (so called,) or that large mass of professed christians of different orders, whose faith and practice are so contrary to the gospel of Christ, and please "The carnal mind, which is not subject to the law of God neither indeed can be"—of those who court the smiles, obtain the applause and flattery, and who enjoy "The friendship of the world, which is enmity against God," and who (at least many of them) "Are led of satan captive at his will."—That such Ishmaelish professors are amongst men the most cruel, unrelenting, and incessant opposers of the free-born sons of grace, is most clearly set forth in the scriptures, and we have nothing to gain by any religious association with them, but should "avoid them," and "Determine to know nothing amongst men but Jesus Christ and him crucified."

We rejoice to learn that in different places the Lord is bringing in many of "his redeemed" without the use of revivalist preachers, anxious benches, or protracted meetings, demonstrating conclusively that "the excellency of the power is of God, and not of us." Churches which have been made to pass through the deep waters, and undergo the most painful and vexatious trials from Hagar's progeny of conditionalists, are now, thank God, sweetly enjoying the comforts of a well grounded hope in Christ, of union and fellowship among themselves, [having cast out the bond woman and her children,] and an increase in the numbers of "those of like precious faith" whom the Lord has added unto them. Let us then not be discouraged, but "hope in God, for we shall yet praise him who is the health of our countenance." His set time to favor Zion, we trust, will roll on and the churches of Ebenezer realize a time of refreshing from his presence and of the out-pouring of his Spirit. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

And now, dear brethren, suffer us to entreat

you in the language of inspiration, "Only let your conversation be as it becometh the gospel of Christ." "That we may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

Grace, mercy, and peace be with you all, AMEN.

WM. C. LAUCK, Mod.

G. T. BARBEE, Clk.

### Corresponding Letter.

*The Ebenezer Baptist Association to the several associations with which she corresponds, sends christian salutation.*

DEAR BRETHREN:—Agreeably to our custom we have been privileged to hold our annual meeting; and we are pleased and feel thankful that we can in truth say that love and brotherly kindness characterized our meeting. There was nothing during our meeting calculated to harm the feelings or mar the peace of any brother; therefore we can say that our spirits were cheered, our hearts revived, and our faith strengthened; we were also comforted and edified by the coming of your minutes and messengers whom we cordially received and esteem as so many living witnesses for the truth of Jesus Christ; believing that they testify to the truth of the same gospel, which we so dearly hold, and, as we trust, contend for by precept and example. We desire a continuance of your correspondence with us.

Our next association is appointed to be held with the Mill Creek church, Page co., Va., commencing on Friday before the 4th Sunday in August, 1844, where we shall be pleased to meet you again. Brethren farewell.

WM. C. LAUCK, Mod.

G. T. BARBEE, Clk.

*The Ketoclon Association, to the churches of which she is composed, sendeth greeting.*

DEAR BRETHREN:—God, who has been in all time the support of his church, and the solace of his people, has not withheld from us in the past year the mercies of his hand. The enlivening sun, and the genial shower; the products of earth, and the blessing of health; the charms of nature, and the sweet converse of friends; and above all, the delightful interchange of christian affection, and the consolations of the gospel of Christ, have all been extended to us by a kind Providence, and an indulgent Parent. And what have we rendered in return for all these benefits? Alas, brethren, naught but ingratitude! Ingratitude tinges our minutes as they fly! ingratitude swells above our faint praises and feeble aspirations! ingratitude lifts its brazen front on high, and irreverently claims the bounties of heaven as its due. Nature, fallen, corrupt nature, intent, like the beasts that perish, upon the gratification of its fleshly appetite, knows nothing of God, or Christ, or heaven. Yea, its God is its belly, Christ a root out of dry ground, and its heaven its shame. These awful truths, fastidious as they may be to the proud and arrogant, are strictly applicable to the whole human family. No age, sex or condition, is exempt from their operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate them from the heart; for they constitute its being. The carnal mind is enmity against God, self is the idol, upon whose altar all the powers and capability of soul, spirit, and body, are offered up. What though the zealous anchor-

rite of past ages debarred himself from social enjoyment, and subjected his body to the severest discipline! What though his haggard countenance and wasted frame bare testimony to the fanatic's life! What though the distribution of his goods to the poor, his dreary solitude, his coarse raiment and coarser food, his voluntary exposure to the piercing blasts of winter, and to the scorching rays of the summer's sun,—the infliction of cruel and unheard of punishments on his own body, all gave evidence of the determination of the mind to subdue the desires of the flesh; yet nature asserted its supremacy, and his morbid fancy peopled the desert where he dwelt with forms of sensuality, and spread the banquet of the luxurious city before him. These religious frenzies were but the workings of the carnal mind, desirous of fame, and of the honor of saintship. But most strangely do they contrast with those of the present day.—Now the solitary place is exchanged for the crowded city and the public street, the neglected and loathsome person for extreme neatness and the latest fashion,—the sackcloth tunic for costly apparel,—the meagre diet for the fat of the land,—the rugged and flinty rock on which to kneel in adoration, for the velvet cushion; the distribution of goods to the poor, for spoliation of the poor in order to recruit the treasury of the Lord, and aversion to the world, for an overflowing love to the world, and zeal for the world's conversion. Opposite as these extremes are, they possess a common origin. The determination to subdue the propensities of nature, and the effort to evangelize the world, emanate from the same source.—They are alike based upon the stubbornness and presumption of the human will, upon the pride and arrogance of the human heart.

How far the Lord may suffer any of his people to engage in any of these opposite extravagances is not for us to determine. But, brethren, we have not so learned Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus. That truth has taught us to know something of ourselves, and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed: we awoke and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant, when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh who can know the hideousness of a naked human heart! Time may furrow the cheek and silver the locks of the child of God,—yes, could his life be prolonged till the final catastrophe of nature, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things, and desperately wicked. Brethren, we cannot trust it, it has prompted us, and it will prompt us again to rely upon our own strength, whereas we are as weak and helpless now as when we first believed. It will prompt us to prophesy smooth things, to call white black, and black white; to weave a garment of our own defilement and call it righteousness,—to kindle a fire of our own fagots and cry out, Aha, I am warm, I am warm! It will prompt us to attempt great things, to girdle the globe with our efforts, to stretch out the puny arm and snatch the sceptre from the King of glory. It will prompt us to subdue the world by our might and our power, and afterwards, like Alexander, to weep that there are no more worlds to conquer. We repeat, we cannot trust it; we know something of its unbounded deceitfulness, its desperate wickedness. The experience of every day shows us that in our weakness lies our strength: that in prosperity and

in adversity; in sickness and in death; in trial and in triumph; in joy and in sorrow; in all the vicissitudes of this mortal life, the dust, from which we were taken, and to which we shall return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him.

But this lesson, engraven on our hearts by the Spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God, and Christ, and heaven. It directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of the world, heard of Jesus with the outward ear, but like them had formed crude and confused notions of his character; but our eyes had never beheld the King in his beauty. We had all our lives heard of his mercy and kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we fell at his feet and acknowledged the justice of God in our condemnation: it was then that his mercy in all its richness and abundance sheltered our weary, sinking souls, and filled us with joy unspeakable, and full of glory. To the starving wretch bread is more precious than the gold of Ophir; to the gluttonous it is worthless, and cast to the dogs. How could we comprehend the plenitude of that mercy which we needed not? But it was not merely the kindness of Jesus in lifting us above the ruin of our fallen and depraved nature; it was not the simple sense of safety from impending destruction, that tuned our hearts and gladdened our tongues; the mercy of God, though extending far beyond our utmost thoughts, and running over in regard to our deliverance, had not been exercised at the expense of his justice; the law had not been satisfied only as to our past offences, placing us on our feet and leaving us to stand or fall as it might happen: the mighty debt which thrust us into prison and demanded payment to the last farthing, had not been cancelled, leaving us liable to incur new obligations and new penalties, for then our cup of rejoicing could soon have been exhausted: but mercy and truth had met together, righteousness and peace had kissed each other. Justice had received infinite satisfaction in the Surety's blood; we had become dead to the law by the body of Christ; we had been introduced to the privileges and immunities of the Father's house, where Jesus reigns, and where there is no law but love. We had become new creatures, old things had passed away; the old heaven with its legal splendor, affording us an uncertain light, and the old earth with its briars and thorns, which had yielded us a scanty subsistence from day to day by the sweat of our face, had been rolled together as a scroll, and in their place appeared a new heaven and a new earth established in righteousness, and unlike the former, free from all instability and danger; for there was no more sea, we had become the inhabitants of the New Jerusalem, where God dwells with men, and where he wipes away all tears from their eyes. Who was there then to lay any thing to our charge? Who to condemn us, since God had justified us, and Christ had died for us? These are subjects, into which angels desire to look; subjects which God hath shown unto us by his Spirit, if we are his children: subjects hidden from the wise and prudent, and revealed unto babes.

But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect here as the knowledge of ourselves; here we know but in part, we see as through a glass darkly; the full display of the brightness of the Father's glory is



not adapted to human sense, for no man can see God and live. It was only by being veiled in humanity that the Godhead could become visible to mortal eyes, and accessible to mortal touch; hence the words of our Lord, "He that hath seen me hath seen the Father;" and yet even the moral grandeur of the character of Jesus cannot be fully comprehended by us, for he was without sin. Clogged with the infirmities and frailties of human nature, we may follow stumblingly in his footsteps. Our longing eyes may trace indistinctly the pathway to glory which he has marked out, but it is reserved for another state of being to see him as he is, and to know him even as we are known. To know something of Christ, then, is to know something of God. In the days of our ignorance, we, like the rest of the world, thought that we knew something of God, but he was to us as to the Athenians of old, *an unknown God*. It is true we had some idea of his eternal power and Godhead from the works of creation; but our ideas of his love and his truth, his wisdom and his righteousness, were the conceptions of our dark understandings, based upon false views of the divine testimony. We had thought him altogether such an one as ourselves; we had judged him by the standard of human reason, and for acts of his sovereignty had pronounced him an unjust God; we had made the Lawgiver amenable to the law which he had promulgated for the government of worms of the dust, or else had stigmatized him as the Author of sin. Now sin is a transgression of the law, and the man who but hates his brother is in the eye of the law a murderer; but the Lord Jehovah may crush whole nations to atoms, yea, his nod may unhinge the universe, and tumble worlds into ruin, and the holiness of his name, and the honors of his throne remain untarnished. He is responsible to no law; there is none to say unto him, "What doest thou?" Brethren, let the potsherd strive with the potsherd of the earth. Whatever God does is right, however it may seem to weak and erring minds. High as the heavens are above the earth are his ways above our ways, and his thoughts above our thoughts. We have learned that the God of the Bible is different from the god which our vain and foolish hearts had fashioned: we have learned to think of him as a sovereign God, whose acts are in perfect accordance with his eternal character, and both alike incomprehensible to finite beings; for his judgments are unsearchable, and his ways past finding out. We have learned to think of him as a God of infinite love, who loved his people with an everlasting love, and therefore with loving kindness he draws them. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to blind chance, but all our interests, temporal and eternal, are bound up in the sure mercies of David: where our own filthy righteousness is cast aside as a worthless thing, and in its stead we have the soul-sustaining, the substantial assurance that the Lord is our righteousness. Brethren, do we want more? Can our hungry souls long for better food? Is not the grace of God adapted to every exigency, and to all our necessities? and can we desire again to be in bondage to the weak and beggarly elements? No: the knowledge of Christ is far superior to the earthly paradise, which Adam in the days of his innocence inhabited, even if that state were attainable by any of our fallen race, for that knowledge is eternal life: eternal life, not dependent, like that of Adam, upon the easy condition of eating of the fruit of the tree of life, but the free gift of God; for the gift of God is eternal life through Jesus Christ our Lord. That knowledge exalts us far above the station in which Adam was created, for

he was made lower than the angels; whereas by virtue of our relationship to Christ as our Elder Brother, as joint heirs with him, we are raised far above all principalities and powers, and honored with the appellation of sons of God, to which none of the angels were entitled. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his church, his bride; he reigns in Zion, and if we are his, we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven. He bears our names on the palms of his hands,—our bodies are the temples of the Holy Ghost. Yes, these vile bodies, though defiled with sin and destined to the dust, are the habitations of the Spirit of Christ: for if we have not the Spirit of Christ, we are none of his.—These same bodies, after they have suffered the penalty annexed to transgression, when every thing earthly and sensual shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like the glorious body of Christ. But our knowledge of heaven is as limited as our knowledge of ourselves and of Christ. Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. Here the earnest expectation of the creature waiteth for the manifestation of the sons of God; here we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. It is by this hope we are saved; saved from the allurements and temptations of the world; saved from its follies and extravagancies; saved from the promptings of our own deceitful and wicked hearts; and indeed but for this hope why do we encounter the scoffs and derision of an ungodly world? Why fight with wild beasts? Of what advantage all our sufferings and patience if the dead rise not? Let us eat and drink, for to-morrow we die. Brethren, be not deceived: evil communications corrupt good manners. So bright a dawn cannot be shrouded in eternal night—so blissful an expectation cannot terminate in disappointment; for Christ has risen from the dead, and as he is our Life, when he shall appear, then shall we also appear with him in glory. Then shall our spirits, reunited to this body, this creature freed from the bondage of corruption, have an ever-increasing, a never ending knowledge of ourselves, of Christ, and of heaven. This cheering, this glorious hope should encourage us to endure with patience the tribulations of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

The grace of our Lord Jesus Christ be with you all.

THOMAS BUCK, *Mod.*

PHILIP A. KLIPSTINE, *Clk.*

*The Ketocton Association, to the several Associations with whom she corresponds, sends love in the Lord.*

We have been permitted, dear brethren, by our kind Father to meet in association according to our old annual custom, and were pleased to hear from such of you as thought to send us minutes or messengers, and hope such as neglected so to do have not forgotten us in their hearts. It is heart-cheering for God's scattered children to meet together in this dismal day: a day full of anti-christian preparation, not only to have the sway on earth, but to take heaven by deception and mam-

mon. Yes, 'tis cheering for us to meet and talk over our trials and troubles, and to receive intelligence from those we may never more see in the flesh; when such news assures us they are pressing on to the mark of the prize of our high calling in Christ, forgetting difficulties behind, and dreading not those before,—each counting persecution gain if persecuted for the truth's sake, for our inheritance is, we shall enter in through much tribulation. Can we refuse to forsake any thing for him who loved us with an everlasting love, and bore our sins in his own body on the tree? Our own hearts tell us if we would we are not worthy of him, and if we like cowards shun to declare the whole counsel of God in order to please the world—if we deny him before men, he will disown us before the Father. Why should we fear? Has he not gotten us the victory? Does he not go before and with his trumpet animate our drooping spirits, and blow terror unto the hearts of the enemy? Then let us be found at his standard, and when his truth floats over us, may we be able to proclaim, King Jesus live! and march at his word and charge though the enemy be strong and the battle-ground unfavorable. We have but to follow. He that is for us rides forth upon his white horse conquering and to conquer, and is greater than all that can be against us, and every enemy shall fall. We have only to obey his word, and a seven times heated furnace shall not burn, nor hungry lions devour us, and our enemy shall know that he is God.

Brethren, let us watch and pray lest we enter into temptation, for the dragon is transformed to an angel of light, and woos us so enticingly that if possible the very elect would be deceived. We must try every spirit, and bow to none of the images which the nations round about invent to be worshipped. It is enough to worship our God, and we come far short of rendering unto him the things that are his, without blaspheming his name and bowing to idols. May we have on the whole armor of God, and have his word as a two edged sword to demolish all Chaldeanish colleges, and hew to pieces all proselyting work benches, and put to flight all seducing spirits, and the battle will be his who gives us the victory.

Our next Association will meet at Happy Creek meeting-house, Warren co., Va., on Thursday before the 3d Sunday in August, 1844, as usual, and it is the desire of Old Ketocton not to be neglected by her sister Associations.

THOMAS BUCK, *Mod.*

PHILIP A. KLIPSTINE, *Clk.*

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*Florence, Boone co., Ky., Sept., 4, 1843.*

BROTHER BEEBE:—As I do not wish to deceive you, or any of the dear saints, I will correct the mistake you labor under in addressing me as an *elder*: I do not hold that office. The third Saturday of the present month will be five years since I owned Jesus a whole Saviour, by declaring to the church what I hope he has done for me, (not what I have done for myself,) and by being buried in the baptismal grave. Well do I remember my feelings on that occasion, and for weeks afterwards I enjoyed a calm in my soul. Instead of prayer and supplications, I was occupied in praising the Lord for what he had done for me. Sometimes on awaking at night, I have found the tears trickling from my eyes upon my pillow. O my

brother, how sweet the name of Jesus sounds to me! Sometimes I would imagine myself talking to an assembly of people. About this time a war commenced in my mind. Sometimes I thought I could endure the cold, icy, and snowy days, dark and rainy nights, half clothed, and live upon half allowance of bread, and for many days without eating any thing, and go and see the brethren. But again difficulties would appear in my way. I have a little family to attend to; and a stammering tongue, without the advantages of a common education, and there is not a tune that I can sing.

O my brother, if you can own me as a brother, I have a hard and stony heart to mourn over, and sometimes I am shut up in darkness, and sometimes wandering from grove to grove seeking for rest. I often feel that I am one alone: yet I cannot believe as some profess to, that all these exercises come by chance. What God ordains is best. My lot is cast here, my days are all numbered, my bounds are set, and to the extent of the divine purpose I must go, but no further.

There is a war going on in these parts, between the two great systems. Dear saints, which side are you on? How are you acting? Pause a moment and consider. When the servants of Jesus come along and preach a finished salvation, are you telling your arminian relatives and neighbors, that it is true but too rough, or are you running after these people? You can bid them God's speed without using your tongues, by your conduct, or by speaking lightly of the true servants whom God has set as watchmen on the walls of Zion. It is their duty to warn the flock of Christ when the wolf is coming, and if they do not warn the sheep and lambs they are unfit for shepherds. Dear saints, don't blame the Lord's ministers for the faithful discharge of their duty, but rather encourage them, and stay their hands in the good work.

Brother Beebe, I think God is calling his people out of Babylon. May all my Father's children hear the counsel of Jesus, and watch; and may the God of Israel enable each to watch over himself and over his brethren for mutual good.

Dispose of this as you think proper. Pray for your unworthy and afflicted brother.

JOSHUA ROUSE.

## EDITORIAL.

New Vernon, Sept., 15, 1843.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." MATT. v. 16.

This exhortation was addressed to the disciples by our Lord Jesus Christ, in the course of his discourse upon the Mount. Retiring from the multitude which had gathered around him, Jesus withdrew to a mountain with the little group of his disciples, and sat down and instructed them. First in regard to the blessings of God which rest upon all such as possess the characteristics of true discipleship, which are these: *poor in spirit*;

*mourners, meek, hungering and thirsting after righteousness*; yet a proscribed, persecuted, suffering, and reviled people for Jesus' sake. That the developement of these characteristics is to distinguish the children of God as the *blessed of the Lord* throughout all time, there can be no doubt; so that in the absence of these there are no marks by which we are at liberty to recognize them from the unregenerated mass of mankind. The children of God are not blessed for possessing these discriminating qualities, for that would imply that they were chosen on account of some personal excellency in themselves, which God has said is not the case; but the possession of them is the evidence of their being blessed, the effect and consequence of their having been previously blessed. *The God and Father of our Lord Jesus Christ has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* Eph. i. 3 & 4. Thus we see that all spiritual blessings were prior to our personal holiness and exemption from blame, and our holiness and deliverance from guilt result from, and are in accordance with his blessing upon, and choice of us before the foundation of the world; and this choice and provision of grace and mercy had in view, as its ultimate object, and did secure to God's chosen people holiness and deliverance from blame. For the encouragement of this distinguished and blessed people, Christ has, in this chapter, given exceeding great and precious promises, for their faith to live upon, viz: 1st. The kingdom of heaven is theirs. 2d. They shall be comforted. 3d. They shall inherit the earth. 4th. They shall be filled with righteousness. 5th. They shall obtain mercy. 6th. They shall see God. 7th. They shall be called the children of God. 8th. Theirs is the kingdom of heaven. 9th. Great is their reward in heaven. What a glorious catalogue of *SHALLS* are strung together like a chain of gold to comfort, adorn, and sustain the people of God!

"Each of them powerful as that sound  
That bid the new made world go round,  
And stronger than the solid pole  
On which the wheels of nature roll.  
The voice that rolls the stars along  
Speaks all the promises."

Such a people, thus distinguished in the eternal choice of God, thus chosen of God unto holiness and ordained to eternal life, Jesus separated from the multitude, and sat down upon the mountain to teach as never man taught; and unto this people the exhortation placed at the head of this article is addressed. To no other people under heaven can this admonition apply. No other people are in possession of this light, nor can any other people let it shine, or aid in the diffusion of it. To this distinguished people Jesus said, Ye are the light of the world: a city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.—

Then follows the word of command: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. That the disciples to whom these words were immediately addressed were designed in a special manner to diffuse the light of divine truth, as ministers of the gospel, we shall not dispute; but we must at the same time contend that the gospel church, embracing all the subjects of his kingdom, is included with them, as the city set upon a hill; and each member of the gospel church is addressed, and in these words commanded to let his light so shine. The testimony which the sons of God are called to bear, is something more than can be borne by a mere articulation of sounds, and in the spirit of the admonition before us, it is to be borne by a display of *works*, at the development of which God is to be glorified, and all that are in the house of God are to be illuminated.

It is of vital importance that we should understand by what description of works God is to be glorified; for we live in a day in which there is great confusion and error upon this subject. For this very reason we have called the attention of our Old School Baptist readers to the consideration of this important subject, and we wish to be very particular in defining the nature and description of the works by which our testimony of Jesus is to be uttered. In order that we may be the more distinctly understood, we will first state some kinds of work by which a correct, true, and faithful testimony cannot be borne, and consequently, by which the declarative glory of God cannot be advanced by us. And, first, the works of the flesh have nothing to do with the diffusion of the light of Zion. By the works of the flesh, we understand all such works as the children of men, in an unregenerate state, are capable of performing. All our powers, whether physical or mental, are by nature depraved; so that all the emanations from our fleshly powers are earthly, sensual and devilish. The thoughts and devices of the unrenewed heart are evil, and that continually. The carnal, or fleshly mind is enmity against God, it is not subject to the law of God, neither indeed can be. Christ has informed us that it is as impossible for man in his unregenerate state to perform that which is acceptable to God, as it is for a corrupt fountain to send forth pure water. The fountain must first be made pure, and then, but not until then, will the streams be pure. The tree must be first made good, and then its fruit will be good. "Now the works of the flesh are made manifest; which are these:" disguise, modify, or shape them as you may, still they are *THESE*, "*Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.*" Gal. v. 19, 24. Consequently the works of the flesh are not the works by which the children of the kingdom of Christ are to glorify God. The declarative glory of God cannot result from our works, as the Apostle clearly testifies to Titus, iii. 4, 5, "But after that the kindness and love of God our Sa-

viour towards men appeared, not by works of righteousness which we have done," &c. All the works which we as creatures can do, whether good or bad, can never make the kindness or love of God appear, or in anywise develope the glory of our Father which is in heaven: therefore, such works as can be planned by our mental, and executed by our physical powers, are not the works intended in our text.

Second. The works of the law are not intended: "For as many as are of the works of the law are under the curse," Gal. iii. 10, and the works required in the text are from such as are under the *blessing*, and not under the curse.—Works which are wrought by us, however unexceptionable, if wrought in obedience to the Sinai covenant can never show forth our redemption from the law, or our translation into the kingdom of Jesus Christ. So very far are we from glorifying our Father in heaven, when we attempt to liquidate the demands of the Sinai law, and by obedience to its precepts render ourselves acceptable unto God, we insult the divine Majesty, and count the blood of the covenant wherewith Christ was sanctified, (or set apart as the law Fulfiller,) an unholy thing. A thing of itself insufficient for the perfect accomplishment of the complete salvation of his people. None who have faith in the perfect work of Christ will ever think it necessary for them to do his work over again, or to offer any amendment to, or improvement upon what Christ has done; but rather rest their whole soul on that finished salvation which Christ has effected by his perfect obedience to the requisitions of the law, and his suffering of the penalty due for the transgressions of his people.

If then, as we have proved by the testimony of the scriptures, the works required of the children of God, whereby they shall show forth the praise of him that has called them out of darkness into his marvellous light, are not those which are of the flesh, nor even our works of obedience to the holy law of God, by what works, our readers may inquire, shall we let our light so shine before men that they may glorify our Father which is in heaven?

The light which the saints are to *let shine* is that which God lighted up in our souls, when he communicated to us the light of spiritual life; of vital union to Jesus, as our Head by which we are enabled to see the kingdom of God. John iii. 3. And the only works by which that light can be made manifest to all that are in the house, are those works which God has wrought in us. Isa. xxvi. 12. "For it is God that worketh in you both to will and to do of his good pleasure." Phil. ii. 13. The works intended in our subject, are those wherein we have our fruit unto holiness, and the end thereof is everlasting life. They are those which manifest the indwelling spirit whereof we are born of God. They are defined by Paul as the fruits of the Spirit, viz:—*Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c.* Gal. iii. 22, 23. As also defined and enjoined by Peter, thus, "Giving all

diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. 1 Pet. i. 5—9. Those, therefore, who obey the injunction of Jesus, in our text, are those in whom *these things*, mentioned by Peter, abound, and by the abounding of these things they let their light shine; for they, in whom these things do not abound are *blind, cannot see afar off, and have forgotten that they were purged from their old sins*, while they who do those things, viz:—the things which are to be added to their faith; do walk in the light—do let their light shine, and are not barren nor unfruitful, are not blind, they can see afar off, and do remember that they have been purged from their old sins.

No man can add to his faith, virtue, until he is in the possession of faith; and faith is the fruit of the Spirit, and the gift of God, and without it we cannot please God. No man can let his light shine, who has no light to shine. The breaking of the pitchers of Gideon's three hundred men, could have produced no light, if the lamps had not been in the pitchers. We were sometimes in darkness, but God has delivered us from the power of darkness, and translated us into the kingdom of his dear Son; has given us an inheritance among the saints in light; constituted us children of the light; commanded us to walk in the light, and to let our light shine. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6.

Christians, Old School Baptists, readers of the Signs of the Times, Has the Sun of Righteousness arisen upon you with healing in his wings? Do you know him as the Fountain and Fulness of light, life, and blessedness? How is it with you at this time? Are you reflecting that light, by walking in the light as the children of the day? Are you adding to your faith, virtue, and to virtue all those excellencies made manifest by the refulgent radiance of that light? Or, have you forgotten that you have been purged from your old sins? If this is your situation, may not the Apostolic admonition be applicable in your case? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise." Eph. v. 14, 15. Would you, as the disciples of Jesus Christ, let your light shine, remember that this can only be done by walking worthy of the vocation wherewith ye are called of God. We are not to sleep, as do others; there are foes for us to face, conflicts to be endured—enemies to be encountered—errors to be exposed—truth to be set forth—sheep and lambs to be fed—brethren to be exhort-

ed—heresy to be resisted—persecution to be suffered—a cross to be borne—a warfare to be engaged in—a good fight to be fought—a course to be finished, and a crown to be received and worn in heaven. Each other's burdens are to be borne, and we are to watch over each other, detect sin, and reprove it, both in ourselves and in others; a world to be renounced and its vanities to be laid aside. Besides all this, there are mourning christians to be looked up and comforted, strayed sheep and lambs to be restored, lions, wolves, dragons, and devils to be subdued; and God has given us a banner, to be displayed because of the truth.—Sons of Zion, Purchase of the Redeemer's blood, can you discover nothing in all these considerations which requires you to "Let your light shine?"

But do we hear one say, "My hope is in the Lord, I do not expect to be saved by my works!" If your hope is good for any thing, it must be in the Lord; and if you look to works for salvation you will be awfully disappointed. But have you indeed a hope in God, and is it true that you rely on him, and him alone for salvation? How will you make this known, without faith and obedience? If your faith is of God, it will manifest itself by obedience. The very confidence which the christian has in God as a whole Saviour, swells his expanding heart with love and gratitude, and awakens every heaven-born sensibility of his soul with ardent desires to glorify him in his body and spirit which are Christ's.

Few, feeble, weak and persecuted as we may seem to be in this day of rebuke and blasphemy, we ask for no accession to our ranks, but such as love our Lord Jesus Christ, and are willing to suffer the loss of all things for his sake. A very orthodox theory of faith and loud professions of attachment to the doctrine which sustains and comforts our souls are not enough. That faith only is genuine which works by love and purifies the heart. It is true, the old order of Baptists have been in some cases imposed on by persons professing our faith who have proved (but too painfully to us) spots in our feasts of charity, men who cannot let their light shine because they have none; all they deem necessary is to sign with their hand, our creed, and surname themselves *Israel*, and then make the livery of the Old School serve them as a cloak for their ungodly corruption of life and deportment.

Should we attempt a delineation of the characters to whom we allude, we might be thought quite too personal; we will leave our brethren and our churches to look around them, letting their own light shine at the same time, and drag into the light those who have crept in among them unawares. Those who can find hours to spend in the merry circle of the graceless and profane, and can find some trivial excuse for absenting themselves from the house of prayer; those who can find the time and the means to fill a whole community of christians with tumult, bickerings, jealousies, contentions, and disorder, but have no disposition to weep with those who weep, and mourn with those

who mourn; though they may boast of volumes of head-religion imported from neighboring countries, can give but poor evidence of a lighted lamp within their earthen pitcher. There may be preachers who can boast of preaching in the name of Jesus, and of casting out devils, and working miracles, and in their own estimation, giants among dwarfs, yet in the diffusion of the light they shall be detected, and should be put away. Those who are careless concerning what figure they make in the world, can join with the jovial and eat and drink with the drunken, cannot be at the same time shunning the appearance of evil, or letting the light of life, derived from Jesus, shine before men, that they may see their good works and glorify God.

Many of the dear saints of God may feel convicted of having been too remiss in regard to a circumspect walk and conversation. Alas! how much we all have to lament of our short coming; but the apparent severity of our remarks in this article will not break their bones, they will not be offended, but they will acknowledge with the writer,

"Prone to wander, Lord I feel it,  
Prone to leave the God I love."

The stand which we as Old School Baptists have taken, the sacrifices we have been called to make for the sake of purity in faith and practice, and above all, our love of holiness, our allegiance to Jesus as our King, our sense of the immaculate purity of his precious cause, will not allow us to walk in fellowship with those, under any name whatever, who turn the grace of God into lasciviousness. On the one hand we should withhold our countenance from heretics, and on the other from all who hold the truth in unrighteousness; and so from every brother that walketh disorderly withdraw ourselves.

#### MOORE'S LETTERS CONTINUED.

##### LETTER II.

MADAM:—We will next proceed with the doctrine already stated before us, to take into consideration the perfections of that awful God we profess to worship and adore, whose essence and being are necessary, and not assumed; and as no creature, nor combination of creatures can divest him of any of his essential excellencies, neither can he, by any law, inherit in his own nature, nor by any act of his sovereign will, cease to be what he is from necessity, at all times, and will continue to be to all eternity. "I am the Lord, I change not," is one of the prerogatives he claims as essential, and peculiar to himself alone, (see Malachi iii. 6,) and as is his being, so are all the purposes of his eternal mind: for if we once admit that either in essence or purpose, there can be the least shadow of a change, we instantly reduce him to a level with ourselves, and of consequence lose all respect for his superlative excellencies. And still while we feel disposed to pay the utmost reverence and most solemn respect to his divine character, in the union and harmony of his divine attributes, no creature, however exalted, can comprehend the vast ocean of his immense glories. But so far as they are revealed in his word, we may, notwithstanding, safely and securely carry our contemplations. From these pure fountains of divine truth, we are assured that he is all-wise, all-powerful, always just, righteous, holy, and good, full of truth, love, mercy, and kindness; that he

is omniscient, omnipotent, always present, determining the end of all things from the beginning, and from the ancient times, the things that are not done, saying, "My counsel shall stand, and I will do all my pleasure." See Isa. xlv. 10.

With these ideas of the divine Majesty constantly before us, we are to gain correct views of the subject now under consideration. And to this standard of divine rectitude are the doctrines of conditional universal salvation to be brought; and if they will bear the test of these, let us embrace them as coming from heaven, in all the force, beauty, and glory, of a divine revelation. But if not, let us reject them with fearful trembling, and fly with horror from the fearful vortex where thousands are daily swallowed up. The wisdom of God in the redemption of sinners shall be first attended to. By the wisdom of God, we understand that fountain of wisdom which is essential to the eternal mind; or the manifestation of his wisdom in the works of nature, providence, and grace: and it will not be denied that this is most richly displayed in the redemption of sinners, through the Lord Jesus Christ. But whether this appears most illustrious in providing for the salvation of all the human family, while it does not insure the salvation of any one individual, remains to be matter of serious inquiry. It will be admitted, that the mere invention of any piece of machinery, however exquisite in its fabrication, if it is not directed to the most valuable purpose, is still destitute of that which would constitute it supremely excellent. The question, then, is not whether the wisdom of God is manifested in the conditional salvation of all men, while it remains uncertain whether any one will be saved or not, but whether, taken in this point of view, it is directed to the most valuable end, or not. It has been already observed, that the conditional salvation of all men leaves the salvation of all equally contingent, and when we take a view of the whole subject, which involves the death of the Son of God, can we say his wisdom is directed to the most valuable end, when it leaves it uncertain whether one soul will be saved, after all his painful sufferings and sorrows? And can it be worthy of the wisdom of God, in the unity of all the divine persons in the Godhead, to leave the final event of this stupendous plan to the election of guilty, depraved creatures, of whom he has said "That there is no faithfulness in their mouths, and that their inward parts are very wickedness?" See Psalms v. 9.—Would it be wise and prudent for a merchant who is rich and independent, to form a partnership with a notorious bankrupt, and leave all his wealth and the future prosperity of his family in his hands, while he not only knows that he does not possess one cent, but at the same time knows him to be a notorious villain, in whom no confidence is to be placed? And still while the Lord declares that "There is none righteous amongst the fallen sons of Adam," (see Romans iii. 10,) he is, by the advocate of universal conditional salvation, represented as leaving the final event of all his wisdom, and even the final success of a Saviour's dying groans, in the election of poor sinners who are at enmity against him. And let me ask your kind heart if one of your neighbors, who was poor and starving, and had no chance of relief but from your bounty, and was at the same time so at enmity with you, that he would receive nothing from you, even to save him from death, would you lay it at his feet, and say, take it or starve, or would you send it by some other hand, with a charge not to let it be known that it came from you? I fancy I hear you say, O! I would employ some one to act for me where he could not mistrust I was concerned.

And does it manifest the wisdom of God, to

leave the bounty of his grace at the feet of guilty sinners, and say, live or die, at your own election; while he declares in his word "That the carnal mind is enmity against God and while so remaining never can be reconciled to his laws." By which is meant his sovereign will. See Rom. viii. 7. Nor will it mend the matter to say the divine foreknowledge of God will, notwithstanding all you say, prevent the final miscarriage you contemplate; for it will be shown in due time that no aid can be drawn from this quarter, by the advocates of universal conditional salvation; and that if the Lord Jehovah is possessed with divine prescience, that it is impossible the doctrine contended for can be true. But I shall now leave you to your own meditations, praying the divine guidance may lead you in the path of truth.

#### OBITUARY.

DIED, In the city of New York, on the 18th ult., Mrs. FRANCES, wife of Ebenezer W. Beebe, aged 21 years 9 months and 29 days.

In this dispensation, we are called to sympathize with an afflicted and bereaved brother, who, but a few days ago, was called to commit to the silent repository of the dead his last child. He is now left, although in the midst of the thousands of that great city, solitary and alone. May the Lord who in righteousness has meted out the cup of his afflictions support and comfort him amidst them all.

"The dear delights we here enjoy  
And fondly call our own,  
Are but short favors, borrowed now,  
To be repaid anon.  
'Tis God who lifts our comforts high,  
Or sinks them in the grave;  
He gives, and blessed be his name,  
He takes but what he gave."

ELDER WM. K. ROBERSON.—In our 15th no. we published a brief obituary notice of this lamented brother, written by brother Barton on his return from his funeral. The following letter and verses from his bereaved consort contain some additional particulars in regard to his last hours, his happy prospect, his age, &c., which will be read with interest by his numerous friends & brethren.

July 29, 1843.

DEAR BROTHER BEEBE:—It is my painful duty to inform you of the death of my dear husband, Elder WILLIAM K. ROBERSON. He returned from his northern visit, (in which he accompanied brethren Buck, McKay, and yourself to the Delaware River and Warwick Associations,) on Wednesday before the third Sunday in June. Although he was very unwell, yet he returned to fill an appointment at Philadelphia on the following Saturday: preached there on the evening of that day, and on Sunday three times. On Monday he returned home very much exhausted, and quite indisposed, and continued so throughout the week. On the next Sunday he became much worse, and his symptoms more alarming, under which he continued to sink down until the 17th day of July, at 6 o'clock, A. M., when the mortal cords were broken, and he closed his eyes in death. He seemed to be engaged in preaching and praying during his sickness, whenever he could raise his voice or his hands. I frequently heard him exclaim, O the smiles of Jesus! He called his mother, myself, and the children around his bed, about a week before his death, and spoke of the solemnities of death, and how precious that hope which could triumph in the hour of death, and how awful the situation of such as are called away without a hope in Jesus Christ. He prayed, and then took leave of us, one by one. He seemed perfectly conscious, from the first of his sickness, that he should not survive it. He said he would rather depart and be with Christ, which was far better. On the day he was taken so ill, he said he would like to write his dying testimony to



Kingwood, Cow Marsh, and Bethel churches, and also to brethren Beebe and Barton, but he was not able. A few moments before he died he bid us an affectionate farewell, after which he fell asleep, aged 53 years, 8 months, and 14 days, and having been in the gospel ministry more than 16 years.

He was an affectionate husband, a tender and faithful parent, and a true and constant friend to the distressed. He often repeated the words,

"But when this lisping, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song  
I'll sing his power to save."

He's gone, and will no more return:  
He's gone, and I am left to mourn.  
His warfare's o'er, he's joined the bless'd,  
And entered his immortal rest.

His garments and his works I see,  
But no companion left for me;  
In lonely sadness drear I roam  
Like one forsaken and alone.

With humble hope I shed my tears,  
My sorrows vent to him who hears  
The widow's moan; who will support  
And bear my sinking spirits up.

#### ANOTHER.

His work is done; no more will he proclaim  
Salvation, freely, through his Saviour's name;  
No more be seen on Zion's walls to tell  
"Wo to the wicked," to the righteous—well.

Ye little flocks who mourn your pastor, dead,  
Say not, in grief, that all your comfort's fled:  
He's only gone a little while before  
Where you shall meet him on th' immortal shore.

As your lov'd pastor's run his mortal race,  
May his successor, to supply his place,  
With equal firmness, truth and love proclaim  
Truth and salvation in your Saviour's name.

May the chief Shepherd soon unto you send  
Another pastor, shepherd, brother, friend;  
And we, his little stricken flock be lead  
Into the pastures where his saints are fed.

Afflicted widow, friends and offspring dear,  
With you we shed the sympathising tear;  
We bid you look away from all your grief  
To that dear Saviour who can give relief.

He can give comfort to your troubled breasts,  
On him alone your future prospect rests;  
Saved by his grace, may you forever be  
From wrath delivered, and from bondage free.

When from their tombs, the slumbering dead shall rise,  
When at his voice the saints surmount the skies  
With Christ to dwell, in radiant glories crown'd,  
Then may our souls in Christ of God be found.

DIED, At the house of Wm. A. Ustick, near Bloomingburg, O., on the 12th of July last, Mr. JOHN USTICK, of New York. The deceased, far gone with consumption, arrived at the house of his brother a few days before his death.

The following lines were written and published on the occasion, by a friend, and at the request of some of the relatives, is republished in this paper.

"No friend of his childhood was bending to hear  
The words of the dying; but Jesus was near,  
As when the poor thief cried, 'Remember me Lord,'  
And the Savior remembered that sufferer's last word.

O yes, he will think on the sinner's last prayer,  
In the love of his heart, he will cherish it there,  
And though on the tempests of death he is driven,  
He'll guide him to peace in the haven of heaven.

What though from the tombs of his fathers he's strayed,  
And now sleeps in the grave which a stranger has made,  
If he rests where commingling of spirits is given,  
With the angels of God and redeemed ones of heaven.

What though the high mountain is rearing its head,  
And the broad river rolls 'twixt his home and the dead,  
If, brighter than all the bright hosts shine at even,  
His crown sparkles forth 'mid the armies of heaven.

And should the bereaved ones, when evening draws nigh,  
Look forth where their father's cold members now lie,  
O! let not their bosoms with anguish be riven,  
This earth's but a phantom; reality's heaven."

### Associational Meetings.

The HIGHLAND Association of Regular Baptists will hold (the Lord willing) their next annual meeting at New Hope meeting-house, Hopkins co., Ky., commencing on Saturday before the 2d Lord's-day in October, 1843, at 11 o'clock. All Old School Baptists, especially the preaching brethren, are warmly solicited to attend.

J. H. GAMMON.

### Old School Meetings.

A SEMI-ANNUAL MEETING of the Old School Baptists of Michigan will be held with the Avon and Oakland church, on Friday before the second Lord's-day in October next, and the two following days.

BROTHER BEEBE.—Please publish the following notice. The Particular Baptist church in Vienna, Oneida co., N. Y., have appointed a meeting to be held on the first Wednesday and Thursday in October next. All Old School brethren, and ministering brethren particularly are respectfully invited to attend.

J. P. SMITH.

Vienna, August 14, 1843.

Brother Jewett will please publish the above notice.

Well's Corners, September 8, 1843.

BROTHER BEEBE.—The brethren at Hardiston wish me to give notice through the Signs, that a general meeting of brethren, ministers and others, will be held with them at their meeting-house, Sussex co., N. J., on Sunday the 1st of October, and the day previous. They therefore earnestly desire to see as many of their brethren in the ministry, together with others, as may feel it in their hearts to come, and to whom the Lord in his providence may open a door. The meeting will commence on Saturday the last day of September, at ten o'clock, A. M., when and where it is hoped and expected that Elders Harding, Broom, Beebe, and Conklin will not fail to be. Also, some other brethren in the ministry from abroad.

A meeting is also appointed with the Waterloo brethren at the school house near Mr. Snook's, on Friday evening previous, at early candlelight, on the way to Hardiston.

In behalf of the Hardiston church.

GABRIEL CONKLIN.

DEAR BROTHER BEEBE.—Please to give notice through your paper that the second edition of my Hymn Book is now ready. I have added six more heads to the index of subjects, and also 80 hymns. The second edition will contain 615 hymns.

PRICE. Plain binding, single copy, \$1 00, or six copies for \$5 00. Morocco binding, \$1.25 per copy.

I have labored hard to present the brethren and friends with a well arranged hymn book, and have incurred a great deal of expense in doing so, and will be under the strongest obligations to them for their patronage.

With increasing affection I remain their brother and servant, &c.,

BENJAMIN LLOYD.

Wetumpka, Ala., September 7, 1843.

### RECEIPTS.

Mrs. Mahala Wheat,	N. Y.	\$1 00
Mrs. Charlotte Terry,	"	1 00
A. Kellogg, Esq., for Eld. L. Morley,	"	5 00
Nelson Horton,	"	1 00
Warren Horton,	"	1 00
A. Brundage,	"	2 00
D. Robbins, Esq.,	Ill.	5 00
Peter C. Buck,	Ten.	5 00
Dea. S. Barnes, per A. McIntosh,	D. C.	2 00
E. G. Pyatt,	N. J.	1 00
Eld. Z. D. Pasco, for Dea. H. Horton, &	Pa.	5 00
J. Cook, Esq., (each to end of vol. xi.)	"	1 00
Morris Lassing, Esq.,	Ky.	2 00
Elder B. Stites,	O.	2 00
Richard Pence,	Mo.	3 00
" " for br. Jewett,	"	"
Total,		\$35 00

NEW AGENT.—Morris Lassing, Esq., P. M., Union, Boone co., Ky.

### LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 15, 1843.

NO. 20.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, Editor :

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### LETTER I.

*Relating to the address of a Committee of Harmony Presbytery, South Carolina, to a Mr. Wilson, missionary, Gamboon, Western Africa.*

BROTHER BEEBE :—You may recollect that I some three or four years since acknowledged thro' the Signs the obligation I was under to some friend, for sending me, per mail, two sermons preached at different dates by Mr. Coit, pastor of the Presbyterian church, Cheran, S. C. I have again to acknowledge, with my sincere thanks, to some unknown friend, the reception of a series of the Charleston Observer, a Presbyterian periodical, containing (as published in continued numbers,) a lengthy address from a committee of the Harmony Presbytery (S. C.) to Mr. John L. Wilson, a member of said Presbytery, but now residing in Africa as a missionary under the patronage of the American board of commissioners for foreign missions. This board is designated by the initials, A. B. C. F. M. The object of this address appears to be to show Mr. Wilson their objections to his continuing a member of their Presbytery, and at the same time officiating as a missionary of the A. B. C. F. M. In their arguments, showing the impropriety of such relation, they first expose the pernicious principles avowed by that board in their publications : and secondly, they show the utter inconsistency with gospel order, of ministers of the gospel subjecting themselves to the control of the boards of any such voluntary societies, as mission societies, &c. They use the term *voluntary* to designate these societies and boards as the creatures of the human will, instead of being appointments of God. In this second branch the committee take a pretty extended view of the subject and occupy strong ground in drawing distinction between voluntary combinations in religion, and an implicit subjection to Christ, as King in Zion, and between moral reform, civilization, &c., and that salvation which is the subject of the gospel ministration. I think I have formerly expressed to you in person, if not through the Signs, my confidence that Mr. Coit was a subject of grace, a man taught of God on the great subject of salva-

tion. He was chairman of the committee from whom the address under consideration emanated.

It is to us a mystery that men giving such clear evidence of subjection to the gospel of Christ in several important points, should still be left to be bewildered with the covenant of circumcision, infant sprinkling, and Presbyterianism in church order; and that whilst they have been led to such a noble stand in part against the creatures of the *man of sin*, they should still cling to other things which evidently have no higher origin than that wicked interest; yet such being the case, the boldness and honesty of their testimony against all voluntary combinations in religion, all mission boards, not excepting the one appointed by the general assembly of their own church, and against the substitution of *moral reform* for gospel salvation, appears brighter, and will probably give to their testimony on these points greater weight with many, than they have attached to that borne by us O. S. Baptists, who have been always despised as an *ignorant, bigoted set*. At any rate their testimony is a strong collateral proof of the correctness of our Old School stand against missionism in all its branches. I can but think God's hand is special in this, and that he has a gracious design beyond what is yet developed, both in reference to this move of the Harmony Presbytery, and in the almost simultaneous move of the Presbyterian church of Scotland, in which four hundred and fifty or five hundred ministers have left the establishment (Presbyterianism being the established church of Scotland) and the livings secured to them by law, and thrown themselves upon the voluntary contributions of their churches and congregations for their support, their churches coming out with them, leaving their places of worship, which of course belong to the establishment, and preferring to worship God in barns and other like places, to having their worship prescribed by law. But still these Scottish clergy show a clinging to the popular measures of the day, and to the *powers of this world*, which leaves them far off from the gospel standard. Still the movement, such as it is, has evidently shaken the fabric in which they had so long reposed, and has a tendency to make the chains of traditional Presbyterianism sit more loosely upon the children of grace, if such there be among them, as I now confidently hope is the case, and therefore it is that God is loosening their chains, preparatory to bringing them fully out from their traditional bondage. Indeed, a separating of the church from the state is a very essential departure from *Presbyterianism*, as originally constituted by Calvin. A similar result may flow from the present agitation in the Episcopal church, occasioned by Puseyism. I should not be

surprised if one of the *seven thunders* which are to sound immediately after the Turkish powers in Europe shall have been broken (Rev. ix. 10,) should be manifested in the sudden calling out of the remaining people of God from those and other like churches, such as the Dutch-reformed, Lutheran, &c. Indeed, if any number from these churches should be made to hear and fully obey the voice "Come out of her my people," &c., (Rev. xviii. 4,) it would be like a thunderbolt to those proud churches which have so long rested secure in their power over the posterity of their members, and would most likely rouse them to form combinations to bring in the civil power to put down such as dared to give an honest and open testimony to the doctrine and order of the New Testament. I do not, however, give this as an exposition of that portion of prophecy, I merely mention the thing as being thoughts which have passed through my mind in reflecting on these simultaneous and astonishing recent movements in the religious world. But I have more confidence in the view I will now give of Isa xl. 11, especially the latter part, And shall gently lead those that are with young." The whole connexion shows the divine compassion of our Lord in the leading of his sheep, calling them out, &c. He does not rashly tear them loose from the holds which nature, or depravity, or the world, or error, &c., may have on them; to change the figure, he will sooner let the *tares grow with the wheat*, than that the *wheat should be rooted up*.—Being *with young*, is a state of endurance of difficulties, and of carrying a sensibly felt burden, &c.; and this in prospect of a new relation, a new existence springing from it. It is applicable to an individual under the regenerating work of the Holy Spirit : it was applicable to the *little flock*, laboring to be delivered from legal bondage into gospel liberty, through the death and resurrection of their Head. John xvi. 20—22. So in cases where the Lord has a quickened people buried in the rubbish of anti-christ, there will be a state of enduring, of burden bearing, of travail in laboring to bring forth. Now to those in such a spiritual state of gravity, the promise is, *The Lord will gently lead them*; so I think he is in a remarkable manner doing in these cases. *Shall I bring to the birth & not cause to bring forth? saith the Lord*. No, the hour of anguish must come, and coming, the *man child be born*, then *will be joy*. Yes, the feeling, the privileges of sonship of gospel liberty, causes, by the joy it imparts, a forgetting of the anguish before endured. If, as I anticipate, there is, in the commotions among these denominations, life-laboring to be manifested in its distinct state, may strength be given, and the Man Child, the Son be fully born.

In further and more particularly noticing the address of this committee of Harmony Presbytery, I propose in this letter to give some extracts illustrative of the expose they have made of the principles and spirit of the A. B. C. F. M.

The committee say on this head, "We are trying the spirit of missions that generated, quickened, and yet keepeth alive the A. B. C. F. M.—We hear the sayings, and see the doings of the board." Again they say, "We have not in hand the men, their personal intentions, &c., but we are dealing with the board and the spirit of its father that begat it. We look therefore to the organic structure of the board, to the doctrine promulgated by its members in their official capacity; to the things which the corporation say and do when in session, &c. And we affirm, ministering the word of God, and speaking in his name, and *knowing by the above fruits*, that the *spirit of missions* in the board, is a spirit of delusion, of bondage, and of error, and so far from being (as its devotees boast) the *spirit of Christ*, we maintain that it bears about in its corporate body few of *his marks*, (Gal. vi. 17,) but on the contrary in its *forehead* and *right hand*, in its schemes and works, are visible the marks of anti-christ."—Rev. xii. 16. They then go on to show by well grounded argument, that the principles of the voluntary societies subvert the foundation of church polity in government and discipline, by bringing the missionary into subjection to the board, and removing him from his legitimate dependence on, and subjection to the church, or what they consider the government of the church, the Presbytery. The committee then in the form of a letter of instruction, as *from the board to their missionary*, bring to view the principles of the A. B. C. F. M., referring to their own published report for the correctness of the representation made of their principles. From this I will make some extracts, first in reference to what the board direct their missionaries to teach: second, in reference to their attention to the civil affairs of the people among whom they are stationed.

1st. As to what is to be taught, the board is represented as instructing their missionary thus, "Gather all the children you can into schools, teach them letters, writing, arithmetic, geography, and as they are capable, the higher departments in literature, &c. Be watchful daily to inculcate on their tender minds the great truths of our holy religion, they will then be nursed and fed on the *milk and bread of the knowledge of good and evil*, and will never be ignorant and debased barbarians." "In your public ministrations preach the great principles of a *practical christianity*; preach the *substance*, the spirit and life of the gospel, and trouble not yourselves about mere *forms in doctrine or worship*, and avoid as much as may be all useless refinements, unmeaning distinctions, vain janglings, and words that tend to *controversy*, shun all disputes about words and the meaning of *scripture terms*, &c. &c., and inculcate a *liberal christianity on a broad scale*." "Be not blind to consequences, or rash in measure, or imprudent in the

measure of doctrine. Lay not too great stress on forms of church government or forms of doctrine, or upon observances of external institutes, always excepting such as have the authority of this board, as the Monthly Concert, &c." Again they instruct him thus: "Remember that the Bible is your only guide, that is to say, in its great principles and general spirit; but we are not of the circumcision,—we are not straitened in our own bowels—not tied down to letters and forms and ceremonies, but must bring practically to bear upon the grand destiny of mankind for good, *all the power nature and nature's God has put into our hands*." Thus we find what kind of gospel is sent to the heathen, called the *life and spirit of the gospel*, having the pretence of being guided by the Bible, yet leaving every thing relating to doctrine, to order and practice, in that undefined state, that convenient looseness which a Jesuit would approve of, as suiting their principles of accommodating all to circumstances, that those circumstances may be made, in return, to work in their hands in their ambitious plan for doing *good*, that is, for discipling to their party and interest, at *home* as well as abroad.

2d. In reference to the missionary's attention to civil affairs, the board thus instruct, "With regard to the general aim and appropriate object of your mission, you will surely mistake the path of duty if your view is too contracted, too visionary.—You must not then imagine that your mission is to *individuals* merely for their *particular salvation*. You must have a more comprehensive understanding of its true end. Your trust also embraces the general welfare of the people to whom you are sent, in temporal as well as eternal things. Let none to whom you minister imagine that adversity of *any kind* is, as a general rule, a condition favorable to spiritual christianity, for the history of all christian nations proves that christianity flourishes best among a flourishing people." (A strange idea this for the poor of Christ's flock to digest; this religion must be one suited to the rich and noble of the earth!) Again:—"You will not consider yourself sent to individuals only, but your charge also involves the general welfare of the people as a community or nation. Even in civilized countries that are unchristian, there is much in their institutions, manners and customs to be reformed, and all these achievements must be accomplished before christianity can have a permanent home among them, and established upon *enduring foundations*. Christianity will not dwell with ignorance, poverty and barbarism. It is a fixed point with us that civilization must be established not as a basis, but as a *sine qua non*, for without it no *human structure* can stand, nor can the foundations remain," (The christian religion a *human structure*!!) "if the savage mind is too dark and obtuse to receive the light and power of the gospel, consequently an important, yea, the first work of a missionary under such circumstances is to civilize the people, that he may make them susceptible of true, enlightened and permanent religious influence. He must begin with

Moses and give them laws civil, political, ecclesiastical, social, domestic, agricultural, personal, spiritual; yea, he must go back to the good old patriarch, and after the manner of Abraham, (if he will do his work well,) he will circumcise all his people, beginning with those that are eight days old." Again: "There are many things needful that the gospel does not teach, letters, printing, &c., and the various and manifold blessings of a highly refined and intellectual society. We grant that christian truth enforced by the spirit of God does what is most important, yet not all that is needed, nor yet all that is requisite to its own development in the christian life." I confess that although I knew there was much ignorance among our missionary gentry, yet I could not have believed them under such gross ignorance of God & the religion of Jesus Christ as the above extract shows: surely in their case God has destroyed *the wisdom of the wise*. Again they say to their missionary, "Moreover, we charge you to let this saying sink deep into your ears, that as the Son of man was delivered into the hands of men, so is now the blessed gospel of his kingdom; and it behooves us to whom this gift is committed, to see to it, that we lay the foundation of that kingdom substantially, beginning with the intellectual, moral and civil elements of the nations and thoroughly going into the ways of the gentiles, well knowing that unless the domestic, social and political economy of a people be well devised, established and in successful operation, there will be no enduring foundation on which to build the walls and temple of Zion, the city of our God. And even if they were erected with all their bulwarks, yet unless the *genius of civilization* keep the city, the builders make and the watchmen wake in vain." More blasphemous ideas under the pretence of religious instruction it appears to me could not well be penned than the above. The sense in which they represent the Son of Man as delivered into the hands of men, is monstrous; it is true he was delivered, that is, betrayed into the hands of men, so, in truth, is his gospel in the case of this board. What the Psalmist ascribes to God, (Psa. cxxvii. 1,) they ascribe to the *genius of civilization*. What stronger ground could the Jesuits have assumed for interfering, in their missionary enterprizes, with civil governments, as in China, Paragua, &c., than is assumed by this board? Indeed, already have the operations of this board in our own country as tending to similar results with those of the Jesuits been manifested. I refer to their attempts through their missionaries to establish among the Cherokees an independent government within the limits of the state of Georgia: and when the state resisted the encroachment upon their sovereignty, a powerful party in the Senate of the United States would have involved the country in war with Georgia, to sustain this *religious political* government of the board in their establishment in that state. Even within the last two or three years, since the removal of the Cherokees, this board, through the same party in the Senate, attempted to overthrow a treaty made by

the government with a majority of the Cherokee nation, because it did not suit Ross and his party, the party under the influence of the missionaries. Now these developements of the principles of this board, relative to undertaking to manage the governments of the nations where they have establishments, makes manifest the cause of that Cherokee trouble. Prolonged remarks upon the principles of this board are unnecessary. All who are not predisposed to be priest-ridden must see the consequences of countenancing such institutions. Those who can countenance them, need not object to the Jesuits gaining power among us.

There are other points in which the popish principles of the A. B. C. F. M., are manifested, such as their broaching the idea of celibacy in their missionaries, and in recommending the study of the popish legends of their saints as calculated to produce more of a spirit of missions in the people, as it was said to have done in Loyola the founder of the order of Jesuits, as also in their arts for raising money; of this the following quotation is a specimen: "Children very young," say they, "are brought within the sphere of our benevolent influence; we look after their cakes, sugar-plums and toys, and squeeze their lemons into our bowls, well knowing the immoral tendency of such vicious indulgences for children. In 1840, the receipts from this source alone were \$500, and another Foreign missionary society collected from children in one year \$20,000!"

I have here given but a small part of this expose, selecting here and there passages. But enough is presented, I think, to raise in the breasts of our brethren a sense of gratitude to God for his distinguishing grace in keeping them from being ensnared by such a monster of iniquity.—These extracts are made from that part of the address of the Harmony committee published in the number of the Charleston Observer for July first, 1843. The committee say they are content to rest the fairness of their representations of the principles of the A. B. C. F. M., upon the single number of the Missionary Herald for November, 1842, containing their own report of the proceedings of the board at its preceding anniversary. The committee refer particularly to pages of that number of the Missionary Herald 423, 424; from 427 to 433; also, 436 to 446. They say also they might abundantly show the same principles from other public documents of the board.

S. TROTT.

Centreville, Fairfax co., Va., Sept., 26, 1843.

FOR THE SIGNS OF THE TIMES.

Morgan co., Ga., Sept., 18, 1843.

BROTHER BEEBE:—Having just returned home from the Oakmulga Association, I thought it might be somewhat interesting to you to hear something of our proceedings. Our last session was held with the Murder Creek church, Jasper co., from the 9th to the 13th, inclusive. Delegates were present, and letters read from all the churches (24 in number) except one; from which it appears

that peace and unity abound among them; several have enjoyed refreshing seasons, and considerable additions during the last associational year. Corresponding delegates also attended from distant associations with whom we correspond, and were cordially invited to seats with us. The business of the Association was conducted with the utmost harmony, order, and despatch: no query was presented,—no matter of difficulty heard of; so that we had repeated opportunities of adjourning to attend to preaching at the stand. The congregations were usually large, orderly, and attentive: the preaching was in the power and demonstration of the Spirit: never have I heard the truths of the gospel more clearly exhibited, or more ably defended; truly it was a pleasant time, a refreshing season to us poor pilgrims. But on Monday, the third day of our session, we were a little interrupted in the progress of our business,—our attention was attracted by the *voice of a stranger*, who rose up in a remote part of the house, and asked permission to read a short letter, being, as he informed us, a friendly message to that body from the Central Association! Leave being granted by the moderator, he proceeded to read the letter, which, as near as I can recollect, contained, in the first place, a certificate that certain individuals therein named, among whom the reader of the letter was one, had been appointed by the Central Association a committee with discretionary powers, to present certain propositions to that body, either verbal or written, the object of which was a reconciliation between the two bodies, followed by two or three resolutions, going to say, that it was an object greatly to be desired that a reconciliation should be effected, if possible, between the Central and Oakmulga associations, & in the close they say they do not expect or desire any action of that body on the matter at present, only that we reflect upon it until our next session, and then give it a full investigation. I regret that I cannot furnish you a precise copy of the letter; they did not think proper to offer us either the original manuscript, or a copy of it; fearing, no doubt, that it might lead to some movement on our part, unfavorable to their wishes. But we took no notice of it, and resumed our business.

Now, brother Beebe, it appears to me that our enemies must be driven to great extremes, or they could not resort to such pitiful expedients, to come to us, with all deceivableness of unrighteousness, pretending great love and christian regard to us, who they are in the daily habit of reproaching and stigmatizing both from the pulpit and the press, with no other view but to impose upon the simple and unsuspecting, and induce them to believe that after all, we are but one people; all orthodox Baptists, all good brethren. Is it possible they can flatter themselves that such a base counterfeit will pass among christians who have the least particle of light or spiritual discernment? or that such religious juggling can be carried on any length of time, in a well informed community like ours, without detection and exposure? The truth is, they are in a great strait: they stand convicted

before the public bar of professing our faith and preaching and practising another, and that upon the testimony of their own written creed. What then is to be done? They have no alternative but to change their original articles of faith, and relinquish the name of Baptists, or by some means bring us to a compromise, and get us to recognize them as *brethren*! Hence it is they come to us and say, "Only let us be called by thy name to take away our reproach."

I remember, brother Beebe, it has not been long since these same would-be brethren predicted our downfall, and seemed to exult in the prospect of our utter extermination, and some were vain enough to talk about preaching the funeral of the last Old School Baptist! Now, if we may judge from their conduct, they are beginning to have a little more of Balaam's faith, and conclude "There is no enchantment against Jacob, no divination against Israel;" at least the master spirit finds he is likely to make nothing by cursing Israel; hence he is about to change his position, and rally his forces for a new plan of attack.

There is no doubt, brother Beebe, but another attempt is about to be made to break our ranks, and decoy us out from our strongholds: already are they mustering their hosts for the battle,—not a few are now standing at the threshold, waiting to be invited into our churches, and it will be a *united effort business*, a simultaneous movement: if we will only open our doors and receive them without *re-baptizing*, we shall soon have a formidable troop of them in our midst. But why do they wish to return to us? are they convinced of their error and desirous of retracing their steps? If so, why contend for the validity of their baptism? If they are honest in this matter, and really desire fellowship and union with us, Why not be willing to have it on scriptural terms? But not so: they have even the effrontery to tell us they have no concessions to make—no errors to abandon, nothing of this kind, but they think we have, and hope, upon due reflection and consideration, we shall come to a better spirit, and so a reconciliation be effected! Now, under such circumstances as these, how can we have any confidence in such men? Can we either wish or hope for a union with them? We have seen too much of their sophistry and intrigue to give them credit for their fair professions,—we have already suffered too much from their intrusions and inroads among us to open our doors and invite them into our churches again, unless they themselves manifest a better spirit, and come to us seeking union and fellowship upon gospel terms. As to ourselves, we consider our present position a safe one; we believe we occupy scriptural ground; and, as such, have no inclination to abandon it. In a word, we have only to stand still and see the salvation of God.

Brother Beebe, I send you this hasty sketch, not knowing whether any of the brethren will furnish you with a more full and detailed account of our affairs. Make what use you choose of it, only accept of it as a token of christian regard.

THOMAS DAVIS.



FOR THE SIGNS OF THE TIMES.

County Line, Scott co., Mi., Sept. 10, 1843

BROTHER BEEBE :—I have been receiving your valuable papers for the last six years and they are still new to me. I have long felt desirous of writing something for them, but feeling so incompetent, have deferred to do so until now. I find great consolation in reading the communications of the Old School Baptists, a few of which order of people we have in these parts; but I sometimes fear they will be overrun by the New School. There has been much confusion in our churches and throughout this country upon the subject of difference between the Old and New orders of Baptists. I hope the Lord will overrule all for his glory. He is able to open the eyes of the blind, and to cause the deaf to hear.

I am glad to see that bro. Trott is sending on his precious writings for the Signs; if I may call him brother. I feel so unworthy that I often think I am not fit to be in the company of a christian, or to converse with them, but sometimes I feel uplifted. When I look back to the time when I hope I was changed, and delivered from darkness and brought into the light and liberty of the gospel my soul is filled with joy.

"I am a stranger here below,  
And what I am 'tis hard to know,  
I am so vile, so prone to sin,  
I fear that I'm not born again."

A WEAK FEMALE.

**Circular Letter.**

To the churches composing the Licking Association of Particular Baptists.

VERY DEAR BRETHREN AND SISTERS :—The uniform custom of our Association has taught you to anticipate a Circular to be appended to our minutes. As we are not aware that this long established custom has at all prejudiced the interest of Zion; and believing that our religious enjoyments in this world are proportioned (in a great degree) to the discharge of those duties enjoined on us by the great Head of the church, and without, desiring to be useful as far as practicable, in promoting the great interests of truth and godliness, we propose in the following address, to invite your serious attention and prayerful consideration to some of the relations and corresponding obligations subsisting between the ministry and the church of our Lord Jesus Christ.

It is to be deeply regretted that this subject, which is found to occupy so large a space in the writings of the "Holy men of God, who spake as they were moved by the Holy Ghost," should have elicited so little attention from those who minister in holy things. That this delinquency has not resulted from the want of precept or example in the sacred writings, is abundantly manifest. That it proceeds from a want of firmness on the part of the ministry, to meet the prejudices of those of our order, who, having imbibed a just horror at the constituted authorities of the land interfering with the spiritual interests of the Zion of God and her watchmen, seemed to forget that the "Laborer is worthy of his hire," is quite certain. We should regard such interference, whether political or ecclesiastical, an insult offered the Master of assemblies, in the person of his chosen bride. The laws of the King of Zion are all-sufficient, and we should esteem it both our pride and pleasure to carry into execution those laws, which

are at once so just and reasonable. "And I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding." Jer. iii. 15. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. Shall we ask those gifts of the Master and make their condition infinitely more deplorable than it otherwise would be?

We apprehend there can be no essential difference of opinion amongst us, with regard to the source whence the church derives her ministry. A few examples, however, may not be thought inappropriate: "These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. x. 5, 6, 7. "And he said unto them, [the eleven] Go ye into all the world and preach the gospel to every creature." Mark xvi. 15. "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke ix. 60. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest." Luke x. 1, 2. "But I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. i. 11, 12. Nor does the Master commission and send them forth without defining their work, and pointing them to the only source whence they may expect success to attend their labors. "And lo, I am with you always, even unto the end of the world, Amen." Matt. xxviii. 20. "I have planted, Apollos watered: but God gave the increase. So, then, neither is he that planteth, any thing, neither he that watereth: but God that giveth the increase." 1 Cor. iii. 6, 7. We have an example in the case of Lydia, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts xvi. 14.

If we looked to the ministry alone for the success of our cause, (as other denominations would seem to do,) then indeed would we act consistently in endeavoring to procure the most learned of men, and those of the most brilliant powers of declamation; but when we remember that "The hands of Zerubbabel have laid the foundation of this house, his hands also shall finish it," "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," (Zech. iv. 6—9, and especially, as an Apostle has said, "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men: for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are: that no flesh should glory in his presence." 1 Cor. i. 25—29; we should look steadily to the pattern given in the holy scriptures.

But what is the Master's object in having the gospel preached? Not to regenerate sinners: not to instruct the "Dead in trespasses and sins;" not to condemn the unbeliever: not to justify the saints; but to "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is

accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. xl. 1, 2. "And this gospel of the kingdom shall be preached in all the world for a witness unto (not against) all nations, and then shall the end come." Matt. xxiv. 14. It will be perceived that the gospel, which is a spiritual system, could not be a witness to the dead in trespasses and sins, but alone to the living; to those who are conscious of the necessity of the provision it declares to have been made in Christ for the salvation of sinners. "And he shall send his angels [ministers] with a great sound of a trumpet [the gospel] and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 31. Again, "He saith unto him [Peter] Feed my lambs, feed my sheep, feed my sheep." John xxi. 15, 16, 17. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx. 28. The figure used in the foregoing quotation is quite familiar to all. The overseer receives instruction from his Lord; it is his imperative duty to execute those instructions without inquiring of the servants placed under his charge, *Whence am I to receive my wages?* It would be an anomaly in domestic economy were he to contract with the servants of his Lord for his hire. Again: "And he [God] gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11, 12. The idea that the teacher should be required to give life or capacity to those who are to be taught, or that the pupil should assume the office of instructor to his teacher, which is too frequently attempted, is too absurd to be countenanced by intelligent christians.

The ministers of the sanctuary are not left without a guide, as to what they are required to preach. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word, FAITHFULLY. What is the chaff of the wheat? saith the Lord." Jer. xxiii. 28. "Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2. "And preach the gospel to every creature." Mark xvi. 15. Not Fuller's nor yet Campbell's gospel, but the "Gospel of the grace of God." Acts xx. 24. "That I should preach among the gentiles the unsearchable riches of Christ." Eph. iii. 8. There are very many filthy dreamers in our day, dear brethren, whose chaff has a tendency to awaken the sympathies, arouse the passions, and alarm the fears of the unsuspecting, and ultimately lead them into society without preparation for the gospel building; hence it behooves us to acquaint ourselves with the sacred scriptures, that we may be prepared to detect these "wolves in sheep's clothing" and expose them.

But how do the ministers of the Lord Jesus aim to preach the gospel? Let an Apostle answer: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know any thing among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling: and my speech and my preaching was not with enticing word's of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Which things also we speak, not the words

which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1 Cor. ii. 1-13. "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly vision, but by the grace of God, we have had our conversation in the world, and more abundantly toward you." 2 Cor. i. 12. How different the manner and matter of the college bred hirelings of the day, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from those who live in error, while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 1 Peter ii. 18, 19. Desirable as it is that the ministry should be men of learning, yet without the teaching of the Holy Spirit, their learning would prove a curse (in many instances) to the church. "The husbandman that laboreth must be first partaker of the fruits." 2 Tim. ii. 6. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, (not believers,) for the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. i. 21-24.

We submit it to you, dear brethren, whether there does not exist, to an alarming extent, a spirit of dictation in the church? Whilst we are encouraged to ask the Lord to "send forth laborers," does not our pride influence us too often to ask for learned men to be sent, that we may be like the other denominations? If such a ministry were destined to profit the church, can we doubt that the Master would send them? Israel anciently desired a king that she might be like other nations. God granted her request, and with a king she procured a curse. Let us take warning, dear brethren, lest we encourage such measures to secure a *learned ministry*, as may prove a curse to us, when they shall make it manifest that their aim is the *fleece*, regardless of the interest of the flock. With one more quotation we shall leave this branch of the subject. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint; but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Peter v. 2, 3.

If then it is made the imperative duty of the ministry to leave their worldly avocations, (by which they have hitherto procured subsistence for themselves and those dependent upon them,) and preach the gospel, and that too, for the exclusive benefit of the church, we ask you, dear brethren, is it reasonable that she should have their time, labor, and toil, devoted to her interests, without rendering adequate compensation? "They watch for your souls, as they that must give account." Heb. xiii. 17. And while they are too deeply sensible of their own unworthiness, feebleness and dependence on God for light and liberty to preach with spirit and power "The unsearchable riches of Christ," to ask a fixed salary for their services, and dare not insult their Master by asking a mission board to endorse his promise, or guarantee their meat, or resort to any other device unknown to the Bible, and consequently unauthorised by its illustrious Author, to secure pecuniary aid to minister to their necessities; O, brethren, shall we so far dishonor our divine Master as to withhold from "the workman his meat?" Matt. x. 10. What said an Apostle on this subject? hear him: "Who

goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth the flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 7-14.

Is it not probable, dear brethren, that the neglect of the ministry is one cause why the Lord has removed many from among us? Brethren, the Lord is just, and if we withhold from his servants that which is justly their due, need we wonder that the precious truths of the gospel ministered by them, gain a cold assent from us, without our feeling the heavenly, heart cheering, and soul reviving influences of those truths in our souls? We should take heed to the golden rule, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii. 12.—Make the case our own, and ask, Would we be willing to quit our home, the quiet we there enjoy, and the comforts the Lord has bestowed upon us, and labor and toil "In season and out of season," for the comfort, edification, and instruction of others, whilst they manifest a total indifference to our comfort?

The ministry are like other men, they have their sympathies warmly enlisted in behalf of those committed to their charge; they and their families want the necessities, not to say the luxuries of this life,—they must be fed, clothed, and their children schooled, all of which could be done by their personal exertions under the divine blessing; but we ask emphatically, How is this to be done, and they "Give themselves wholly to the work?" Where we have their services without compensation, are we not robbing their families at least of the time devoted to our service?

Whilst every power of our souls abhors the idea of the ministry auctioneering themselves off to the highest bidder, thereby making it manifest that such esteem gain godliness, we, nevertheless, most solemnly believe that the course pursued by some churches towards their ministers, cannot reasonably fail to discourage and so depress their spirits, that they become to such as "dry breasts," whilst the fault lies at the door of the church.

Dear brethren, where we have faithful ministers, we should "Esteem them very highly in love for their work's sake," remembering they are the bestowment of our gracious King, for our instruction and comfort in the gospel. Let us, therefore, hold up their hands, and success shall be found on our side: but if we become wearied and suffer their hands to fall, we need not be surprised should the powers of darkness get an advantage of us.

When we look around us at the multitude claiming to be ministers of the gospel of Christ, and test their claims by the standard, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. viii. 20. And, "Ye shall know them by their

fruits." Alas, how few are there who "make full proof of their ministry!" Dear brethren, do not the signs of the times seem to indicate the near approach of the period alluded to in prophecy? "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos vii. 11. Let us, dear brethren, so act, that should we be called to experience that privation, we may not have to reproach ourselves for abusing the gifts which God has bestowed on us. The Apostle Paul commended a church for her care of the ministry, in the following manner: "For even in Thessalonica ye sent once and again to my necessity: not because I desire a gift, but I desire fruit that may abound to your account." Phil. iv. 16, 17.

One suggestion more, and we have done with this branch of our subject. Let us not forget the ministry are "*Your servants for Jesus' sake*," that they have claims on us as such; and whilst we are sitting under "the droppings of the sanctuary," and our souls are sumptuously fed on the heavenly manna ministered by them, as under shepherds, O let us not forget they have those dependent upon them who have claims on us thro' them, and who, perhaps, are destitute of the necessities of life.

We know of no better rule to govern us in communicating to the ministry, than the following:—Let us administer of our "carnal things" in the proportion we have received of their "spiritual things." When we neglect them either at a *throne of grace*, or with our earthly substance, we are *weakening their hands*, and if not directly, we are certainly indirectly strengthening the hands of their enemies. "As the body without the spirit is dead, even so faith without works is dead also."

Many other reflections on this important subject suggest themselves, but we forbear.

In conclusion, permit us, dear brethren, to exhort you to a steady adherence to the *pattern* given in the holy scriptures. Let us afford proper encouragement to those who exhibit the characteristics of spiritual watchmen, and withhold such encouragement from the host of blind guides that infest our land. Suffer a moment's digression. Dear brethren, the Lord Jesus has poor saints on earth; in ministering to such we minister to Him. "But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." 2 Cor. ix. 6, 7.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you now and ever, AMEN.

We refer you to the minutes for such business as claimed our attention, with its ultimate disposition.

By order of the Association.  
THOS. P. DUDLEY, Mod.  
Attest, JAMES S. PEAK, Clerk.

### Corresponding Letter.

The Licking Association of Particular Baptists, now in session at Long Ridge Meeting-house, second Saturday in September, 1843, to the associations with whom she corresponds.

DEAR BRETHREN IN THE LORD:—Since in the providence of God our heavenly Father, we have been permitted to meet as an associated body, and as such, to hear from the different churches, and the associations with which we are in correspondence, our hearts, we trust, have been drawn out in gratitude to God, for preserving us

in the "Unity of the Spirit and the bond of peace," in the absence of which, society is but an empty name. But when we take into consideration, dear brethren, the heavenly and divine principle that unites the church, the body of Christ, to Him, her living Head, by that bond of union which is stronger than death, and that this body, together with every member in particular, have eternal life abiding in each of them, and that they have Christ in them the Hope of glory, we are led to the conclusion that there is nothing that can separate from the love of God, which is in Christ Jesus; and that they are destined to live and reign with Jesus, their Elder Brother, and God their Father, in heaven, for ever and ever. Let these heavenly considerations, dear brethren, embolden us in the cause of God, knowing that ye are not your own, but are bought with a price; and that your life is hid with Christ in God—shielded and protected by him. Let us then, by divine assistance, live for him who has died and now lives and intercedes for us, as faithful soldiers of the cross of Jesus,—not counting our lives dear unto death, if, in the providence of God, it should be required of us. And if it is the will of God that we fall in the conflict, we shall rise again, and join the company of the blood-washed throng in heaven. Until which time, dear brethren, we are desirous to hold correspondence with you by letter and messengers, where it is practicable to do so, and where it is impracticable, in consequence of the great distance that separates us, we still wish to continue it by an interchange of minutes. And now, dear brethren, may the God of peace dwell continually in you and us, is the prayer of your brethren in gospel bonds.

Our next Association will, by divine permission, be held with our sister church at Mount Carmel, Clark co., Ky., on the second Saturday in September, 1844, commencing at 10 o'clock, A. M.

Done by order of the Association.

THOS. P. DUDLEY, Mod.

Attest, JAMES S. PEAK, Clerk.

## EDITORIAL.

New Vernon, Oct., 15, 1843.

[Extract from a communication published in the "Religious Herald" of Richmond, Va., over the initials, "W. C. C."]

"Brother Joseph Baker keeps an excellent female Seminary, assisted by able teachers, in the branches of an ornamental and polite education; and he preaches to three churches. By the way, let me urge brethren to follow his example, he carries the publications of the American Tract Society to all his appointments, and has already distributed a considerable quantity. Go thou and do likewise. Every Thursday night he preaches in his school room. I preached there to a crowded audience. One year, he paid \$50 for a room; but he ought not to pay for room rent out of his own pocket.—Some effort should be made to get a house in Winchester. It is a shame that a place numbering over 5000 inhabitants, should be represented chiefly by Hardshell Baptists. At Strasburg, Shenandoah Co., the Rev. Gilbert Beebe gave out my notice and said, that, 'I would not preach the Gospel, but say something about tracts.' He was returning from New Market, where the Ketoc-ton Association held its meeting. In a late 'Signs of the Times,' he has copied my article calling for \$3000 for the Virginia Tract Society, upon which he makes some very queer remarks. By mistake, I stopped at one of the Old fashioned Baptists. He told me brother Buck had recently called on him with

brother Trott, the former filled up his soul with joy, by a sweet sermon from the songs of Solomon; the latter comforted him beyond description, in putting his things into his saddle bags. Deluded souls,

'Like barren sands imbibe the shower,  
But yield not either fruit or flow'r.'"

REMARKS.—As we find our name placed in the good company of brethren Buck and Trott, it might be thought uncourteous in us to pass the article by in silence. The writer of the article before us, has awarded to the Old School Baptists the very significant appellation, "*Hardshell*," and indeed we do not wonder that he should so consider us, seeing that all the arrows and missiles thrown at us from the New School party fall so harmless at our feet. He has not yet understood that the shield which our glorious Leader has provided for his followers, possesses the quality of quenching the fiery darts of the devil.

This gentleman has been travelling extensively, as appears from his communication; and seems to have been exploring the country for the purpose of looking out such locations as he might think most favorable for the establishment of New School machinery. Populous cities, flourishing villages, and rich country places, have irresistible charms in his eye. He has only to find the place, and then call on his co-operators for men and money, and the work goes on. With him it is a shame that the *Hardshell* Baptists have an existence at Winchester, Va. But unto whom does he intend to impute shame? God has raised up in that city a monument of his goodness and grace. God has located them there, and does this blasphemous wretch intend to charge the God of heaven with shame? Does he believe that God has any thing to do with raising New School, or *soft shelled* Baptists? If so, still the charge of shame is impiously hurled at his Maker! Or does he only wish to awaken a spirit of persecution against the people of God, and to appeal to the pride of Winchester to rouse up her sons to wipe off the reproach by exterminating the Old School Baptists from their city? With what an envious eye he looks upon the church of Jesus Christ wherever he finds them in his travels. If he only means to shame his own party for suffering an Old School Baptist church to exist at Winchester, he is both unjust and ungenerous, for that party have done all in their power to drive them from the ground.

In regard to the affair at Strasburg, when we were returning from Ebenezer [not Ketoc-ton] association, at New Market, we preached at Strasburg, and finding a written note laying on the pulpit, of the Presbyterian house which we occupied, we were told that it contained an appointment; which we understood our brother Hupp to say, we were desired to publish. At the close of the meeting we took up the paper and read to the congregation as near as our recollection now serves, as follows: "Elder Crane, preach in this house on—evening, and present the claims of the Am. Tract Society, (and perhaps) the Bible society." After having read the paper, we remarked that the appointment was not for preaching the gospel of

Christ, but for presenting the claims of the institutions named in the note. And this we did on the authority of the note. We did not say that he would not preach the gospel, but that the appointment was not for that purpose. If, however, Mr. Crane did preach any gospel on that evening, and it can be made so to appear by him or his friends, we shall conclude that a corrupt fountain can send forth pure water. His allusion to our "*queer*" remarks on his offer to mortgage heaven for \$3,000, requires no reply from us, as he does not dispute what we have written on that subject, and how queer the truth may sound to one so accustomed to error, we are not prepared to say.

That his calling on an Old School Baptist was by mistake, is altogether probable, as he could have very little occasion for calling on any but New fashioned Baptists. To hear an Old Fashioned Baptist tell of his soul's being fed, comforted or filled with joy and gratitude on hearing brother Buck or Trott preach from the Songs of Solomon, or from any other part of divine revelation, would be very likely to sound queer to him. It would undoubtedly be more interesting to him to call on one of his own sort, and hear him talk of hearing sermons from missionary agents, presenting the *claims* of the clergy upon the pockets of the *laity*. The couplet quoted, and with which he concludes his remarks concerning the *Hardshells*, whom he calls "deluded souls," is expressive of his feelings, in common with those of his fellow craftsmen, that while the Old Fashioned Baptists imbibe the dew of divine grace, and the showers of refreshing from on high, they yield no support to their humanly devised institutions.

OLD SCHOOL BAPTISTS IN AMERICA.—In the summary of Baptist associations, churches, ministers, and members, in the United States and British provinces, published in the "Almanac and Baptist Register," the Bap. Pub. society states 181 Anti-mission association, 1674 churches, 838 ministers, 2322 baptism, (during the last year,) and 61,239 members. Besides these they say "Probably some other associations would prefer to be placed with this class."

Although this number is much greater than what we had supposed, we know there are a very considerable number of churches of our order in the United States that are unassociated, and consequently not included in this summary. Hereafter we intend to give a catalogue of the names and location of these associations, in the hope of opening the way for a more general correspondence among the Old School Baptists.

LICKING ASSOCIATION, Ky.—We have received a bundle of minutes of the last session of Licking Association, in which we perceive that the requests of the Ketoc-ton, [Va.] and Warwick, [N. Y.] associations for correspondence by exchange of minutes are kindly responded to, and the correspondence is opened. The Licking Association embraces 27 churches, 9 ordained, and 4 licensed ministers, and notwithstanding all the ef-

forts of the enemy to allure or to drive this association from primitive ground, she has remained unshaken in faith and practice during the whole campaign.

Beside their circular and corresponding letters which will be found on another page of this sheet, we copy from the minutes the following report of a committee appointed on the subject of reports emanating from Elkhorn [New School] Association, in which the sepulchres of the dead have been entered, and the memory of the slumbering tenements thereof violated, to extort from lips that can no longer rebuke their madness and folly, and from the weight of character to which they may hope in vain ever to attain, something to give currency to their schemes of abomination.

Could the master spirits of Elkhorn Association disturb the repose of the dead, and bring them out of their graves, as did old Saul, with the aid of the old lady of Endor, the body of the departed prophet of the Lord, it would only be to receive from them the withering rebuke which should strike their guilty spirit through with that horror and consternation which was depicted upon the ghastly countenance of Saul and of the witch when Samuel appeared, and demanded of them a reason why they had intruded upon his repose.

#### REPORT.

The Licking Association has witnessed with deep regret, the various efforts which have been made to involve the memory of several valued ministers of the gospel, who lived and died members of her body, in the modern missionary institutions of the day. So long as those attempts were confined to irresponsible individuals, she did not feel herself called upon to notice them: but the extraordinary attempt of the Elkhorn Association, at her late session, to fasten on them the aspersion, as is manifest by the publication of the certificate of "John Young,"\* attested by "William Sugget, Jr.," calls for a passing notice at our hands.

Some are curious to know why Elkhorn Association has not introduced Peter, James, John, the Master, or some other inspired witness to sustain her missionary operations, instead of Ambrose Dudley, Joseph Redding, John Price, and others, who made no pretensions to being inspired. A solution of this question is not difficult, when it is known that the Bible is silent as death on that subject; and that A. Dudley, J. Redding, and J. Price were extensively known, and highly esteemed in the Baptist denomination, for their real piety and sound divinity. They had weight of character, (of which it would seem that association considers herself exceedingly deficient.) She wished to avail herself of their influence to secure the co-operation of some, who could not otherwise be induced to join in her manifest departure from the faith and order of the church of the living God, as exemplified in the following extracts from her minutes.

In her corresponding letter, published with her minutes of 1843, we find the following paragraph: "Let each church send to, and support at least one young Timothy or Titus, at Georgetown College, and when our denomination in Kentucky are supplied with ministers, send the remainder out into all the world to proclaim the glad tidings of salvation." Again, on page 7, of the same minutes,

\* Why did not John Young produce his credentials and appointment, as a Missionary to the Indians?

we find the following: "Highly honored is the church in the present age, inasmuch as all christians may become co-workers with God himself, in laboring for the salvation of our apostate world, and that none is so humble as to be debarred from participating in this noble work." (!!) Are we to understand Elkhorn as having raised her banner with this inscription, GOD & Co., laboring for the salvation of our apostate world? Again, on p. 3, "Our Sabbath School, during the past year, has greatly increased in numbers, and the members of the church have exhibited a more lively interest in this institution, which we believe to be one of God's own establishments, and which we regard AS A PILLAR TO THE CHURCH." (!!!)

From a careful examination of the minutes of the Elkhorn Association, commencing with the year 1792, (the first year, it is believed, her minutes were printed,) and concluding with the year 1808, the last year that A. Dudley, J. Redding, and J. Price met with the majority, as the Elkhorn Association, we find the following to be all the action taken in that body, on the subject of missions and missionaries: Session, 1801, Monday—"Request for South Elkhorn to send missionaries to the Indian nations. Agreed to appoint a committee of five brethren, to hear and determine on the call of any of our ministers; and if satisfied therewith to give them credentials for that purpose; to set subscriptions on foot, to receive collections, and apply the same for the use of said mission. And it is recommended to the churches, to encourage subscriptions for said purpose, and have the money lodged with the deacons, to be applied for that purpose, whenever called for by the committee.

The following brethren are appointed: 'David Barrow, Ambrose Dudley, John Price, Augustine Eastin, and George Smith, or any three of them.'

Minutes—1802. 'Agreed to continue the same committee, respecting the Indian missionary.'

Is not the fact that the subject was suffered to rest here, no evidence of any money collected, nor of the appointment of any missionary, nor yet any report from the committee, strong presumptive evidence that nothing was done by Elkhorn Association on the subject of missionaries, up to the year 1808? Let it be remembered that Elkhorn Association professed then, as she has done since, to receive the doctrine maintained in the Philadelphia Baptist Confession of Faith.

The first notice of missionary societies or operations in Licking Association, (of which A. Dudley, J. Redding, and J. Price were members,) is found in her minutes of 1814, and is as follows: Monday—Letter from the Rev. Luther Rice, respecting missionary business, called for and read. Agreed to send brother Rice a friendly letter, and remit him the money for the pamphlets he sent us, but that we do not join in the missionary business in its present form."

Minutes of 1815. Saturday—"A letter received from Rev. Luther Rice was read; also, 20 copies of the report of the Baptist Board of Foreign missions were presented to the Association by him." Monday—"Bro. Rice's letter called for and read, whereupon the Association agreed to answer, that this association present to Elder Rice their thanks for, and through him, to their respected brothers of the board of Foreign missions, for their attention towards us, and that we will send them a copy of our minutes annually, and hope that God, in his providence, will open a door for the gospel among the heathen of our own country, when we trust we shall be willing to attend to the business as may then appear best to us." Session of 1820. Saturday—"Bro. J. Taylor presented to this association a book published by him, entitled 'Thoughts on Missions.' It was committed to the committee of arrangements."

Monday. "The subject respecting bro. Taylor's book taken up; agreed to receive it, and to recommend to our brethren the perusal of it."

Those who have read "Thoughts on Missions," will, we think, say it is the severest rebuke to the money begging systems of the day they have seen. Suppose some of our aged brethren had given countenance to missionary operations, we ask, is the church justified thereby, (in the absence of Bible authority,) in giving her support to an institution which it is believed has done, and is doing more to corrupt her than perhaps any other?

With the foregoing expose of facts, we cheerfully submit it to the religious community, to determine how far Elkhorn association, her advisers, or others are warranted in charging our beloved brethren who have been called to join the church triumphant, with being missionaries, according to the modern interpretation of that term, [We understand modern missionism to be at war with the doctrine of the Bible,] with the single additional remark, that Licking Association has, from her existence under that name, been governed by the rule unanimity.

By order of the Association.  
THOS. P. DUDLEY, Mod.  
Attest, JAMES S. PEAK, Clerk.

#### MOORE'S LETTERS CONTINUED.

##### LETTER IV.

MADAM:—In our last we considered Universal Conditional Salvation as referred to the goodness of God, and find that it manifestly contracts this divine excellency within limits too narrow for that extensive range it is represented to hold in the word of God; and besides, it transfers its operation in the salvation of sinners from its genuine principle, to something done by creatures, as the condition on which it stands suspended. We shall now bring it to the standard of his love, and endeavor to view the harmony or discord it holds with this principle in the divine purity. By the love of God, we understand that perfection of his nature, by which he is qualified to take pleasure in the glory and harmony of his own divine attributes, and in the various grades of his creatures, the work of his own hands, as they bear more or less of his own likeness, and manifest his glory in different forms; and as the Lord Jesus Christ is the brightness of his glory, and the express image of his person, he consequently is the chief object of his love; and we determine the different degrees of his love to his creatures, by the blessings they hold. But the love of God to poor sinners, being manifested in Christ Jesus, transcends every other display thereof made to angels, or men, and to this we shall confine ourselves in the present letter.

The love of God, like every other perfection of his pure nature, must of necessity be unchangeable, and eternal. "The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. xxxi. 3. Also Isa. xlii. 4. The subjects of this love, in whom it is most richly manifested, are not beloved on account of any virtue or excellency they possess, in themselves, but because it is the will of God to manifest his love most fully and freely in them through Jesus Christ. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election [or sovereign choice,] might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, and Esau have I hated." Rom. ix. 11—13. That is, I have not loved Esau in the



same manner, nor in the same degree that I have loved Jacob.

But Conditional Salvation represents the love of God as acting in exact proportion to the works of the creature, by making something done by him the reason why his blessings are conferred, and makes the love of God like that of frail men, which always is in proportion to the real or supposed excellency of the subject beloved. And when those excellent qualities are lost, or it is found they never did exist, all the love and esteem formerly felt, is lost and gone in a moment forever. But the love of God is as unchangeable as any other perfection of his nature; nor is it possible that any deformity, no, not the deformity occasioned by sin, can have more influence with him, at one time than at another. All our guilt and deformity is ever before him; all with him, we have already observed, is one eternal now; and still such is his love, that it hides all our guilty stain under the covert of a Redeemer's righteousness; while with heart-affecting, soul-refreshing pleasure, we hear him say, "Thou art all fair my love, there is no spot in thee." Canticles iv. 7.

You will with joy and surprise ask me, is it possible that God can love sinners? to which I answer, if you will read Ephesians ii. 4 & 5, you will find he can, even when they are dead in sin; and the Apostle states it, as the highest manifestation of God's love, that can be made to fallen sinners. True it is that out of Jesus Christ, he cannot; but when considered in him, they are the objects of his high and everlasting regard, not as sinners, but as chosen in Christ, and justified by his blood, and adorned with his graces and righteousness, must and shall be finally brought to his divine acceptance in heaven.

But Conditional Salvation transfers the love of God from the Lord Jesus to something done by, or seen in creatures, who, when detached from him, are represented by the divine declaration as all deformity, wounds, bruises, and putrifying sores, from the crown of the head, to the soles of the feet; without the least soundness, altogether contaminated; [see Isa. i. 6.] Nor is it possible that God can have any affection for them or fellowship with them, in this situation, more than he can with the fallen angels. The love of God being unchangeable in its own nature, must be so in the objects on whom it centres, nor ought we to believe that those who once professed to feel and rejoice in it, are fallen from it. True, it may be, they have been deceived and have taken the fervor of their own feelings for this rich blessing, but if not, although his face may be hid in darkness, and they may lament in bitterness, still, "Sorrow can only last during the night, their joy will and must return in the morning." Psalms xxx. 5.—And that the divine presence may be withheld from those, who are notwithstanding the objects of the divine favor, is manifest from the circumstance of the Lord Jesus himself; his awful cries on the cross, "My God, my God, why hast thou forsaken me?" abundantly show that the divine presence was withdrawn, but, at the same time, he was not less the object of his Father's love, than he is at the present moment, while adoring multitudes bow at his awful feet.

But you will perhaps ask, is there not something extremely dangerous to the morals of mankind, and may not many take liberty to sin, if it is once admitted that those who are once the objects of the divine complaisance must forever continue to be so? To this I answer, that as to the carnal, and unregenerate part of the human family, they are, and ever will continue to be as wicked, as the bounds of divine providence, which confine them within certain limits, will permit; and that they are not abundantly more wicked than they

generally are, is not because they have no disposition to exceed the length that they at present go; but because God has said, "Hitherto shall you come, and here shall you be stayed;" nor do we know how far those restraints may extend, nor in what direction they may be exercised, to prevent that inundation of profanity, that would otherwise deluge the earth; there certainly can be no hope, from men of whom the Lord himself says, "That every imagination of his heart is evil, and that continually." Gen. vi. 5. And as for those who are the sons and daughters of his grace, the Lord Jesus has made provision to preserve them from sin in its profane habits, and although they are surrounded with profane multitudes, and feel great corruption and depravity of heart within themselves, still they are preserved from general apostasy; and to this effect is the promise of Christ himself. John xv. 16, and Hebrews xi. 15. "You have not chosen me, but I have chosen you and ordained you, that you should go forth, and bear fruit, and that your fruit should remain." In the scheme of redemption, provision is made to preserve the church of Christ pure; nor has there been any other way provided since the fall of Adam, through which his unfortunate sons and daughters can break the fatal chains with which they are bound; nor is the spouse of the Lamb to be goaded to heaven by the fears of hell and death, but the charms of his love and the glory of his divine person are the stimulants provided to ensure her obedience; and here we will give her leave to speak for herself, "He brought me into his banquetting house, and his banner over me was love," not awful terrors, indignant frowns, or fearful threatnings, but love, pure, heavenly, divine love.

Conditional Salvation is well calculated to gender terror, rather than cheerful obedience.—Where is the real saint who does not feel a thousand weaknesses, and depravities, besetting him around, attended with awful temptations? And terrific must the thought be, that at some unguarded hour, I may forever forfeit all the joys I now feel, all that I hope for to all eternity. What would be the feelings of that affectionate wife, who was daily under apprehensions, that by some inadvertent act, she might forever forfeit the interest she had in the husband of her love? It is true the laws of our country have made all the provision that human prudence can provide to prevent the husband from turning off his wife to starve.—And has the law of the eternal throne made no provision to save the Lamb's wife from these tormenting apprehensions? Yea, let it be remembered that that indissoluble union was figuratively expressed, in the marriage of the first human pair: "Them that God has joined together, men or devils cannot put asunder." Rom. viii. 38, 39. Isa. lxii. 5. Thus it appears, that universal conditional salvation stands opposed to the love of God, which it represents as subject to change from one object to another, yea, it annihilates it altogether unless it is kept alive by creature performances, since where these are wanting, according to this, its exercise is out of the question; and what is still worse, the love of God in Christ Jesus, may finally fail to effect the salvation of one poor sinner for want of what it is impossible for them to have, until renewed in the spirit of their minds.

May the Lord have you under his safe keeping.

### DIED.

Of consumption, in the city of New York, on Tuesday evening the 10th inst., sister ESTHER PRESTON, widow of our late brother, James B. Preston, formerly of Baltimore, aged 43 years and 7 months.

Receipts acknowledged in our next.

### LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Meritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Benjamin Avery; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### LETTER II.

On the Address of the Committee of Harmony Presbytery, S. C.

BROTHER BEEBE:—I in this letter propose giving some quotations from the above named address, as expressive of the views of the committee, and such as I think will meet the approval, in general, of our Old School brethren.

They say in reference to their arrayed opposition against the voluntary principles and voluntary societies in religion, "We must not in this warfare, be regarded as private men, opposing ourselves to other men, nor as arraying our motives, sentiments, arguments, facts, &c., in opposition to those of other men; nor yet as beating the air, armed only with abstractions, and fighting against phantasmas. In this war we appear as the messengers of the Lord to bear witness against an evil spirit, and evil doctrines which establish an evil dominion in religion, by usurping the authority that rightfully pertains only to the word of God." In addressing Mr. Wilson on his duties as a minister of Christ, they say, "There are many now expecting a greater than Solomon in all his glory,—the Messiah of civilization; and know not that they who will be glorified with Jesus, must be made conformable to his humiliation and sufferings. This was the error of the Jews: it is the error of the A. B. C. F. M. for this board denies that adversity of any kind is an essential condition of christianity, it is this spirit of error which Jesus rebuked in Peter, and pronounced the spirit of anti-christ, savoring of the things of this world, and not the things that be of God. Matt. xvi. 21, 24." They farther say to Mr. W. "It is impossible for you to hear and obey the voice of Jesus Christ as your Master and sovereign Lord, unless you have an ear to hear, an eye to see, a heart to love, and a will to receive, obey, and rest upon him, Him as he reveals himself in the word of his gospel. If your eye be single, your whole body will be full of light, you will see that your whole duty as a minister is to hear his word and keep it. If you turn from his holy commandments, it had been better for you never to have

known the way of righteousness. (2 Pet. ii. 21, 22.) If you turn from him to the voice of the board, in its traditions, usages, and doctrines, or to the commandments of the rulers, you do, *ipso facto*, by this faithless act reject Christ as your only Teacher and Lord." Again: "You will preach the word and not attempt to prove it. The truth of God's word cannot be proved by syllogisms; there is no foundation in the mind of man sufficient for such a conclusion. The doctrine of this truth is infinitely higher than all human conceptions. When God's word is uttered, and the hearer receives or rejects it according to his natural conviction concerning the truth of it and these convictions are ultimate, that man is not a doer of the word, but a judge. Now the word of God is not preached to be judged, its own office is to judge and try the hearts of every one to whom it is sent." I would here remark, that whilst the above rightly represents the authority of God's word, we should be careful to distinguish between *that* word, and our expositions of it: our expositions should be judged, but judged by the *word*. The address further on this point says, "This word [God's word] is to man the only rule of knowledge of good and evil, of right and wrong, regarding him in his relation to the law or gospel.—It is good to hear, believe, and obey this word; it is evil to turn from it, to disbelieve or disobey it. It is impossible for man then to *do good* in any other way than in hearing and keeping this word. Nothing but this word is the object of faith, and what *is not of faith is sin*, so far as relates to the worship and service of God." Again:—"Watch against the temptation to gain a personal dominion over the faith of any, avoid the danger of being taken for a conjurer, magician, (Acts viii. 9—11.) a great man, or a god, lest the people worship and put their trust in you. Ministers are everywhere under the temptation to obtain a pre-eminence of a sort of a clerical aristocracy and supremacy; we all profess to abhor this spirit as the reign of anti-christ in the pope. Let us beware that there be not among us popedom." In reference to the contest with the voluntary societies, they say: "When the rights of Christ's crown and the spiritual liberties of his church and ransomed people are involved, we cannot look upon acquiescence or neutrality in any other light than treachery to God, and to the everlasting welfare of man. It must be transparently evident to every man who will open his eyes to the light of God's word, that nothing less than the great principles of the inalienable rights and duty of private judgment, and of christian liberty, are involved in this issue. One voice tells us to put our confidence in the church; another, believe in the pope,

or in your minister; another, trust in your Presbytery, and leave the matter with them; another says, go to the board and implicitly confide in their good, efficient, wise, and experienced officers, they understand the thing better than you do. Amidst all this clamor, the word of the Lord speaks on this wise, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Believe in him, put your trust in him.—turn away from all creatures, yea, from your own self; obey the word of the Lord and leave the issue in his hands." "No christian should put a blind confidence in any man, or set of men, call them by what name you will. Precisely to the extent he does so, he dishonors and disobeys God, who only of right can reign in the conscience. *Every one of us shall give account of himself to God.* (Rom. xiv. 12.) "In the kingdoms of this world, the voluntary spirit is the lawful king; but in the kingdom of God, it is a rebel. In the empire of a state, the will of a free and sovereign people, is the author of all laws; this will, when expressed according to the political and civil forms, is competent to destroy old laws and to create new. But in the kingdom of God, his Son is the only King, the will of God the only source of law, his written word the only rule or revelation of that law, his Spirit, the only infallible interpreter of that word, Jesus himself the only Mediator between God and man."

Again, they say, "There are two spirits of missions: one—of *doing good*; this crucified Jesus, and always persecutes his faithful witnesses. The other is not a *doer of good*, but is a witnessing spirit, testifying of the goodness which God *doeth*. It is a patient, faithful, long-suffering spirit, &c. If the subject assumes the office of defining what *is good* in any kingdom, and exercises the function of *doing it*, he of himself renounces his allegiance, and usurps the prerogatives of the sovereign Majesty."

In reference to the missionary and popular notion of preaching the substance and the great truths of the gospel, &c., without being particular about forms of doctrine, &c., the committee among other things in opposition to such ideas, say, "We regard no word or truth that God has vouchsafed to us in the scriptures, as *small*, we know that heaven and earth shall pass away, but not one jot or tittle of that word." "Without regard to the doctrine of Christ, what has he given his ministers to dispense but the form of sound words?" 2 Tim. iii. 5. "We teach that Christ alone can give the spirit and truth of the words." "Men make Bibles, they print, they write, they speak the words of scripture. Those who see and believe, become *themselves* the living subjects of scripture or God's word, written not by the fingers

of man, not with ink, but with the Spirit of the living God. This is the substance of the doctrine, or rather the *spirit and life* of it, received internally. The gospel is among us in the shape or form of a report. The voice of man carries it abroad. Man utters God's words, yet he who hears only through such a medium, hears nothing but the word of a man, he cannot have a spiritual conviction of the divine truth of a report which he hears from another mere man only.—Therefore it was that the word was made flesh, that he might be a witness and that the Spirit of God in him and through him might seal divine truth as well as quicken into life. He directed the people not to receive his own testimony as a mere man: *If I bear witness of myself, my witness is not true.* (John v. 31.) So his Apostles discarded all the arts of human eloquence and moral suasion, and all aids from the powers of this world, shewing from the scriptures that Jesus was the Christ."

On the subject of connecting civilisation, &c., with the gospel, they say, "Some vainly imagine if the people were so enlightened as to perceive the temporal blessings of christianity, the state would become wedded to the church, and that the union would be happy, prosperous, and productive. It is certain there is no word of God to sanction such a marriage, and the issue, therefore, could never be the children and heirs of his promise. The whole history of the church warns us to avoid such a junction." Again, they say, "The great object of many seems to be, to make the church comely and agreeable in the eyes of public opinion; that the body of the people may become enamored of her, and take her under their patronage and protection. To effect this, they adorn her as a bride prepared for such a husband; they degrade her from her high, holy, and heavenly calling; they send her ministers and her people into the mills, the brick kilns, the fields, the manufactories, and ships of *civilization*, to do good for the human race." "The doctrine that teaches us to *humanize* christianity, that christianity may civilize man, is not peculiar to the A. B. C. F. M. It is the all pervading heresy of the age, and prevails to a great extent throughout christendom." "Man is the king in this christianity. But did Christ die for the cause of civilization? Has our Lord risen to restore after this sort the kingdom to Israel? The things of civilization are earthly things, and are not among the things Christ has commanded his ministers to teach and to preach." "Teach the household of faith, every one of them, the testimony and the power of God in the gospel of his kingdom; and teach them the true nature of christian obligation as founded upon the will of God, as revealed in *his word*, and teach them that no commandments, or inventions, or ordinances, or traditions of men, or conclusions derived from abstract principles, or human experiments, can be any rule of christian faith or duty. We warn you never to confound and jumble things so different as the heavenly and the earthly; the glory of God and the glory of man; the things of the kingdom

of heaven, and the things of civilization." "And now, brother, you may inquire, If I leave the board, what plan or scheme have the Presbytery to propose? We answer, none, whatever: we have exhorted you not to hear the board; we now charge you not to hearken to the Presbytery, but we beseech you in Christ's stead to hear the Son of God, *Hear ye him.* Matt. xvii. 5." "It would be natural for you to inquire about your support, and to give heed as expecting something from us; Silver and gold have we none, but such as we have give we unto thee, *the name of Jesus Christ*; and in his name we say, Rise up and walk into the temple, which is *the church of the living God.*" "But you perhaps reply, It is written, they who preach the gospel shall live of the gospel; true, and it is this very word which is the ground of our counsel; trust in it and you shall not be confounded. Did not God for forty years feed every one of his people with bread from heaven, and water out of the rock according to *his word by Moses*, and now he hath spoken by his Son will his word fail? And while his word and Spirit reign in his people, will a true minister of the gospel lack any thing? Well perhaps you will ask about the *arrangements*. We answer, we have made none; we have no schemes or contrivances of our own in the matter. No well lighted saloons, pictures, galleries, or periodicals; no agents, no popular lectures, no infantine missionary societies, no orders of nice young ladies to ply the needle for our money, and no societies of nice young men to talk for it at the Odeon, no life-memberships for sale, no christian names for hearthen children, no monthly concerts, no devices or bequests, no pastors' vows, no family associations, no pledges, no financial credit, no *nets or drags*, no screw-drivers, wedges, levers, or other mechanical apparatus, and no steam, wind, or water power, and we have no faith in these operations; nor yet in the much that the rich men cast into the treasury, or the crumbs that fall from their tables, or the pickings from the aprons of babes, or the portion of the fatherless or the widow, or in the spoils of the sepulchres, or in the *part* of the possessions of Annanias and Saphira, or in the favor of the public. Our faith is in God only, according to *his word*, and in his faithfulness, and in his providence. We have never asked the christian people what they are willing to do. We have no *inquisitions* in harmony, [Harmony Presbytery,] we tell them what God will have them to do.—They are God's servants, not ours; they are not their own. We minister the word as to their obligation to support the gospel, and their duty also of watching and trying, as they will answer to God every one of them for himself, that they be fully persuaded in their own minds that the pastor or evangelist they sustain with their prayers and alms, at home or abroad, be sound in the faith, and have the qualifications God requires of his ministers." Again, after illustrating the abominations of the Bible society, as composed of men of so many different opinions in religion, by which all are restrained from bearing testimony to what they

believe is the truth of God, lest each should offend the other, and thereby destroy their union for doing good with their money, the committee go on, first, to show what would be the condition of one born again, in the church of Rome, under implicit subjection to the priests, and then show how similarly one would be situated in a church subjected to the voluntary societies,—he goes to his pastor to inquire "what God will have him to do," "the pastor is agent for all the benevolent societies, and tells his new convert, Why, brother, we are fully organized and have all things fixed in our church, the only mode for you to do good, is, to make all the money you can and give it to the benevolent societies." "And the man soon finds that all his religion (which he is to show forth) consists, according to the doctrine of doing good, in giving his money, and in obeying the word of the voluntary societies. He has nothing to do personally, and is not permitted to testify of the doctrine of Christ, as this would tend to controversy, and disturb the peace and prosperity of the great benevolent institutions." Again, they say "All these unions from the papedom to the boards conspire to suppress all controversy." They then ask,— "Were not the prophets men contending and suffering for their testimony? Was not the testimony of Jesus a warfare, a controversy with a wicked hierarchy, the priests, elders, and religious rulers, &c.?" "Had the martyrs no controversy in their obedience to God rather than man?—When did the truth and power of godliness ever appear conspicuous in our evil world, save when men who loved the truth of God more than all earthly goods, and the praise of God more than the praise of men, were sacrificing their all, yea, and life itself, for their testimony? Has human nature or the word of God undergone such a radical change that controversy is no longer needed on earth? Do men now love the doctrine of the kingdom of God? And if it offends them must we hide it to avoid controversy? Is controversy a greater evil than unbelief?" "Again, all these unions to do good introduce a false test of piety, their scale is, sacrifices men make for the benevolent societies,—this is applied as the practical test, to men and churches. Well, the Methodists raise more money than the Presbyterians, and the Papists more than all other christians for pious and benevolent purposes; is it therefore true that Papists are the most vital and faithful christians? Idolators make more voluntary sacrifices than all christians, have more wonderful revivals, and greater multitudes of people; they offer all they have in voluntary sacrifices to their idols; and it is because it is a voluntary sacrifice that it is so offensive to God. The money men pay, or sacrifices they make in worship, are superstitions and idolatrous services, unless done by faith and in obedience to the word of God, and numbers are no test of truth. Matt. vii. 13, 14. The question is not what men *offer* and *do*, but whether they *accept, receive, and rest* upon the sacrifice of Christ." These extracts from the address, though brief and taken scatteringly, are sufficient to show the

views of the committee, and the spirit by which they are actuated; and I think our brethren will testify, from this specimen, that an *excellent spirit is found in them*. It will be seen that God can raise up witnesses for the truth, and against the devices of the man of sin where he pleases. It is truly a matter of rejoicing and thankfulness, to find persons belonging to a denomination which, from the specimens we have among us, we had judged as wholly swallowed up in a popular religion, coming out, and with such plainness bearing testimony to a religion *not of this world*, and against that which shows its earthly nature by cleaving to the world in its spirit, customs, partialities, honors, &c. We are ready to exclaim, *What hath God wrought?* And whilst we feel these men to be so high, we more deeply lament the anti-christian barriers which still separate them from our fellowship as brethren; for we dare not meet men on any half-way ground when the order of God's house and the supremacy of his word are concerned. So indeed they themselves teach in reference to those devices of anti-christ from which they have separated. Well, if we have been brought more fully out into gospel order and liberty, let us remember that we *have nothing that we did not receive*, and that the same gracious hand which wrought our deliverance, and their's so far, will, when it is his pleasure, bring them into full gospel liberty. And whilst we would bear faithful testimony against what we discover remaining of error in them, we would leave them with God. Praying that he would strengthen the things he hath wrought in them and us, and grant further deliverance according to his good pleasure.

S. TROTT.

Centreville, Fairfax co., Va., Sept., 26, 1843.

FOR THE SIGNS OF THE TIMES.

Brownsbury, Daviess co., Ky., Sept. 30, 1843.

BROTHER BEEBE:—Being a disconsolate widow, having recently been bereaved of my husband and a favorite daughter, I am left to mourn without a ray of consolation, only as found in the doctrine of the Bible, which informs me that *All things work together for good to them that love God*. Yet I am often made to fear that I do not love God, and that I am not the called according to his purpose. I joined the Regular Baptist church, (as I thought,) in the year 1809. Since that time I have had to encounter many doubts and difficulties, losses and crosses.

The sect in this region of country called the United Baptists, have, in my opinion, so far departed from the ancient order of Baptists that I can no longer have fellowship with them, believing they have left the pathway pointed out in the scriptures and are in the stead thereof following Balaam, who loved the wages of unrighteousness. These abominations are to me sources of great grief. But there are a few of the Old Fashioned Baptists in this county, who have united themselves together into two churches called Sardis and New Providence, numbering about forty or fifty members. Those churches are so far from

me that I have not as yet attached myself to either of them, hoping that there will be a constitution still nearer to me.

The United Baptists (so called) in this section of country have been and still are miserably distracted, divided and torn to pieces so that they, in the mouths of many, have become proverbial for confusion.

How long such a state of things as the present is to exist, I am at a loss to determine. The human institutions in religion of the present day of error, delusion and darkness, are great sources of distress to the church here. At the head of these institutions are to be found designing preachers who are daily struggling to enrich, aggrandize and immortalize themselves at the expense of God's dear children. This they can only do by leading the world into a false religion and intimidating the elect of God, whom they never can entirely deceive. These designing leaders are compassing sea and land to make proselytes to their systems, that they may thereby follow after the abominations of the world, by boasting of their numbers. While this is the case nothing but bickering, backbiting and slandering the dear people of God can be expected; divisions, hatred and strife being the results of such a course. These things are to the child of God truly distressing,—yea heart rending. I would to God that it was otherwise. But I know, at least I believe, it never will be otherwise until God in his providence otherwise orders it. As such I conceive it my duty to be still and know that God is God, and will do all his pleasure.

An unworthy sister in Christ,  
BATHSHEBA MCGEEHEE.\*

\* The accompanying obituary lines are too lengthy for insertion, and are not exactly appropriate to the object of the Signs, as the greater portion of our readers, not having been acquainted with the deceased, would not be personally interested, although they might, as we do, most sincerely sympathize with our sister in her bereavement.—Ed.

FOR THE SIGNS OF THE TIMES.

Shiloh, Pribble co., Ohio, Sept. 1, 1843.

DEAR BROTHER BEEBE:—In the Signs of the Times of August 1st., I observed the obituary of brother Wm. K. Roberson, which called up a reminiscence of yore. Say 43 years since, when practising my profession, in Sussex co., N. J., I was called on to ride about nine miles, by a Mr. Roberson, (whose first name I have since forgotten,) to visit his son and only child, then about 11 years old, Wm. K. Roberson, who was very ill, (disease not remembered.) I inquired of Mr. R. why he called on me, then a stranger, to attend his child, when three reputable physicians resided within six miles. He gave his reasons: One was a man of acknowledged science, but intemperate: another was noted for skill in his profession, but was an infidel: the third he thought had not yet sufficient experience in his profession. I informed him I was not a professor or possessor of the christian religion. He replied he never heard that I was; but he observed, I never heard you were an

infidel. I replied I hoped I was not. From this man I heard the first christian travail from nature to grace. I must say I was then rationally convinced he knew something I had ever been ignorant of, and especially by his sound reasoning and walk during the three days and nights I waited on the lad. On the third night I became much alarmed, and when all hope failed, I informed his parents that all means I found would be abortive. Oh, then came nature's heart-rending agony! he kneeled and prayed,—I left the room with such a burden as I never before had experienced, and for the first time in my life addressed a throne of mercy. Yes, a wretch that had never supplicated for mercy for his own soul, was now prostrate and praying for the life of his patient in tears and burdened agony, such as I never knew before, and with strong faith that Jesus Christ who called forth a dead Lazarus could save my dear little patient, even now all human means had failed; I well recollect praying that God would not deny the request on account of *my sin* and unworthiness, but Oh Lord save the lad; Oh Lord save the child! let me die, but Oh Lord save the lad! In about an hour my burden seemed strangely removed, and I went into the house—walked to the bed, felt the lad's pulse, and in astonishment exclaimed, *Mr. Roberson, your son liveth!*

This was the same Wm. K. Roberson whose obituary is noted by brother Barton.

Do with this strange scroll as you please.

Yours in hope,

SQUIRE LITTLE, JUN.

P. S. Some years since I wrote to brother R. giving him the grounds of my hope, he answered my letter and informed me the great Physician that night and very hour healed his soul and body: and I must date my first serious impressions from that very time.

S. L.

FOR THE SIGNS OF THE TIMES.

Morganville, N. Y., Oct. 20, 1843.

DEAR BROTHER BEEBE:—Though somewhat uncomfortable from bodily pain, (temporary I trust,) and in something of a hurry with my domestic affairs, I cannot well forego the pleasure of expressing my gratification in reading the Circular Letter of the Delaware Baptist Association. It embraces a subject which my mind has dwelt much upon of late, and I can say in truth, the doctrine of the resurrection of the bodies of the saints is *ALL* there is in believing. Do I put too much stress upon this? Let the Apostle Paul answer: In 1 Cor. xv. he commences by the announcement that he declared unto them the gospel which they had received, and in which they stood: by which also they were saved, if they kept in memory what he preached, unless they had *believed in vain*: that is, unless they had a kind of nominal belief, without the Spirit and power of the resurrection of Christ being imputed to them. The Apostle proceeds: "For I delivered unto you *first of all*, that which I also received, how that Christ died for our sins according to the scriptures, and



that he was buried, and that HE ROSE AGAIN THE THIRD DAY according to "the scriptures." Here, then, is the statement of the fact of the resurrection of Christ from the dead, and the belief of that fact, *is faith itself*; for Christ is the object, the Author and Finisher of faith. The Apostle goes on to relate the evidences of that fact in such a positive manner that none will disbelieve them that are driven from every other hope, as Peter was, when he exclaimed, "We have nowhere else to go, for thou hast the words of eternal life." Paul further adds, that though the least of the Apostles, he had labored more abundantly than they, and then in the plural number announces that "So we preach and so ye believed." "Now if Christ be preached that he rose from the dead, how say some of you that there is no resurrection of the dead?" It is so intimately connected with the resurrection of the bodies of the dead that the Apostle transposes or reverses the position of the axiom, that if there be no resurrection of the dead Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." Here, then, is the point: the one being false, the other is also: and the whole system of faith in the Saviour falls to the ground with the deluded propagators of a lie. But blessed be God, he would not leave his soul in hell, nor suffer his Holy One to see corruption. For, "Now is Christ risen from the dead, and become the First Fruits of them that slept."

I must confess that I have hope in nothing else than the resurrection of Christ. It is to me the *sealing stroke* of Divine power in bringing life and immortality to light: without it I could never have confidence to hope in God for a glorious immortality beyond the grave. This is the point which the arminian work-monger never sees: he trusts to his merit in some way—his cries, his groans, his tears, and his "giving his heart to God;" or, to his legal righteousness in the performance of the letter of the law. He never thinks himself a condemned criminal, shut up in the pit wherein is no water, and far from help or hope; and consequently never sees Jesus bursting the bars of death and leading captivity captive; for what is that to him? he is rich and increased in goods, and can never look so low for help as the darksome tomb of a dying Lord. He does not see in death an endless night of woe and wrath, without the resurrection of Christ, because he thinks God will raise him from his extreme pleasure in beholding his good works.

The true believer in the Lord Jesus Christ, it is true, does not know precisely what he will be in the resurrection; but he knows that when he who is his Life shall appear, he shall be like him. I do not propose to enter at length into the proof of the identity of our persons being retained in the resurrection: that is so ably done by brother Barton in the Circular Letter, that I should but darken counsel were I to undertake it. But it seems to me that no consolation can flow from the belief that we shall be raised any thing else than *ourselves*, in the likeness of the glorious body of

Christ; for if we may, why not be raised a balloon, a portable wind-mill, or something else?—This is no barren subject, though I may be unable to edify in writing upon it; and the brethren will doubtless not push it into the back-ground as a useless non-essential, but will enlarge upon it as the foundation of our hope. Though so little of the likeness of the person of Christ is found with me,—though sin and unrighteousness are in my flesh, yet I trust in God that I shall be raised in the likeness of Christ's most glorious body, and with all the ransomed of the Lord sing a song of redemption forever.

W. B. SLAWSON.

P. S. Some excellent communications have appeared in the Signs upon the above subject, which I have not now intimately in my memory; and if I have used arguments which have before been used, or adduced proofs which have been before made, it is because I have been led in the same paths of those who have preceded me, without any recollection of them. It is little matter, however, as the testimony of God's truth is always new, and I believe I have not over-tasked the patience of the readers of the Signs in giving them a long article.

W. B. S.

### Circular Letters.

To the several churches composing the Ebenezer Association. [The session of 1842.]

DEAR BRETHREN IN THE LORD:—We desire to feel grateful to the bountiful Giver of every good and perfect gift, that we have again been permitted to meet in our social capacity, and to speak and hear of the things pertaining to salvation; and we feel desirous of praising our precious Redeemer for the unspeakable blessing of his everlasting gospel, and that our ears have once more been saluted with its joyful sound.

Your messengers convened, according to arrangement, with pleasing manifestations of the continuance of brotherly love; and your letters which they presented seemed to speak of, and breathe forth that christian affection which should always characterize the children of promise. The business of the Association has been conducted with peace and harmony, and much christian fellowship seemed to subsist between your messengers, and also those with whom we have the pleasure to correspond. "O, how good and how pleasant it is for brethren to dwell together in unity."

Dear brethren, let us endeavor to cultivate a spirit of christian union and fellowship, and to be engaged, while it is called to-day, in the observance of those duties which are particularly enjoined on the people of God. That we should love one another, and thus fulfil the commandment of Christ, is a duty we owe to each other; especially when we consider that we are indeed brethren, and members of the same spiritual body, Jesus Christ our Lord being the Head. We should not only love in word, but in deed and in truth; doing good one toward another in every way in which we are commanded in the scriptures of truth.

And, dear brethren, we should be careful lest the enemy exert successful influence over us, in preventing the assembling of ourselves together for the purpose of worshipping and praising our Redeemer: and when assembled (and indeed at all times,) see that he does not induce us to think more highly of ourselves than we ought to think;

but let us be humble, each esteeming other better than himself. Grace always teaches humility: therefore high mindedness, in a spiritual point of view, always proceeds from the opposite source. Moreover, brethren, we should ever be on our watch-tower, and prepared to resist the bewitching machinations of satan relative to a conformity to the things of this world; for we are commanded not to be conformed to the things of the world, nor to receive for doctrines the commandments of men. Should your ears, therefore, be saluted with any other gospel than that which Christ and his Apostles preached, *receive it not*; or should any other way of salvation be pointed out than through a crucified Redeemer, discard all as emanations from the pit. Always remember the Rock from whence ye are hewn, and the horrible pit from whence ye are digged. Mockers will come,—self-willed men will come, and wolves in sheep's clothing too, will come, and cause you, if possible, to make shipwreck of the faith. But from all may the Lord preserve you.

Brethren, farewell: Be strong in the Lord and in the power of his might, who will give grace and glory, and no good thing will be withheld from them that walk uprightly. AMEN.

JOSHUA JENNINGS, Mod.

G. T. BARBER, Clerk.

### Corresponding Letter.

The Ebenezer Baptist Association, to the several associations with whom she corresponds, sendeth greeting.

DEAR BRETHREN IN THE LORD:—We send you this our epistle of love, as a token of the christian love and fellowship we have for you, because you love our Lord Jesus Christ and keep his commandments, and because of the benefits which we acknowledge with gratitude to have received through your correspondence with us. We trust that that friendly intercourse may still be kept up that we may thereby comfort, edify, and strengthen each other.

"While marching through Emanuel's ground  
To fairer worlds on high."

We can truly say, dear brethren, that whilst others have been engaged in inventing new theories, and forming new societies calculated to feed the pride of the human heart, and make merchandize of the people, to us they are but empty sounds, broken sisterns, and clouds without water: which, so far from bringing sweet refreshing showers, they but create contentions and divisions with all their deplorable concomitants, until the poor saints are made to tremble for the ark of God, mourn over the desolations of Zion, and cry How long, Oh Lord! Yes, brethren, the precious sons of Zion, comparable to fine gold, are now esteemed as earthen pitchers; and it does seem to us that the single consideration of their having the friendship and support of the world (which is enmity against God) ought to convince every attentive reader of the Bible that they are mistaken when they claim for themselves and their flesh pleasing operations that they are of God, who says by the mouth of the Apostle to the gentiles, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly."—How painful the reflection that so many with whom we once took counsel have been bewitched and carried away: and how many more will yet go is only known to Him whose foundation standeth sure, and who knoweth them that are his.

How applicable is the weighty question, "Will ye also go away?" O, brethren, let it be ours ever to reply, "Lord, to whom shall we go?"—

May we ever desire the sincere milk of the word, the pure gospel of Christ, untarnished by the vain philosophy of erring mortals; knowing as we do, that the world by wisdom knows not God, and that the dull ear of carnal reason will always hear hard sayings in that precious gospel which proclaims a jubilee to the poor and needy, liberty to the captives, and the opening of the prison to them that are bound: which presents to the hungry, thirsty soul, the bread and water of life, and when applied by the Holy Spirit, brings to view Christ a whole Saviour, and *his a finished* and everlasting salvation.

And is the gospel peace and love?  
Such let our conversation prove.

We are truly glad of the coming of our dear brethren, your messengers, whose labors of love we trust have been alike pleasing to the great Head of the church as they have been to us.

Farewell: May the God of all grace keep you unto his heavenly kingdom through Jesus Christ our Lord.

JOSHUA JENNINGS, *Mod.*

G. T. BARBEE, *Clerk.*

*The Rappahannock Association, to the brethren, churches, and Associations of like precious faith, sendeth christian salutation.*

VERY DEAR BRETHREN:—He who is infinite in wisdom, and the Creator of all things, surely hath conceived some wise and glorious purpose, and wrought from design in all that he hath done: and to suppose that the heavens and the earth, and all things that in them are, are not continually under the notice of that eye which is ever beholding the evil and the good, and under his control and providence, is virtually to deny the being of the God of the Bible. To suppose that circumstances exist or things transpire without the *eternal* purpose of God, or as the results of contingencies, is equivalent to a denial of God's eternity and immutability; for, if God be eternal, his purposes must also be, and if we suppose otherwise, we must imagine there was a time when he was undetermined and mutable; and the scriptures clearly show that nothing new, no after thought can arise with God: "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth, for he performeth the thing that is appointed for me: and many such things are with him." Job xxiii. 13, 14. His own glory is the great end of creation and providence. The fate of empires, kingdoms and nations is fixed, both with respect to the salvation of his people, and the reign of Jesus Christ his Son; and from the darkness of our understandings we may not be able to see the connexion between the tumults, wars, revolutions, decline and fall of the empires, kingdoms and movements of the earth, and the glory and eternal interests of Zion. Yet, now and forever, will God's people realize that "all their steps are directed of him, and that he keepeth them as the apple of his eye," whilst the history of the Bible evinces that from time immemorial God has appointed the order and wonderful harmony of the whole universe in all of its several parts, as particularly with respect to the establishment of his church as the development of his eternal purpose of salvation by the Lord Redeemer, which is his great work, the end and design of all his other works, and ever present to his sight. Known unto the Lord are all his works from the beginning; and that, among the thousands who people the earth, there is "a people" who are *peculiarly* the Lord's, formed and sustained for a special purpose, will appear if we attend to his declaration by the mouth of the prophet Isaiah, (Isa. xliii. 21,) "This people have I

formed for myself: they shall shew forth my praise." Moses asserts that "the Lord's portion is his people; Jacob is, the lot of his inheritance." "Thine they were and thou gavest them me," says Jesus. "This people" were chosen in Christ before the foundation of the world. Eph. i. 4. They are saved and called with an holy calling, not according to their works, but according to his purpose and grace, which was given them in Christ Jesus before the world began.—Yea, saith the Lord, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. "Ye have not chosen me, but I have chosen you." From these and a variety of other scriptures which we might introduce, the eternal regard of God for his people is most clearly manifested; but God esteems them his peculiar property, he has formed them *for himself*. *The Lord's portion is his people*. The universe belongs to him who formed it; but his people are "his portion," and his "peculiar treasure:" he has set them apart for that purpose. "For I the Lord am holy, and have severed you from other people, that ye should be mine:" and so the Lord considers them, for he saith, "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine." He hath given them life in Christ; for he is their Life, and from him they derive their spiritual being and existence, as from Adam they all derived their natural life. And notwithstanding "by nature they are the children of wrath even as others," because they are sons by virtue of eternal union with Christ, their Head and Elder Brother, by the eternal, unchanging purpose of God, by his gift to, and everlasting covenant with Christ, when the fulness of the time is come, God sends forth the Spirit of his Son into their hearts, crying, Abba Father: for "if any man have not the Spirit of Christ, he is none of his:" and consequently this people, formed by the Lord, born of his Spirit, and adopted into the family of his grace, experience the efficacy of the Saviour's atoning blood in cleansing them from all sin, and the power of his grace and Spirit in weaning and severing them from all inordinate affection for things which are earthly, sensual and devilish, and in disposing them to righteousness, in its most comprehensive sense; for "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This people have "I formed," saith the Lord. Who that hath felt the quickening power of his Spirit,—who that has tasted the bitterness of sin and the sweets of pardoning grace,—who that has been reduced to self-despair, self-condemnation, and utter impotency unto every good word and work, has not been constrained to say, "This is the Lord's doing; it is marvellous in our eyes:" "Tis he that hath brought me to his banqueting house; his banner over me is love. The Lord hath done great things for me, whereof I am glad, unto his name be all the glory." &c. Yes, dear brethren, we know that Jesus is the Author and Finisher of faith—the First and the Last in redemption's work; and therefore cannot consent to give his glory to another. No graven image nor modern invention—no priest, no prelate, nor monied scheme—no work nor device of man shall share in our praise. The unsearchable riches of Christ—the precious blood of Jesus hath redeemed us; and the work of man, in reference to the spiritual birth of christians, is powerless and inefficient, "for the flesh profiteth nothing,—the Spirit quickeneth." But the end for which God hath formed his people, the language is imperative: "They shall show forth my praise." They bear the image of Jesus, and reflect his glory: the fruits of the Spirit are impressed upon their hearts, and

manifested in their lives; their love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, give evidence of their heavenly birth and destiny, whilst they "show forth the praise of Him who hath called them out of darkness into his marvellous light." They live in the Spirit, and also walk in the Spirit. "God worketh in them to will and to do of his good pleasure," and they do all things through Christ which strengtheneth them. They receive the truth in the love of it, and contend earnestly for the faith once delivered to the saints; and such is their love for Jesus and his word, with the supports of his grace, they are prepared to suffer sacrifices, persecutions, and the sorest trials, rather than deny their Lord, or renounce the truths of the gospel which have been taught them by his Spirit, and which afford them the richest consolations in the depths of tribulation. This is indeed "their food and medicine, shield and sword;" and though the world oppose the doctrines of the cross, and persecute the followers of Jesus,—though they continue "an afflicted and poor people," "hated of all men for his name's sake," though they are assailed with opprobrious epithets, contumely and reproach by an honored, popular, powerful, and numerous religious body of professed christians from whom they differ in doctrine, experience and practice, they are often enabled to say, "But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy," &c. and in all this they show forth the praise of him who hath chosen them to be soldiers.

But amidst great and distressing apostasy from the faith, in different ages and at different periods in the history of the church, a people formed of the Lord have lived, and, blessed be God, such a people now live, as monuments and living witnesses of the truth, that the gates of hell shall not prevail against the church. Amidst all the cruelties the devil could invent, and the relentless church of Rome could inflict, this people were sustained and provided for; and indeed almost every age tells of some new theory of religion, and consequently of some untried cruelty, oppression or opposition exercised against the people of God. But the Lord is their Refuge, and underneath are the everlasting arms. And in this age,—outnumbering any other, perhaps, in the multitude of its institutions and converts to the various systems of men, should we be surprised to meet with the frowns, contempt, and scorn of the high dignitaries of the church? (so called.) Should we account it strange if we are tried with fiery trials? if we are persecuted for righteousness' sake? O, no! But strange, and no less true, that God such poor, weak, and worthless worms hath formed to show forth his praise; making manifest his strength in our weakness, and supplying grace according to our day and according to our trial.—The opposers of the truth and advocates of the anti-christian interest can go no further than God permits—no further than is consistent with God's purpose, which associates the true interests of his people with his glory. Not only, then, shall all these things work for the good of them that love him, of the called according to his purpose, but they *do so work*, even now. May your unyielding adherence to the truth, your calm and patient submission to the will of your sovereign Lord, your orderly walk and godly conversation praise the Lord.

Our Association has been truly pleasant; the preaching according to the oracles of God, and the congregation large, attentive, and we hope benefited. We have been greatly comforted by the coming of corresponding ministers and brethren, and sincerely solicit a continuance of correspondence with all who love the Lord Jesus.

The grace of God be with you all, AMEN.  
 THOMAS BUCK, Mod.  
 WM. C. LAUCK, Clerk.

*The Elders and Messengers of the Miami Association of Regular Baptists, now in session with the Fairfield church, to those brethren whom we represent, send christian love.*

DEAR BRETHREN:—Through the tender mercies of our Lord, another year has passed away, and we are again permitted to meet and hear from you, and send you this our epistle of love. The subject to which we would invite your attention at this time is the doctrine of the scriptures. One of the inspired writers (John) in his second Epistle, says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed; for he that biddeth him God speed is partaker of his evil deeds."

From the reading of this passage, it is obvious that there are some that bring this doctrine & some that bring another. We shall first notice the latter class, as being by far the most prominent in the text, and in so doing we will call on the Apostle Paul for aid. In his first letter to Timothy, chapter iv. 1, he says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Perhaps there never was a time since the creation of the world, in which these doctrines were more fully inculcated than the present. But where shall we go to find them in their greatest perfection? Some would say among sinners, or in the unprofessing world. But this is all a mistake: neither need we go into the dark abyss of popery in quest of these doctrines, but we may find them fully taught in what are called orthodox christian churches, or, meeting-houses. But don't be alarmed, brethren, when we bring the matter nearer home, and tell you plainly that these doctrines are largely propagated by persons professing to be Regular Baptist ministers, who have assumed our name to take away their reproach, and are deceiving and being deceived. We might give you numerous instances of their departure from the faith, but the length of a circular will not permit, therefore few must suffice; one is honest enough to tell us that he does not preach the same doctrine as formerly, because the doctrine of election is not profitable, but says science has set dead nature to work and brought forth a multitude of things as various and diversified as the wants of man; another says that Sunday schools are the germ of immortality and eternal life; and a third professes to be a firm believer in the doctrine of election, and preaches it might and main, but has it so blended with missionism and Millerism as to completely change its every feature from the doctrine. Such are the doctrines of some who profess to be Regular Baptists. We say doctrines, because they are too various and diversified to be called in the singular, and too vague and unscriptural to be called the doctrine of Christ: you are therefore warned not to receive such, neither to bid them God speed, lest you be partakers of their evil deeds. But it is plainly intimated in the text that there are some who do bring this doctrine, and such you may safely receive into your houses and bid them God speed: of such the prophet Isaiah speaks in the following strain: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, and saith unto Zion, thy God reigneth." Such is the gospel minister. He is called of God to this great and important work, and generally shrinks from

the great responsibility, and frequently tries to escape by elopement, as did Jonah when God bade him go to Nineveh, and his attempts to get away from the work always prove as fruitless as those of Jonah. When God calls a servant, as he did Paul, to declare his name to the gentiles, or to proclaim his doctrine to the world, he has to go; but when satan calls one he must have a salary, or go to some theological seminary to learn to preach, at the expense of those who expect to have their ears tickled by his eloquence at some future day. When the Lord of the harvest sends forth laborers, they, without purse or scrip, or any great preparations for their journey, go forth in obedience to their Lord's command to feed the flock of Christ, not for filthy lucre, but of a ready mind; but when the collegiate makes his appearance, and not understanding the mode of feeding sheep and lambs, and being in no way acquainted with the duties of an under shepherd, instead of feeding the flock, he straightway goes in for the fleece. So great is the difference between the gospel minister and the hireling, that we should suppose none need be deceived on that point; yet the fact is apparent the ministers of satan have so far transformed themselves after the ministers of light as to deceive many, and if it were possible would deceive the very elect; and even claim to be Regular Baptists, having the form of Godliness, but denying the power thereof. Remember the exhortation, "From such turn away." The true minister of Christ, when called to the work, confers not with flesh and blood, but obediently to the heavenly vision moves forward in the work, knowing that God hath ordained that they that preach the gospel shall live of the gospel. Not so with the hireling: he claims that his salary must be stipulated, and secured to be paid before he begins, not willing to trust the ordinance of God, knowing that it has special reference to those that preach the gospel of Christ, and not those that preach another gospel. Such is the difference between those who bring the true doctrine, and those that bring the numerous doctrines set forth in the scriptures as the inventions of men and doctrines of devils.

Now, brethren, a word in regard to the duties of ministers and of churches. It is clearly pointed out in the scriptures that it is the duty of a minister to go and preach, to be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine that they speak the things that become sound doctrine; holding faith and a good conscience, which some having put away, concerning faith, have made shipwreck.—For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers: for there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake.

The foregoing scripture points out a small but very important part of the duties as well as the qualifications of the christian minister, particularly in this modern time of New Schoolism; they are likewise instructed to give attendance to reading, exhortation and doctrine. Now in regard to the duties of churches. It has been said that the Old School Baptists starve their preachers; or, in other words, they have to work hard all the week and preach on Sunday, without receiving any thing from the churches for their temporal support. If this be true, it shows that the ministers

have discharged their duties, but the churches have been sadly remiss in theirs; we hope, however, that this state of things does not exist among us. The Apostle Paul is very plain and explicit on this subject in 1 Cor. ix., beginning at the 9th verse, he says: "Who goeth a warfare at any time at his own charge? or who feedeth a flock and eateth not of the milk of the flock? say I these as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God care for oxen, or saith he it altogether for our sakes? For our sake no doubt this is written, that he that plougheth should plough in hope, and he that thresheth in hope should be a partaker of his hope. If we have sown to you spiritual things, is it a great thing if we should reap your carnal things? We might bring much more scripture to prove our position, but deem this sufficient to show that it is the duty of every person whom God has called to preach his gospel, to go immediately into the work, without fee or reward, trusting in heaven for support, both spiritual and temporal, and boldly to proclaim the everlasting gospel in opposition to all the cunningly devised fables and inventions of men and doctrines of devils, and to wage a war with the old mother of harlots and her whole brood of religious institutions, for they are waxing worse and worse. And that it is the duty of the church to sustain their ministers, as far as in their power lies, by encouraging them in their warfare, and by supplying their temporal wants with their carnal things, according to the scriptural rule, and not according to the rudiments of the world.

And now, brethren, in conclusion we would say, always keep in view the doctrine of Christ, and in the course of your earthly pilgrimage, if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds.

THOMAS CHILDERS, Mod.

R. A. MORTON, Clerk.

*The Miami Association of Regular Baptists, convened with the Fairfield church, Butler co., Ohio, unto the several sister associations with whom she corresponds, sends greeting.*

DEARLY BELOVED:—We send this short epistle of love as a pledge of our continued friendship and fellowship for you, and an expression of our earnest desire to continue our associational correspondence with you, for we were made glad by the coming of your ministering brethren and others; your messengers, bearers of your friendly letters, who were cordially invited to a seat with us in council, and they appeared as cordially to accept; so that we think we realised "how good and how pleasant it is for brethren to dwell together in unity." By our minutes accompanying this letter you will see the alterations in numbers since our last Association; by the letters of the churches comprising this body, we learn that they have enjoyed another year of peace and harmony. Dearly beloved, we are told that in the latter day grievous wolves shall enter into the church, not sparing the flock, and of ourselves shall men rise up, speaking perverse things to draw away disciples after them, which things we think are fulfilled in our day, for men have done, and are doing all that human invention and ingenuity can do to get up and support a popular religion, and compass sea and land to make proselytes, so that intrigue and deception appears on every hand, and the way of truth is evilspoken of, and true religion, and the faithful servants of our Lord, are a taunt and a by-word among all the nominal professors of

our day. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: therefore be not discouraged, for the sun of righteousness will arise upon them that look for him, and scatter the mists and clouds that are hanging over and around Zion, and she shall be the praise and excellence of the whole earth; therefore let us watch and be sober, putting on the whole armor of God, and inquire diligently for the old paths and walk therein, and strive together for the faith of the gospel of God's dear Son.

Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the love of God, and peace shall be with you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, AMEN.

THOMAS CHILDERS, *Mod.*

R. A. MORTON, *Clerk.*

## EDITORIAL.

*New Vernon, Nev., 1, 1843.*

REGULAR BAPTISTS.—Mr. Sands, of the Religious Herald, Richmond, Va., in remarking upon a letter of Mr. John Ogilvie, says that "Winchester, the sixth town in the state, [Va.] in commercial importance, and the seventh in point of population, has never had a *regular Baptist church*. A small anti-mission body has existed for several years, exercising no influence on the community, and has now we presume become extinct."

It would seem from this extract, that no church is considered *regular* unless she unites in the missionary operations of the New School Baptists. We believe the Baptist church at Winchester is among the oldest churches in the state of Virginia, and for more than half a century has been recognised as a member of the Ketchikan Association, and at the last (77th) session of that body, represented 84 members under the pastoral care of Elder Wm. Marven.

If modern missionism is to be the test of *regularity*, What claim had the primitive churches of our Lord Jesus Christ to that distinction? or, what claim had any church in the state of Virginia, to the standing of a regular Baptist church forty years ago? According to the standard of decision set up by the New School party, there were no regular Baptist churches in the Apostolic age—none until the missionary touch of the nineteenth century was given by the inventive genius of men.

If the Baptist church at Winchester has exercised no influence on the community, how has she provoked the wrath of the New School? Why did their hired mendicant, Crane, complain of their existence in a late number of the Herald?

Mr. Ogilvie publishes that the meeting-house of the Old School Baptist church at Winchester has been recently bought by Mr. Joseph Baker, a clergyman of the New School order, and the editor of the Herald seems to exult in the embarrassment of the church which compelled them to sell their meeting-house to cancel the debts which were held against it. So much for New School benev-

olence. We doubt not that they would gladly dispossess every Old School church in the United States of its place of worship, if it were in their power. Mr. Baker has hitherto professed to be an Old School Baptist himself, but has uniformly acted with the New School party, and by his tact at changing his colors, has been able, to some extent, to sow discord among some of the members of the Winchester church. The discords produced through his instrumentality, have unquestionably contributed largely, if not entirely, to the production of the embarrassment of the church, which has compelled them at length to relinquish their meeting-house.

But let not the New School exult; let not the disciples of Jesus dispond: God will overrule this event and all others for the good of his people, and the declarative glory of his great name.—The New School propose to hold a protracted meeting at Winchester, and to have it conducted by some of their most efficient spirits, they will undoubtedly make converts enough to form a party; and if there be any rotten materials in the old church, the new party will present such attractions as will be likely to draw them out, while the depression of the old party, being driven from their old place of worship to hold their meetings in private rooms or in the open air, will favor the sifting, and render the church more pure. The line of discrimination will be drawn between those whose faith stands in the wisdom of men, and those whose faith stands in the power of God. We rejoice in the stability manifested by the church in her hour of trial, that she will give up her meeting-house and suffer reproach rather than yield the ground of truth, or sell her order for the smiles of the enemy, or golden bribes which are held out to her. Let the saints not be disheartened, "They that trust in the Lord shall be as Mount Zion that cannot be removed."

THE BIBLE TEMPERANCE MASS MEETING, at Milford, Hunterdon co., N. J., came off in fine order. At an early hour, the carriages came pouring into the village from all parts of the surrounding country, and at the hour appointed, a very large concourse of the citizens of New Jersey and Pennsylvania were assembled. An immense tent, measuring about 100 feet, had been previously prepared, and stages erected for the occasion. At 11 o'clock, A. M., the services were opened with singing and prayer by Elder William House, of Kingwood, N. J. After which the editor was introduced to the audience by Captain Brewster, of the committee of arrangements, and addressed the meeting on the superiority of the scriptures as a rule of temperance, over all humanly devised rules, until the hour previously designated for dinner, when he suspended his remarks, promising to conclude them in the afternoon.—Immediately after the recess for dinner, the audience returned to the tent, when br. M. Salmon's parody,

"O, that's the drink for me," was sung. The meeting was then addressed by Mr. G. Judson Beebe, after which the editor concluded his address.

The whole service was concluded by prayer by Eld. House. Throughout the whole day, the greatest decorum and most perfect order were observed. The audience listened with the most pro-

found interest, and manifested great satisfaction. A powerful re-action is progressing in that vicinity upon the subject of discussion, and the enlightened part of the community prefer the Bible to the Alcoran, as their rule of morality and religion.

THE REVIVAL.—The Lord is still pleased to continue his gracious presence with the church of this vicinity. Our meetings are large, solemn and refreshing. Four converts were buried with their Redeemer in baptism on the last Sunday at this place, and many others appear, so far as we can judge, to be not far from the kingdom.

## MOORE'S LETTERS CONTINUED.

### LETTER V.

MADAM:—Having taken notice in the foregoing letter of the love of God, we will next proceed to take his holiness into consideration,—by which we understand that immaculate purity of his nature from whence flows his utter abhorrence of sin, and the impossibility of his having fellowship with any engaged therein: "Be ye holy, for I am holy; and without holiness none can see the Lord." Heb. xii. 14. We shall therefore bring the doctrine of conditional salvation before this divine attribute of the supreme Deity, and consider how far it is reconcilable therewith.

Conditional salvation says that an act performed by a carnal man may be, and is, the condition of his salvation: but if a carnal man performs a thousand acts, whether internal or external, they are all the acts of one that is carnal, and the holiness of God forbids his having any communion with any fallen creature, where no provision is made to secure the honor of his divine law, or where a want of purity equal to the purity of his own nature is found; and these are the reasons why he cannot have fellowship with any but in and through the Lord Jesus; and if he has fellowship with sinners through Christ, it is not for the sake of the sinner, or any thing done by him, but for Christ's sake; and it would be strange reasoning to conclude that God has made provision through Christ to accept the act of a carnal man, that the man may be accepted through the act as the condition of his acceptance. This looks like making a double condition indeed, first Christ is the condition on which the act of the sinner is received; and then the act becomes the condition on which the agent of the act itself is accepted! a mystery in a mystery, that none but the advocates of conditional salvation can understand.—But conditional salvation is opposed to the holiness of God, because it attributes to the act of a fallen sinner those tempers and dispositions that are produced only by the Holy Ghost. The Holy Ghost is in the sacred scriptures represented as the only agent of regeneration: (see Titus iii. 5,) "But after that the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost."—Gentlemen that are in the habit of telling all around them that they may be converted now, or within a week if they will use due diligence, would do well to remember that when souls are to be converted it is necessary that the divine Spirit should be near, when this work is to be done,—a work that is more extraordinary than the creation of the most dignified angel that surrounds the dazzling throne. And further, it is opposed to the holiness of God, because it blends the performance of poor sinners with the merits of the Lord Jesus Christ, and makes the one as well as the other, the ground of our acceptance before him; and teaches us we can no more be saved without the one than we can without the other.

You will perhaps ask me, are we then to lie entirely inactive, and wait for an immediate out-pour-



ing of the divine Spirit? to which I answer, that to live in the discharge of all moral and relative duties, is the indispensable duty of all reasonable creatures, and when performed in obedience to the Divine command, will so far be accepted: but when performed to recommend us to God's acceptance as sinners, they must be spurned from his presence with an indignant frown; because we ask him to set a value on them, that can only be found in the atoning blood of the Lord Jesus, and count the blood whereby he was sanctified as no more holy or virtuous, than the performance of poor guilty worms. We ought to remember that while there is the least weakness or imperfection in any act we perform, it is impossible that *that* act can be acceptable to God, except it be through Christ, and then our persons, and not our acts, are the acceptable thing. See Eph. i. 6: "Wherein he has made us accepted in the Beloved." And there is very great doubt (if not complete certainty) whether any act performed by any of the human family, since the fall of Adam, has, or ever will pass before the throne of God without any charge of weakness or imperfection; and if there is the smallest degree of impurity found in it, it is impossible that that act can be the ground of our acceptance, for if this could be established, it would prove that he could pass by the greatest enormity. "He is of purer eyes than to behold iniquity in the least, as well as in the highest degree." See Habakkuk i. 13.

We have already proved that he cannot divest himself of any of his essential perfections, nor is it possible that he can pass by the least degree of opposition to his pure nature unnoticed, or fail to impute sin wherever it is found,—had this been possible, he might have passed by sin altogether, and the Lord Jesus Christ never have sweat in the bloody garden, or groaned on Calvary's dreadful mount! No, no: had this been possible, his cries had never been heard, nor the veil of the temple rent! But it was that through him poor sinners, in all the pollution and guilt they feel, might be heard and saved: he came down to bleed and die for them; and that God, although holy, and in his nature opposed to sin, might meet, kiss, and embrace them: not on the ground of any thing done in them or by them, but through the Lord Jesus Christ, where a fountain is opened for sin, and it cleanses from all impurity; and through which they shall finally be brought to the new Jerusalem, where the Lamb which died for them shall feed, and lead them to fountains of living water, and God himself wipe all tears from their eyes. Then may you mingle with them, and in joyful accents proclaim the exceeding riches of his grace.

### POETRY.

"How pleasant to me thy deep blue wave,  
O sea of Galilee!  
For the glorious One who came to save  
Hath often stood by thee.  
Fair are the lakes in the land I love,  
Where pine and heather grow;  
But thou hast loveliness far above  
What nature can bestow.  
It is not that the wild gazelle  
Comes down to drink thy tide;  
But He that was pierced to save from hell  
Of wandered by thy side.  
It is not that the fig-tree grows,  
And palms, in thy soft air;  
But that Sharon's fair and bleeding Rose  
Once spread its fragrance there.  
Graceful around thee the mountains meet,  
Thou calm reposing sea;  
But ah! far more, the beautiful feet  
Of Jesus walked on thee.  
And was it beside this very sea  
The new-raised Saviour said  
Three times to Simon, 'Lovest thou me?'

My lambs and my sheep then feed.  
O Saviour! gone to God's right hand,  
But the same Saviour still;  
Engraved on thy heart, O may I stand  
With all Thine Israel."

"O! would I were a child again, a child with spirit free,  
Singing glad songs of merriment beneath the hawthorn tree;  
Watching the many colored clouds pursue their course on high,  
Trying to count the silver stars that gem the evening sky;  
Weaving, beside the sparkling stream, a wreath of summer flowers,  
Or reading wondrous fairy tales in green sequestered bowers.  
The sights, the sounds of nature, then my happy hours beguiled:  
Would I could feel her power again—Oh! would I were a child.  
I chose my sprightly playmates for simplicity and mirth;  
I recked not of the lofty, or the sage ones of the earth;  
Laden with gifts by lavish friends, I asked no monied store,  
Save to relieve the beggar's wants who wandered to my door;  
I wrote my artless verses without effort toil or aim,  
I read them to a listening group without a hope of fame:  
By grovelling schemes, by worldly views, my thoughts were undefiled;  
Would I were now as free from care—Oh! would I were a child.  
Yet soon my youthful heart began to spurn a life like this,  
I deemed the far-off glittering world a fairy land of bliss;  
I left my playmates to their sports—bright dreams came o'er me then,  
Of stirring scenes, of crowded halls, high dames, and gifted men:  
And, while my short and simple tasks with careless speed I conned,  
I sighed to study learned lore my feeble powers beyond;  
Like Rasselas, around me while the happy valley smiled,  
I longed to quit its limits, and to cease to be a child.  
The magic circle of the world I now have stood within,  
I turn from its frivolity, I tremble at its sin:  
And knowledge—my long cherished hope, the object of my love,

She still eludes my eager quest, still soars my grasp above;  
I add from her bright treasury new jewels to my store,  
Yet, miser-like, I murmur that I cannot grasp at more;  
Before me seen exhaustless heaps of mental riches piled,  
Yet, still in learning's highest gifts, I feel myself a child.  
Oh foolish! Oh! repining heart, thus willfully to cast  
Fond wishes to the future, and vain longings to the past;  
Panting to overleap the bounds of childhood's simple track  
Anxious to 'scape from woman's cares, and trace the journey back,  
Should I not rather be content to pass from youth to age,  
Striving to do my Maker's will in life's short pilgrimage?  
Owning his mercies undeserved, his chastening lessons mild,  
As when a father, kind and wise, corrects an erring child?  
Lord! I recall my heedless wish, still let me day by day,  
Beneath thy pure all-seeing eye, pursue my humble way:  
The steep and rugged hill of life, with cheerful patience climb,  
Trusting to reach fair Zion's land, at thy appointed time;  
Or, if my hurried prayer in part thou deignest to fulfil,  
Grant that with infant meekness I may ever wait thy will;  
Aid me to school my rebel heart, to calm my fancies wild,  
And make me, in submissive love, indeed a little child."

### MARRIED.

At Kingwood, N. J., on Saturday, the 21st ult., by Eld. William House, Mr. DAVID RITTENHOUSE, to Miss ANN BURD, all of Hunterdon co., N. J.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 15, 1843.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### LETTER III.

To the Committee appointed by Harmony Presbytery, (S. C.) to draught an address to Mr. Wilson, Missionary in Western Africa.

SIRS:—You will please excuse me from using the term *reverend* in addressing you, as I consider it an appellation only rightly used in reference to God, as the Psalmist applies it, (Psalm cxi. 9,) "Holy and reverend is his name." It is true, custom may be considered as having established the use of this term as a mark of respect to the ministry, but as this custom evidently arose from the attempts of the clergy of the Greek and Romish churches to impress the people with an idea that a peculiar reverence and awe was due to their persons, I cannot give my sanction to the custom.

Neither can I, according to my views of propriety, consistently address you as *brethren*, altho' the spirit and language of your address has led me to the hope that you have learned more than can be taught in the schools of men, and therefore that you are subjects of that grace which I hope has subjected me to its reign. The use of the term *brother*, I apprehend, is to express a distinct visible relation, whether in natural or religious connexions. Some have attempted to justify an indiscriminate use of this term of address, on the ground that all are sinners. It is true all have sinned, and all are alike in nature depraved; but I trust that all are not living in the same course of open sin; which some are pursuing, as the address by the appellation of brother would imply. And if all were originally of the family of Adam, some have been chosen out of the world, and have been translated into the kingdom of God's dear Son, so that the brotherhood in this respect has also been broken. A distinct visible relation of discipleship to the Lord Jesus Christ, is only manifested by our alike observing all things whatsoever he has commanded. See Matt. xxviii. 20. A diversity of practice in reference to those things which are peculiarly the objects of Christ's commands, such as the ordinances of the gospel, and the order of a gospel church, shows that some at least in this respect are disciples of men, perhaps of different

leaders, such as Luther, Calvin, and hundreds of others; consequently there is no visible relation of discipleship between these orders,—no *disciplinary brotherhood*. Now the design, sirs, of this letter, is to persuade you, if may be, to examine the subject of Presbyterianism, with reference to the inquiry whether that distinct church order be of God, or of men. If it be the appointment of our Lord Jesus Christ, you must be aware that the command or example can be distinctly shown in the New Testament, that faithful testimony of the Holy Ghost and of the Apostles, of all that Christ has commanded. If not found in their testimony, a further inquiry may be profitable, viz: Whether in vesting all church power in your sessions and presbyteries, you are not robbing the churches, as such, of that authority which the Lord has reposed in them as his bride, and whether your order of sending forth persons into the ministry, has not a tendency to promote those very enormities of missionism which you oppose, by your standard's favoring the sending forth of those who will look more to human science than to the testimony of the Holy Ghost for their guidance in furthering the cause of religion, and who will seek more their own interests, and the honor which cometh from men, than that honor which cometh from God only.

In addressing you on this subject, I have no claim to your attention on account of any of the wisdom of the schools which I can bring forward. I come simply as a disciple of Christ, entreating you to *Hear Him!* Hear not Moses, hear not Elias—hear not Origin,—nor any doctor of the schools; hear not Eusebius, nor other writers of ecclesiastical history; hear only the beloved Son of God, as he has spoken through his Apostles.

Of the twelve Apostles the Lord said, "When the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. As the Son of Man shall continue to sit on his throne of glory until the *last enemy shall be destroyed, which is death*, (1 Cor. xv. 25—26,) they of course must so continue upon their twelve thrones as judges, which can be in no other light than as they are enthroned in the word delivered by them as witnesses, that is, in the New Testament. But there must be authority to execute this word of government in reference to the twelve tribes of the New Testament Israel, as well as to deliver. The authority both to deliver and to execute, was vested in the Apostles. With regard to the authority to deliver the word of judgment, the Apostles can have no successors, the law and testimony is perfected the scriptures are full, and they will continue to stand as the word of the Lord, as

the given testimony of his inspired Apostles. But in their authority to execute the judgment, the Apostles must have successors. Their word does not formally set apart the individual to the ministry, or to the office of deacon, nor does it name the individuals who are to be received into the church, nor formally exclude the offending individual from the church, nor *keep the ordinances as the Apostles delivered them*. 1 Cor. xi. 2. The question then is, Whom do the Apostles in the word of their testimony designate as their successors in this authority, or government in the churches? Have you any direct testimony from the word that this succession rests upon your presbyteries? In the type, the succession to the twelve patriarchs was in the twelve tribes descending from them, and which embraced the whole of that nation in all succeeding ages. The division of national Israel into tribes, must have its anti-type in the visible church of Christ; and as that nation was distinguished by its twelve tribes as tracing their genealogy up to the twelve patriarchs, and succeeding them in the provisions of the Abrahamic covenant, as the visible church of Christ is known in its several branches or families, by a professed reception of the testimony of the twelve Apostles, and a professed keeping and holding forth the Apostles' doctrine. In the visible church, then, according to the type, must rest the apostolic succession. Let us then see if we cannot trace this succession in the New Testament. Paul says of the Lord's supper, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread." 1 Cor. x. 16, 17. What does this communion mean but a fellowship, a mutual participation in the blessings of the body and blood of Christ as members of *one body*? This ordinance you know was delivered to the twelve only, by the Lord; thus showing them forth as the then existing one body of Christ, and the representatives of that *one body* in all after ages. The Apostle delivered this ordinance—not to any class of bishops, nor to a presbytery composed of ministers and ruling elders, but to the churches in their collective capacities as such. Paul says to the church at Corinth, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread," &c., (1 Cor. xi. 23—26,) thus pointing out the churches as such, as the *one bread and one body* with the Apostles, and as their successors in receiving and keeping this ordinance.

In reference to discipline, we find the Apostle

declaring his judgment concerning the incestuous person, that he should be delivered unto satan, &c. 1 Cor. v. 3. Again, in relation to restoring the person who had been put away, Paul decides on it according to his apostolic authority: 2 Cor. ii. 6-10. But to whom does he commit the execution of this judgment against the offender? to a church session or a presbytery? No intimation is given of any such ecclesiastical court in the case: but addressing the church, he says, In the name of our Lord Jesus Christ, *when ye are gathered together*, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto satan, &c. What is this *When ye are gathered together* but to show that it was to be the act of the church collectively? And, My spirit? This certainly does not denote that Paul's ghost was to be with them. We cannot understand any thing else than that his apostolic spirit, that is, his authority with the power of the Lord Jesus Christ rested upon them thus *gathered together*, as the successors of the Apostles in this authority to exercise discipline: hence the conclusion of this direction is, "Put away from among yourselves that wicked person." So in the case of *restoring* above referred to.—Now is it not manifest that according to the Presbyterian order, you claim this apostolic spirit to be resting upon your church sessions and presbyteries instead of its being transmitted to the churches in their collective capacity, contrary to the command of the Lord Jesus Christ, herein delivered through the Apostles? Hence the order pursued in civil governments. But what is to become of the *King which God has set upon his holy hill of Zion*, and that divine wisdom which dictated the *decree he has published concerning the order of a gospel church*? Are these to be thrown into the back ground, to give place to human reason?

The calling out and setting apart to the ministry was also embraced in the apostolic authority. Thus Paul coming to Derby and Lystra, and finding a certain disciple named Timotheus, "Him would Paul have to go forth with him," and as shown in other scriptures, this going forth was to engage in the ministry. Acts xvi. 1-3. And in the case of Timothy's ordination, Paul speaks of it as his own act, (2 Tim. i. 6; compared with 1 Tim. iv. 14.) In the one text he speaks of it as the laying on of the hands of the *presbytery*, that is, *eldership*; whilst he speaks of it as by his own hands in the other text. The inquiry may arise how he by himself could be a presbytery. As has been showed, the twelve Apostles having been the *one body* of Christ originally set up in visible form in receiving the Lord's supper, and these twelve *patriarchs* of the visible gospel church being sent forth each separately to multiply into tribes, that is, to plant and organize churches and ordain elders in them, each of course was endowed with all those gifts as well as all that authority which was afterwards to rest in the churches.—Hence in Paul's hands as an Apostle was covenanted all the powers of a presbytery or eldership to set apart to the work of the ministry, as well as of the churches, in calling individuals having gifts

to the work. But probably you may suppose you have a pattern of a presbytery acting independently of the churches, in sending forth persons into the ministry, in the case of Paul and Barnabas' being sent forth by the prophets and teachers that were in the church at Antioch. Acts xiii. 1-4. But we will examine this case: the record of it is this, "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean which had been brought up with Herod the Tetrarch, and Saul. And as they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away. So being sent forth by the Holy Ghost," &c. The first inquiry is, Were these ministers named to show herein a pattern of an ecclesiastical court, such as your orders of presbyteries, which should thereafter have the charge of the business of putting into the ministry whomsoever they judged fit? or were they not rather named to show from the number of gifts in that church, the reason for sending some of them off to labor in other fields? Hence Barnabas and Saul are named with the others, which would not have been the case had the design been to name a judicatory which should decide on sending them forth. I admit that the *they* in verse 3 seems to refer to those prophets and teachers, other than Barnabas and Saul who had been separately designated in verse 2, showing that these others were to act in separating those two by the laying on of hands, to their special work; so Paul calls the laying on of his hands upon Timothy, the laying on of the hands of the *presbytery* or *eldership*, and not of the church; thus showing that the laying on of hands, properly belongs to the elders. But in further pursuing the examination of this matter, we must take into consideration the fact before us, that these prophets & teachers, or *pastors*, (Eph. iv. 11, latter clause,) acted not in this business as the result of their own deliberation and decision, but by the special direction of the Holy Ghost, which at once divests the presbytery which here acted, of that power which you claim for the Presbyterian order of presbyteries distinctly from the churches. You say, "The powers of the presbytery are to be used by its members according to their own understanding and judgment of the truth and merits of every case. They may reject A. B. who applies for ordination. They may not think his literary or natural qualifications adequate." Again: you say "They may be satisfied on all points of his examination, and yet some of the members may have their private doubts and fears of his orthodoxy. What can they do? The man answers according to the book, they are acting officially. A. B. kneels before his brethren, and they put their hands upon his head. It is right. No other rule could be tolerable in any judicatory. They must decide according to the law and the judicial evidence," &c. I should think on examination it would appear manifest that ac-

cording to this order, any decision of the Holy Ghost in the case was superseded. You act in ordination according to your prescribed standard, your book of discipline for the Presbyterian church; the decision is according to the *judicial evidence*, and not by the internal witnessing of the Holy Ghost. You say, "No other rule could be tolerable in any judicatory," probably not, for any body of persons appointed to decide and act for others must have certain definite rules, a written constitution or laws to govern them; therefore it is that the agency of the Holy Ghost is precluded.—Here is a decisive evidence that your order in this thing is not of the Lord's appointing; for Christ said to his Apostles, "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you."—The disciples therefore are not required nor authorised to act in religion but by the internal guidance of this blessed Spirit; but the world must have some guide that they can see. It is true the disciples of Christ have his written word, the apostolic testimony, as that which is to govern them.—But this word is *revelation*,—not science—it is the wisdom of God in a mystery, not unfolded in the mere letter. Hence the importance of the Holy Ghost dwelling with the disciples and being *in them*, for the promise again is, "He shall teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you*." Again, "He will guide you into all truth," &c. John xiv. 16; xvii. 26; and xvi. 13. This guidance of the Holy Spirit is not mere impression, it is no other than a divine application of the word in the case; thus showing the harmony of the external and internal testimony, the written, and the internally revealed word. What I say unto you in this instance, I say to all who cling to written constitutions and rules in religion. You appear to allow room for the witnessing and guidance of the Holy Ghost in respect to the decision of the private members of the church, whether they will receive A. B. as their pastor or extend their support to him as a missionary; that is, in allowing them to try him, to hear him preach, &c., and then to decide according as they find the witness in themselves of the truth of his doctrine, of his aptness to teach, or to feed the sheep and lambs of Christ. This is right so far. As it is the divinely appointed province of the Holy Ghost, and not of any presbytery, to *make* or constitute *overseers over the church of God*, (Acts xx. 28,) you would act more in accordance with the order of the New Testament if you, before laying hands on any one, or authorising him in any way to go forth as a minister of the gospel, were to wait until the church in which he was, had so heard him speak, and *tried the spirit* by which he was influenced, according to 1 Cor. xiv. 29, & 1 John iv. 1, as to receive in themselves the satisfactory evidence that the Holy Ghost had called him to the work of the ministry; and thus perceive the direction of the

Holy Ghost through the church; you would then, in laying hands on this individual, be following the pattern in Acts xiii. 1-3. This preacher being thus first tried, will go forth in the fellowship of the church; and will, so long as he remains connected with that church, feel obliged, as did Barnabas and Saul in this case, to acknowledge himself a minister under the authority—not of a presbytery, but of the church, by *gathering the church together and rehearsing all that God had done with him*. Acts xiv. 26, 27. In thus following the direction of the Holy Ghost, you will, as a presbytery in *laying hands* on a candidate for the ministry, act for the church as their officers, and not, (permit me to say with plainness, but not to offend,) as an aristocracy, claiming the authority as in yourselves, not only to fill all vacancies in your body, but to multiply its members *ad infinitum* by ordination. Again: by observing this New Testament order you will avoid that clashing of authorities which now manifestly arises from your order; the presbytery thrusting men into the ministry, because they wish to engage in it as a calling, and can pass examination by the *book*, having the quantum of education and talent, and being able to answer certain defined questions, and the churches refusing on trial to recognize and support them as ministers of Christ, because they discover in them a *vacuum*, a *wanting of the one thing needful*. Under this order of things in the Presbyterian church, and a similar order among other denominations, it is no wonder that multitudes of *false prophets* are *gone out into the world*, multitudes under authority as ministers, who, not finding support from the churches, have turned their attention to getting up *voluntary societies*, from which they may find employment as missionaries, agents, &c.: and to promoting religious excitements, by which professors and churches of their own stamp may be multiplied, by which they may be acknowledged as ministers of Christ; and that the interest of anti-christ is being built up in place of the kingdom of Christ, by this order of things.

Sirs, I have not attempted a general examination of Presbyterianism, but only of some points suggested by reading your address. If any notice of these points shall lead you to feel the importance of re-examining the whole subject, with the New Testament for your text book, I shall be happily compensated for my labor.

May the Holy Ghost, who I trust has guided you into the love of important truths, and to the rejection of certain errors, *guide you into ALL truth*.

S. TROTT.

Centreville, Fairfax co., Va., Oct. 17, 1843.

FOR THE SIGNS OF THE TIMES.

Charleston, Ill., Oct. 11, 1843.

DEAR BROTHER BEEBE:—I have just got thro' the hurry and bustle of the fourth association that I have visited this fall; and notwithstanding I have seen some things to deplore, yet on the whole the meetings have been harmonious. Sugar Creek was the first; a large concourse of people atten-

ded,—no jar nor discord made its appearance.—The next was Vermillion. This association is small, but very sound in faith. The Wabash District was the third. Here at first there seemed some appearance of difficulty, but the promptness of the members soon dispelled our fears. The fourth and last was the Okaw, of which I am a member. This association closed last Saturday. There was a disorderly church in this body which was dropped from the union. There was much to admire in all these associations; yet it seems there is now prevailing a strong propensity (among the Baptists) for religious speculation: it really appears there is. Calling upon some during my extensive travels this year, I heard things that are at least *hard to be understood*. Some are denying the resurrection of the body; others are saying the non-elect have no souls; while some appear to have become wiser still and say, that when God made this world he wrapt up *something* in a mantle of clay, which clay has been corrupted, and now the elect of God have only a mantle of corrupted clay around their good souls, which God intends shall be raised with the body, and this is that which is ultimately to be raised from the dead. Others there are who preach that there is and was two eternal, literal and corporal generations literally existing, as the sheep of God and goats of satan. This is going to a ridiculous extreme; it is an attempt to improve on Elder Parker's views of the *Two Seeds*.

Such vain speculations should admonish all that love the old paths of Zion to be on their watch-tower. My heart aches while I meditate on the breaches that are making among the *Old School Baptists*. Is Zion to be ploughed as a field, or threshed with a threshing instrument? Should we not, I repeat, be engaged in watching the movements of the enemy, & guarding the vulnerable parts, if any? At least we ought to pay close attention to the scriptures; not for speculation, but in order to ascertain what our duty is, and then if possible to undeceive our speculative brethren who may have gone astray.

The powers of darkness are gathering thick and fast around us, and if we have new and strange things among ourselves to contend with, and anti-christ without, we ought certainly to be doubly diligent in the daily examination of our Bibles. How many new and strange things have made their appearance within the last twenty years, claiming the Bible as a standard to be governed by, I am unable to say; but at all events we know that no religion would pass current in Christendom unless the name of Christ were some how or other connected with it: yet Jesus is by many made only a secondary Saviour; that is, if the means of grace are not used, and the terms of the gospel accepted, Jesus as a Saviour will be of no avail. This is heathenism in a new form; for none of the worshippers of the heathen idols place the virtue in the idol, but in the subject using the means and accepting of the terms. Now if we wage war against this sort of idolatry, ought we not to be equally engaged in keeping out from among us vain speculations, and to know no man

after the flesh?

Yours in hope of eternal life,

B. B. PIPER.

(The following letter from brother Slawson, to Dea. S. D. Horton, is kindly furnished for publication by the latter, and we believe it will be read with interest.)

Morganville, N. Y., Oct. 29, 1843.

DEAR BROTHER HORTON:—I often think of you and the brethren at Wallkill with whom I used to meet, and with whom I have enjoyed some pleasant seasons. I am alone, as it were, in regard to religious intercourse; for the whole world is wondering after the beast of human device, and making themselves warm, and rejoicing in the light of their own fire. I am persuaded that few, if any of them, believe this; for, they talk as sincerely of ascribing the praise of salvation to God "without worth or worthiness" in themselves as the most decided believer in the Lord Jesus Christ. Why is this? and how do we know those who pronounce the *Shibboleth* plainly, from those who only approach near to it, but cannot speak it? It may be remarked that the last part of this word was pronounced as plainly by the Ephraimites as by the Gileadites who gave that word as the test of nationality: but the first or starting point was wrong, and "they could not frame to pronounce it right." Workmongers of every description can talk as plainly of good works, as can the faithful in Christ Jesus; but they never point you to a bleeding Saviour with the finger of faith as the *starting point*. They only talk about such matters as a kind of "*make weight*" to their good works. I have often thought of this while I have listened to the disquisitions of the learned *Rabbis* of our day. They know all about benevolence, and *charity*, and piety, and many profound and difficult matters: but mind ye, the path which the lion's whelps have not trodden, nor the vulture's eye seen, *they* have not seen. They know nothing of hope in *BELIEVING*—*simply believing* in the Lord Jesus Christ as the Ransom offered to redeem our souls from hell. The first part of the word being spoken, (faith in the Saviour,) the rest, (good works,) follows of course. For, no one can believe without some motive: there is "a reason for the hope that is in us," and we can speak the language prompted by that hope plainly enough to be understood by all who have learned in the same school of Christ. To give you a clear idea of my meaning, I will illustrate by contrasting what I not long since heard a preacher say, with the truth as it is. He said the "gospel was introduced into the world to make men better," which, thought I, was not the case. How much *better* can you make a man than God's holy law required him to be before the introduction of the gospel? Not a whit better. *That* required him to love the Lord with all the mind, might, and strength, and his neighbor as himself. If the gospel can make men *better* than this requires them to be, thought I, the requirements of God upon his creatures were not perfect before. But this is



not so: the requirements of God in the law are perfect, and the whole world stands condemned before him for a violation of that law. And now for the introduction of the gospel. Glorious news! Glad tidings of great joy! Life and immortality are brought to light! The grave is despoiled of its power, and the sting of death removed by the resurrection of Christ from the dead! This is what the gospel was intended for: not to make men better, for there were those who "kept all the commandments of God blameless" under the old dispensation, and yet there was a *needs be* for the introduction of the second covenant, which would not have been if *goodness* was all that was required. That is the very reason why the gospel was and is needed, viz: Because a legal righteousness cannot save from the jaws of death and hell. "*Goodness*" has nothing to do in the matter; for we can never get before-hand with God by goodness, so long as it is our duty to keep his requirements without failing in one point. If, however, we fail not, we are just as far from the hope of salvation as though we had not done our duty; for then would the reward be reckoned of *debt*, and not of grace. But how are we to get God indebted to us? Possibly some of those who put so high an estimate upon their works, that they think they shall be saved by them may answer, but I cannot. I have nothing to offer to God with which to appease his wrath: I can only hope for a blessed immortality, because God has shown me the Saviour (just such a one too, as Omnipotent wisdom and power could alone exhibit) upon the cross, in the tomb, and risen from the dead. It now only remains for me to see him as he is, seated at the right hand of the Majesty on high. This is my only hope: but I am not always allowed to participate in the joys of believing, for sometimes I am tempted of satan, and overwhelmed in the cares of the world, and deprived of my title to mansions above. But I thank God that he gives me a comfortable assurance, at times, of my interest in his blood and merits. It is wonderful too, that I should be permitted to behold the brightness of his countenance, straying, as I often do, like a sheep upon the mountains, and, at times, being precipitated into some deep pit-fall of temptation, and carried a captive into the enemy's camp, by reason of my inability to resist the tempter's assaults, from wounds and bruises caught in my fall. But the good Shepherd again kindly appears—pours oil into my wounds—vouchsafes his strengthening grace, and enables me to meet the adversary and put him to flight through the conquering arm of Him who was dead, but now lives our Priest in heaven.

I hear of good news from you. I hear of the stately goings forth of our God in calling in his redeemed ones from the world, to be partakers of the glorious privileges of the children of God. Of this I can truly say I am glad.

I had hoped that God in his providence would open up a way for me to come and see you, and in person "behold your order, and the steadfastness of your faith in Christ:" but I see not the way

clear yet. I shall endeavor, if the Lord will, to come and see you in the course of a year, though I may be disappointed. Meanwhile, give my love to the brethren and sisters; and do not fail of writing soon, with a more particular account of the work of the Lord at Wallkill and New Vernon; who are the subjects of conversion, &c. I have been more than seven years in going about fifteen miles to see a few brethren who have not bowed the knee to the Moloch of modern benevolence, but something always hinders. One of these brethren called on me a little more than a year ago, and I enjoyed a comfortable hour or two in his society. I still intend to visit them, but the roads are so muddy in the fall of the year, and the drifts are so bad in the winter, and my time is so unsteady, that I hardly know how to get all things right for meeting them on their church-meeting day. I find that I hold on to my professional business with no very great tenacity. A man always needs the white-washing of popularity to make him go down well, and that I have not, and shall not seek. I have a reasonable amount of business, though I am far from getting rich. I am ready at any time to relinquish the whole, if it is the Lord's will, and work, supplying my necessities from the labor of my own hands. I am taking measures to do so to a certain extent, and will do so to any extent necessary. I have business enough though they make it bad pay. This induces me to try to be less dependent on professional business for support.

If I could leave home in the spring or fall when the river is navigable, it would put me to less expense, and take less time to visit you. I have lately written to Elder Beebe, but did not write for information of him, knowing that he has so many correspondents that it would be doubtful if I received a line in return for mine.

"It is now very healthy in this region, and consequently I do very little business just now. I am growing very scattering and think I had better close. I hope you will not forget me when you approach the throne of grace, for as Paul said, "Brethren pray for us," so say I, brother pray for me.

May God preserve you, and in his providence bring us together that our joy may be full.

Farewell.

W. B. SLAWSON.

FOR THE SIGNS OF THE TIMES.

Lexington, Greene co., N. Y., Oct. 30, 1843.

BROTHER BEEBE:—The following communication is written and sent you for publication, in consequence of a disappointment, occasioned by a severe storm at the time of the funeral of sister Crocker, I had been requested to attend and preach on the occasion, but owing to the storm, although I was there, the friends did not convene; & in the hope that it may be a satisfaction to the numerous relations and bereaved companion of the deceased, we request its publication.

Sister Crocker was born in Litchfield, Ct.: has been a resident of Rensselaerville, Albany co.,

N. Y., longer than any person now living in that town. She has been a valuable member of the Baptist church more than forty years, and the wife of our esteemed brother, Elder Ephriam Crocker, about fifty years. She has left behind her more than one hundred descendants. After a painful illness of ten weeks she departed this life, in the triumph of faith, on the 18th of September last.

I have many things to write, but will close by tendering my christian love to yourself, family, and all the children of our heavenly Father.

HEZEKIAH PETTIT.

"And I heard a voice from heaven saying unto me, Write; Blessed are the dead that die in the Lord from hence forth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

REV. xiv. 13.

The book of Revelation, written by the "beloved disciple," John, may be considered as an appendix to the Bible, it being a concise statement of past, a brief view of what was then present, and a prophetic announcement of important future events, extending onward to the end of time. The circumstances under which it was written, show clearly that, although "there are many devices in a man's heart, nevertheless, the counsel of God shall stand." The world hated John because he loved God, and was beloved of God. In his case we have a clear manifestation of divine sovereignty: he was not only a favorite disciple, but one on whom God had bestowed a greater amount of christian graces than he had on those with whom John was cotemporary. The design of the enemy in banishing him to the isle of Patmos, was to prevent his influence in regard to divine things: God's design in suffering them thus to do, was to extend and perpetuate his usefulness, not only to the "seven churches in Asia," but also to all the saints wherever the scriptures should be sent. In the first chapter of this book is a concise view of his transmission: "I was in the island called Patmos, for the word and testimony of Jesus Christ." How widely different from the long details which fill volumes, of the toiling of professing ministers of Christ in this day, who employ much of their time in telling us of their privations, labors, sufferings, &c., and of the great amount of good they have done, and are doing; instead of telling of the goodness of God, and of what great things he has done for poor, lost, and perishing sinners. But, Why was John so brief? why did he not tell us who his enemies were, and how many things he had suffered for the sake of the cause of God? The reason is that he was better employed, "Being in the spirit on the Lord's day," admitted near the throne of glory,—the majesty and glory of God that shines in the face of Jesus Christ, the glorious plan of grace, the salvation of God, the hundred and forty-four thousand, with the vast multitude that no man can number, which were washed from all their sins in the blood of the Lamb; clothed in the righteousness of God, complete in immortal glory, and well employed in notes divine, sounding from immortal tongues, in immortal strains of loud hosannas to

God and to the Lamb. These were considerations which engaged his attention, and employed all his powers. Among the great variety of things presented, he gives us the statement in the words of our text: "*I heard a voice from heaven.*" That is, from the upper regions of glory, that distant space, where angels and the spirits of just men made perfect dwell, and where the whole family of our God shall soon be gathered. From that heaven he heard the voice: it was the voice that gave birth to the creation, that said "Let there be light, and there was light:" the voice that spake unto our fathers by the prophets that word which holy men wrote as they were moved by the Holy Ghost: the same voice that quickens dead sinners and imparts to them spiritual life. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:" the same voice which shall raise the slumbering dead, for, "The hour is coming in which all that are in their graves shall hear this voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." The voice which was heard by the shepherds when the heavenly host came to celebrate the advent of our Saviour, saying, Glory to God in the highest, Peace on earth, Good will towards man. The voice that shall fill the upper world and echo through eternity, when clothed in majesty and filled with glory Christ shall proclaim the final welcome to all the family of God. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat; thirsty and ye gave me drink; naked and ye clothed me; sick and in prison and ye came unto me." This voice was not indefinitely uttered to any one, but personally to John.

"*Saying unto me, Write.*" Although you are a mortal, and, as a man, liable to err, and to tremble under a sense of the terrific scene, eternal Truth shall teach you—the Holy Ghost shall guide you. The word shall appear in legible lines, as though written with a pen of diamond in the eternal Rock of ages, and every sentence shall be impressed as the incorruptible word of God, and your name only honored as the instrument. The great Jehovah will be himself responsible for what is written. His mysterious and well directed providence will not only convey it safely to the seven churches, but also hand it down to the latest generations for the comfort of all the saints of God. "Blessed are the dead that die in the Lord."—These were in him in his holy purpose, as Eve was in Adam: in him by their spiritual birth. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In him by a vital union. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." They are in him as their Ark of safety, that will protect them from the storm of wrath that shall come upon all them that know not God. But, "If any man be in Christ Jesus, he is a new creature; old things are

passed away, and all things are become new."—Death, in the sense of this text, is the dissolution of life, which mysteriously unites soul and body, at the time of which the body returns to dust, and the soul to the God who gave it; and as the wages of sin is death, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ.

Such as die in the Lord are blessed indeed; while the earth recedes from their sight all their sorrows cease, and, stooping down to the Jordan of death, they find their great Shepherd and High Priest of our profession present with them. He who is the Ark of the covenant, and the Covenant given to the gentiles, although he has risen from the dead and entered into the holiest of the holies, where, as our High Priest, he ever liveth to make intercession for us,—by his word and Spirit commands the fords of Jordan, and will continue to until all his redeemed Israel shall pass *dry shod* into the promised land of glorious immortality.

They who die in the Lord are blessed as the soldiers of the cross, who, having fought under the banner of the Captain of their salvation, shall come off conquerors, and more than conquerors through him that has loved them, and given himself for them: hence they shall meet death as their last enemy, with the shout, "O death, where is thy sting?" and as they hail the glad morning of the resurrection of the just, in triumph shall they sing, "O grave, where is thy victory?" Blessed, because they shall then and there meet with all the redeemed, with Abraham, Isaac, and Jacob, and with many of those with whom they have endured persecution, and with whom, as brethren, they have fought the good fight. But then how changed will be the scene! They meet in a world of immortal glory, and in a perfect state; where there is no more sorrowing or sighing, where the former things shall be passed away.

"Blessed are the dead that die in the Lord: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Yea, saith the Spirit, in confirmation of the important testimony, with special emphasis, that no one may regard this sublime truth as the mere testimony of man, or as the word of John, but as the infallible testimony of the Holy Spirit. *That they may rest from their labors.* Not from the service of God; for now they shall serve him with holy and sacred delight, but they shall rest from all those labors which relate to the christian warfare: having now obtained the victory over all their foes, both foreign and domestic, they shall ground their arms at the feet of their immortal King, not as a vanquished foe, but as having overcome all opposition, by the blood of the Lamb and the word of their testimony. *And their works do follow them.* They do not go before them as a ground of their acceptance before God; they being "Freely justified" through the blood and righteousness of Jesus, the great Head and Husband of the bride, the church. By him they are justified from all things from which they could not be justified by the law of Moses. Therefore they appear before the throne

without spot or wrinkle, or any such thing. But we are told in the text that "*Their works do follow them.*" Yes, Jesus is pleased to display before an assembled universe, to the honor of the riches of his grace, all the acts of their loyalty to him, and of their kindness to each other: "I was hungry and ye gave me meat; I was thirsty and ye gave me drink," and so demonstrate that they that followed him were *called*, and *chosen*, and *faithful*.

In the light of this subject we have a view of the glorified state of all that die in the Lord. We also learn that salvation is of the Lord. The work is all his, the benefit ours; and his will be the glory.

To the bereaved husband. Dear brother:—God has come near and taken from you a kind and affectionate wife, with whom you have lived for half a century. It becomes you to hear when God speaks, and to feel when he afflicts: but we have good reason to believe that you have no occasion to mourn as those who have no hope, having a hope that your present loss is her gain, and having a hope that you shall soon meet her in robes of immortality, where parting shall be no more, and where there is no marrying nor being given in marriage; but where the glorified saints are as the angels of God. You may say with David, I shall go to her, but she shall not return to me. May you, by grace make a wise improvement of this solemn dispensation, and may it serve to quicken your pace in the christian course that the world may recede and grow less and less in your esteem. May you feel disposed to spend the residue of your days in preaching that gospel of the Son of God, in which you have been engaged for the last forty years. It has lost none of its worth. Although you are feeble, employ what strength you have, and if you have but a few remaining days, it is so much the more needful that they be well employed. O, let your last dying breath be spent in testifying of that gospel which God has enabled you to preach for so many years. And may you finally with an Apostle have occasion to say, "I have fought the good fight, I have finished my course, and kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

To you, the children, grand-children, and other relatives. God has come near to you in a language which you should not disregard. May such of you as know and love the truth, feel disposed to make a wise improvement of this solemn providence; and while you mourn the loss of a kind mother, or near and dear relative, lift up your heads, knowing that your redemption draweth near. It is your blessed privilege to look, by faith, through the dark and gloomy vault of death to that land which is far off, and there behold the King in his beauty, and the perfected spirits of the just, and with a kindred spirit, join with them in the blessed song of Moses and the Lamb. If any of you are without hope in Christ, may your tow-

ering thoughts be brought low, that you may contemplate that grave to which you are hastening, and the world of spirits to which you are destined; and may God, who alone is able, instruct you that "Salvation is of the Lord."

FOR THE SIGNS OF THE TIMES.

Licking co., O., Oct. 25, 1843.

BROTHER BEEBE:—I am still in the enjoyment of good health, and feel thankful to God for so great a blessing bestowed on such an unworthy and ungrateful servant as I am. Forty years ago next month the gracious Lord was pleased to make me alive from the dead, and I then felt and saw the nature and demerit of sin, which made me cry out aloud, "Good Lord, is this my doom?" This was under the preaching of Elder John Koontz, of Hampshire co., Va. I can only give a faint description of my awful case. Like all other arminians, I then set myself to work; but instead of growing better, as some of them profess to, I grew worse: and like the woman mentioned in the scriptures, I spent all my substance. I heard the arminians point out their way, but all in vain; it did not suit my case. My wisdom, power, and strength failed me. Six years rolled on, and still no mercy appeared for me; I felt myself to be a poor hell deserving sinner. My cry was, Lord, save or I perish. At length these words were applied to me, "Son, be of good cheer, thy sins are forgiven!" My load was immediately taken away, and joy broke forth into my soul. I went to the church and told them what I had experienced, and was baptized by their worthy pastor, Elder John Monroe: but my joy did not last long; darkness and mourning followed. When peace returned, I experienced a sensation as clear as though a voice had spoken to me, "Your father is dead and gone, and is there none to bear up the name?" (My father was a Baptist minister.) I had two brothers then living in Kentucky, I tried to refer the inquiry to one of them, and then to the other; but it returned to me, "Thou art the man." I was filled with astonishment, and tried to cast it off from my mind, and for a time succeeded, by moving to the state of Ohio. But the impression returned stronger than ever, and all my efforts were vain: preach I must, and I have been trying to preach for the last thirty years, in my feeble manner, that salvation is by grace alone. Sometimes I am engaged in preaching, and sometimes in laboring with my hands to support my family. Dear Lord, what a feeble piece! What an unfaithful servant, and what a blessed Master! By some means, last November I laid down the world, and have since that time felt like laboring in the vineyard of my Lord. It is my joy, God's glory, and his people's comfort. The work is the Lord's,—may he enable a feeble worm to preach his gospel, and give me wisdom and strength to run the christian race. I have many enemies to encounter, but I find my own carnal heart the worst of them all. When I preach election and predestination, my old carnal mind rises in opposition, and says, these things are too hard, *all have a chance*. But chance can nev-

er save one soul; the salvation of God's people is as certain as it is certain that there is a God.—"Comfort ye my people saith your God, speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, and her afflictions are over, for she hath received of the Lord's hand double for all her sins." This is the theme and spirit of Gospel preaching, and the words of prophecy must be fulfilled, and "The ransomed of the Lord SHALL RETURN." (Not *can* or *may* return.) He that has said they shall return, hath all power in heaven and in earth, and all that his Father giveth him shall come unto him, and he that cometh he will not cast out. He came down from heaven to do the will of the Father that sent him, and to finish his work; "And this is the will of him that sent me, that of all that he hath given me, I should lose nothing, but raise them up again at the last day. The blessed Lord will raise them up from death in sin, to newness of life, and he will also raise them up, soul and body, and present them before the Father at the last day. Who shall prevent the certain fulfilment of this decree?—Shall mortal man who is but dust? Shall the devil? His power over the spirits of God's children is destroyed by the perfect offering of their High Priest, who ever liveth to make intercession for them. O, blessed plan! eternal life, eternal redemption for us! And am I one of that most happy number? Ah, Lord, why me? Did Jesus live and die for many souls, or for one soul that shall finally be lost? Blasphemous thought! His love is too great, his power too omnipotent. The power of men and of devils is limited, but God's power is boundless. His omniscient eye saw the end of all things from the beginning, and known unto him are all his works from the beginning.—Paul saw by faith the church in glory, when he broke forth, Who shall lay any thing to the charge of God's elect? It is God that justifies,—it is Christ that died; yea, that has risen again, and who also is at the right hand of God, and ever liveth to make intercession for us. Now, if he is making intercession for one, he is making intercession for all the members of his body, for his body consists of a definite number of members, which is the fulness of him that filleth all in all. Ye are God's husbandry, God's building; not your own builders, ye are built upon the foundation of the Apostles and prophets, Jesus Christ being the chief Corner Stone, in whom all the building, fitly framed together, groweth into a holy temple in the Lord; which temple are ye. Was there ever a temple or building erected of any other than chosen materials? I presume not. Why then do men find fault that God has built his church of chosen materials? Christ has a legal right to the materials of which he builds his church. He has bought them with his blood; He has called them by his grace. He has qualified them by his Spirit—He has drawn them by his loving kindness—He was delivered up for their offences, and raised again for their justification. His people are a "Chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show

forth his praises who hath called them out of darkness into his marvellous light.

Dear brethren, may we live to the glory of God, watching thereunto, with thanksgiving. And pray for me, that a door of utterance may be given me, while I try to preach the glorious gospel of the blessed God and our Savior, Jesus Christ.

I shall set out on a journey to the south in a few days, if the Lord will. I have been to the east, north, and west, and now for the information of the brethren—

You will please publish the following appointments, viz: I will be at Lebanon, O., on the 4th Lord's-day in November, inst. With brother Lewis Conner in Kentucky on the 1st Lord's-day in December; with brother Rash on the 2d Lord's-day, and with brother T. P. Dudley on the 3d Lord's-day. The brethren may fill up the intermediate time with such appointments for me as they think best. Perhaps brother Dudley can make some further appointments, as I wish to move slowly on to Tennessee, and to reach brother J. M. Watson's by the 1st of February next.

ELI ASHBROOK.

## EDITORIAL.

New Vernon, Nov. 15, 1843.

"GIVE AN ACCOUNT OF THY STEWARDSHIP."—Luke xvi. 2.

We have been requested to offer some remarks on the words quoted above. These words were spoken by our Lord Jesus Christ to his disciples, and are a part of one of those parables which he spake, as it was written of him, that he "should open his mouth in parables and utter dark sayings." The parable from which the words under consideration are copied, is one of a cluster of parables which Jesus took occasion to put forth when the Pharisees murmured because he received publicans and sinners, and associated with them; the first three of which were addressed to the murmuring Pharisees, viz: The lost sheep with joy returned to the fold; the lost piece of money found, and the prodigal son returned to his father's house; on each occasion producing great joy instead of murmuring. Next follows the parable of the unjust steward, and this with several in succession was spoken to his disciples in the hearing of the Pharisees.

In the preceding parable, the lost sheep, the lost money, and the prodigal son, represented the lost sheep of the house of Israel, unto whom the Messiah was sent, and unto whom he sent the primitive pioneers of the doctrine of salvation by grace, including these poor lost publicans and sinners. These were originally a part of Israel, but like the lost sheep had strayed away from the government of the house of David, and become lost sheep; like the piece of money they were lost, and could not be reckoned among the doers of the law, and like the prodigal son, they had been prodigal of their privileges,—had spent all, were reduced to poverty, wretchedness, and extreme distress.—

These parables are given to show that Jesus came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance.

In the parable of the steward, we understand the *certain rich man* to represent the nation of the Jews, or the government of Judah. This portion of Israel had not revolted from, nor become lost to the house of David; but the ten tribes had, like the younger brother, taken their portion and gone into a far country; and at the time our Lord spake this parable, were hired out to a citizen of that country (the Romans) to feed swine, (gather tax from the Jews to support the Roman government,) and had wasted their inheritance in Israel, &c. While the revolted tribes were reduced to poverty, the Jews remained in their original estate, as Jews, and boasted that they were rich. The law and the prophets were with them; "They have Moses and the prophets;" the ark and the temple—the priesthood and the service of the worldly sanctuary; and were comparatively clothed in purple, and fared sumptuously every day. But this *rich man* had in his house an *unjust steward*. The character of this steward answered well to the condition of these murmuring Pharisees and Scribes, who occupied the place of stewards in teaching and expounding the law, and in dealing out to the household those things which were under their charge. But they had acted the part of an unjust steward, and were accused of wasting the goods, (making void the law of God by their own traditions,) were accused by Moses in whom they trusted. The day of reckoning had overtaken them, and they were summoned to prepare their accounts, for they could no longer hold the stewardship. Being thus notified to render an account of his stewardship and give up the office, his wisdom, not his honesty, was commended by his lord; for like the Scribes and Pharisees, whom he represented, he was an *unjust steward*, and his course in making provision for himself by defrauding his lord, was well calculated to illustrate the wisdom of the Scribes and Pharisees, in regard to those who are debtors to the law. As the unjust steward said unto that debtor who owed his lord a hundred measures of oil, Take thy bill and sit down quickly and write fifty, and to him that was indebted a hundred measures of wheat, write four-score, so these Scribes had dealt with the debtors to the law, requiring them to be very exact in minor matters, tithing of mint, &c., but remitting the weightier matters of the kingdom. Several examples of this kind are given by our Lord: the following for instance, "Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat with unwashed hands? He answered and said unto them, Well hath Isaiah prophesied of you, hypocrites,—as it is written, This people honoreth me with their lips, but their hearts are far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots, and cups, and many other such like things ye do.—

And he said unto them, Full well ye reject the commandments of God, that ye may keep your own traditions; for Moses said, Honor thy father and thy mother, and whoso curseth father or mother, let him die the death; but ye say, if a man shall say to his father or mother, It is corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free, and ye suffer him no more to do ought for his father or his mother; making the word of God of none effect, through your tradition which ye have delivered; and many such things do ye." Mark vii. 5—13. But the unjust steward, when about to lose his stewardship, made provision for himself, that when he should be destitute, the debtors of his lord might receive him into favor, and it was in reference to this, that his lord said he had done wisely. The Pharisees and Scribes, were, at the time this parable was spoken, about to be removed from their stewardship, the temple worship to be abolished, and the Jews as a nation to be scattered abroad; and their wisdom was displayed in making friends of the rulers of the gentiles and in sending forth their foreign missionaries to make proselytes to their faith, by modifying the requirements of the law and suffering the gentiles to sit down and write their *bill* as they saw fit. This ancient order of Pharisees and Scribes were to give place to a more modern order of their brethren, which extends, we can all witness, down to the present time. Our modern Pharisees and Scribes are received and largely remunerated by the children of this world, by a corresponding system of craftiness, by accomodating their doctrines to the *bills* which men have made out for themselves, saying for an hundred measures, fifty, or four-score. Pharisees of the present day who profess to be stewards, or expounders of the law, say for instance to sinners, How much owest thou the law? If the poor debtor reply, I have transgressed the precept, and am under the sentence of death,—I owe my life; our modern crafty Scribes and Pharisees will tell that debtor to set down quickly and alter his bill to the amount which he feels able and willing to pay. If the law demands your life, alter the bill, and make it require only your obedience, or your efforts to obey. If the word of God requires that you shall be slain by the law, and made alive by grace, through the quickening operation of the Holy Ghost, the bill is so altered as to place the whole settlement in the power and inclination of the delinquent. As the ancient stewards made void the law of God by traditions, so do those of our day teach for doctrines the commandments of men, the devices and inventions of men. But as the day of the Lord has overtaken the ancient order of Scribes and Pharisees, so shall the day of retribution come upon those mockers of the last times, who have gone in the way of Cain, and ran greedily after the error of Balaam, for a reward, and have perished in the gainsayings of Kore, for their judgment now, of a long time lingereth not and their damnation slumbereth not.

We can detect but one point of discrepancy between the case of the unjust steward and the modern arminian clergy, viz:—The steward was ashamed to beg; but his brethren of modern date

have with shame shook hands and parted; they in all other respects very correctly copy the traits of the unjust steward; they are equally averse to digging, or laboring with their hands for an honest subsistence; equally artful in scheming, and in handling the word of God deceitfully.

Some have found it difficult to understand the useful lesson of practical instruction which our Lord directed his primitive disciples to learn from this subject, when he commanded them to make to themselves friends of the mammon of unrighteousness. He certainly did not direct them to copy the example of the unjust and wicked steward, for that would be in opposition to every principle of true religion. But he told them that, "The children of this world were, in their generation, wiser than the children of light." They have none of the wisdom that cometh from above, but that wisdom which is peculiar to the children of this world, and which is opposed to the wisdom of God. The wisdom of this world is exemplified in the case of the unjust steward. The children of the kingdom of Christ have no occasion for that kind of wisdom, but still they are exhorted to be wise as serpents and harmless as doves. But if they lack wisdom, instead of seeking that which is from beneath, they are directed to ask it of God, who giveth liberally and upbraideth not. By the mammon of unrighteousness, we understand worldly riches, earthly possessions, &c. Some of the disciples of Jesus undoubtedly held some of this kind of mammon, which could be of service to them but a little while at the most; as, in consequence of their profession of faith in Christ, they were cast out of the synagogue, viewed as outlaws, no longer entitled to protection, persecuted and scattered far away from their houses and homes. As freeholders they were about to fail, and as stewards of good things bestowed on them in providence it was proper that they should make such disposition of their estates before they were confiscated, as should render them availing when they should be driven out by persecution. It is believed that the disciples who sold their possessions after the day of pentecost, and laid the money down at the apostles' feet, acted in accordance with the instruction of this parable, and when they failed, or were reduced to want, poverty, and distress, this common fund supplied the poor saints in general.

We certainly are not at liberty to suppose that our Lord commended the dishonesty or injustice of the unjust steward as an example for his disciples to imitate; but rather for them to profit by the lesson of instruction taught in the parable, and make to themselves friends of the mammon of unrighteousness by making such disposition of their property, which was subject to confiscation, as to secure a fund out of which the common necessities of the saints should be relieved.

Whether the foregoing views will be satisfactory to our inquiring friend, or to others, we cannot say; but if any have clearer views, let them speak out. What we have written on the subject has been off-hand, & without much time for reflection.



## POETRY.

## "REASONS FOR LOVING THE BIBLE."

"The Bible I love through distinguishing goodness  
This boon from the skies I with gratitude own;  
I count it my treasure in this gloomy low-land,  
Where seeds of delusion and error are sown.

I once, (to my shame I record such delusion,)   
Thought the Bible a book both insipid and vain;  
But since the blest Saviour convinced me of evil,  
The Bible I love and its glories proclaim.

What, what are romances and novels but jargon?  
What are all anti-bible productions to this?  
They mislead the simple—betray them to evil,  
And lead from the fountain of true happiness.

O bless'd be Jehovah, for such a donation,  
'Tis a lamp hung from heaven the pilgrim to guide;  
Its rays are celestial, they light up life's passage,  
And death's gloomy waters the scriptures divide.

The Bible I love, 'tis the will of my Father,  
A probate sent forth with bequests to the poor;  
Here crowns, and a city beyond all conception,  
To Zion are promis'd, and life evermore.

This book my soul loves, 'tis a holy director,  
It tells of the Saviour and points to his side;  
All others misguide the poor penitent sinner,  
But this tells him where he in safety may hide.

I love it because 'tis a mirror most perfect,  
In it I discover my sin and my shame;  
And bless'd be its Author, it shines forth resplendent,  
The glories and riches of Jesus' great name.

Here are no blind conditions, nor workings, nor labors,  
Held out as specifics of sins' dire disease;  
The Bible knows nothing of such vain prescriptions,  
It points to the Saviour for healing and ease.

The Bible I love, for it tells me what hardships,  
Old warriors have suffered who now are at rest!  
The conflicts they passed thro', and battles they fought in,  
Encourage my faith, though I am often depressed.

Here I read they were tempted, and often discouraged,  
Their heart like my own was both sinful and base;  
Within them was sorrow, without them was fighting,  
And their war-song was sovereign distinguishing grace.

I love this blest book, though by men much derided,  
Its doctrine, its precepts, and promises strong;  
Are my meat and my drink, my repast and my portion,  
My hope and my refuge, my triumph and song."

*Gospel Magazine.*

## "A FRIENDLY LETTER."

"When'er I sit down to write to a brother,  
I feel 'tis a pleasure to comfort each other;  
But to this end I owe an agent divine,  
Or quite unavailing will be every line.

'Tis to him, Jehovah the Spirit, I look,  
And invoke his great name to open that book,  
Where sweet consolation so richly abounds,  
And Jesus, Jehovah's dear name sweetly sounds.

'Tis of him while writing, my soul's set on fire  
With pure, unabating, and earnest desire:  
That greater discoveries afforded might be,  
To set forth salvation, so full and so free.

From of old he went forth (so great was his love)  
To save his dear bride, nor will ever remove,  
'Till he brings her through all into which she fell,  
As a trophy of grace his wonders to tell.

It would fail me to tell of the worthies of old,  
Who this precious salvation were brought to behold;  
And tho' deeply sunk in the mire of sin,  
We're clad in the righteousness he had brought in.

Commensurate this, to all justice demands,  
Wrought out by our great bleeding Surety's hands;  
An atonement so rich, they were made to partake,  
A full pardon for sin for his great mercy's sake.

They, like all the seed, who from Abraham sprung,  
For all time's salvation their hopes on him hung,  
And found to their joy, the provision he made,  
Was soul-satisfying, and their fears all forbade.

Like them, we can tell of salvation's great scheme,  
Contemplate with joy on the wonderful theme,  
Of salvation by grace, for lost rebel man,  
Whose source is eternal, free mercy the plan.

With them we can speak of the great sacred Three,  
Whose wonders we trace in the midst of the sea;

Nor e'er can be silent his praise to proclaim,  
For his mercy so great, and his wonderful fame.

Spoiling pow'rs, leading captive those terrible foes,  
When from death and the grave he a Conqueror rose;  
And nail'd to his cross, the just sentence due,  
Acquitting forever his sons from all woe.

Behold then our Captain of salvation sure,  
Who the stroke of God's wrath for us did endure;  
In agonies dreadful, sweating great drops of blood,  
In Gethsemane's garden, in our room as he stood.

Our Advocate, pleading at the Father's right hand,  
Behold him as Surety for ever stand;  
'Gainst all accusations which Satan may bring,  
He pleads his own merits as Jesus our King.

He ne'er can forget us, engraven there stands,  
For ever indelibly on his dear hands,  
The names of his people he loved from old,  
And bought with a price that can never be told.

Behold then dear brother, surrounded with foes,  
His grace counterbalances all of our woes;  
Confess then with me, his grace speak abroad,  
And tell of the love of our covenant God.

Fear not then dear brother, we have naught to fear,  
Since he, the Omnipotent is ever near,  
Whose ne'er failing word his promise declares,  
That nothing shall hurt his dear sons and his heirs.

He never will leave thee, no never forsake,  
But guide thee and lead thee for his mercy's sake;  
And tho' for a season he may seem to frown,  
He'll ne'er cast thee off, nor ever disown."

*Ibid.*

## THE WONDER.

It is a glorious mystery,  
'Tis a Wonder! wonder! wonder!  
That I should ever saved be,  
'Tis a Wonder! wonder! wonder!  
No heart can think, no tongue can tell,  
'Tis a Wonder! wonder! wonder!  
Why God should save my soul from hell,  
'Tis a Wonder! wonder! wonder!

Great mystery, I can't tell why  
That Christ for sinners e'er should die,  
But here 's a greater mystery,  
That he should place his love on me.

Great mystery, that God should place,  
His love on those of Adam's race,  
But here 's a greater mystery,  
That he should place his love on me.

Great mystery I do behold,  
That God should ever save one soul;  
But here 's a greater mystery,  
That he bestow'd his grace on me.

O, why was I not left behind,  
With thousand others of mankind,  
Who run the dangerous, sinful race,  
And die and never taste his grace?  
No mortal can a reason find,  
'Tis mercy free, and love divine;  
O, 'Tis a glorious mystery,  
And will be to eternity.

## OBITUARY.

DIED, in this town, on Friday the 3d inst., after a short but violent illness, **JESSE FINCH**, Esq., son of the Hon. James Finch, aged about 30 years.

Mr. Finch was one of our most amiable and useful citizens, and for some years past held the office of Justice of the peace. His early and sudden death is a deep affliction to his venerable parents and numerous friends.

## RECEIPTS.

J. L. Benson, Esq.,	Ia.	\$3 00
Eld. E. Gitchell and Dea. Launsburg,	Pa.	4 00
H. Kleete, Esq.,	Ky.	5 00
Eld. T. P. Dudley,	"	5 00
Dea. John Brown,	Me.	1 00
Eld. Eli Ashbrook,	O.	2 00
Eld. L. Hall,	Del.	2 00
Wm. Ray,	N. Y.	1 00
Walter Everett,	"	1 00
Joseph King	"	1 00
Total		\$25 00

## LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Grocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dea. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, A. Ashby, Samuel Mead, Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Ezekiah West, Zepher D. Pasco, Eli Gitchell, Henry Rowland, Benjamin G. Avery; and brethren Wilmet Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack, Wm. Stroud.

DELAWARE.—Elders Wm. K. Roberson, Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Banton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, George Lumpkins, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker; and brethren J. W. Turner, A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### LETTER IV.

To the Committee appointed by the Harmony Presbytery, (S. C.) to draught an address to Mr. Wilson, Missionary in Western Africa.

SIRS:—As I have commenced, though perhaps unwelcomely, to point you to certain errors, which it is important you should yet depart from in order to your being fully conformed to the gospel standard, it would be criminally negligent in me not to call your attention to an error vastly more important in its nature and effects than is your church government:—I refer to infant baptism. Your address does not directly refer to this subject otherwise than that it lies at the foundation of all those departures from the government and order of the gospel church, as established by the Apostles, which have in any age disfigured the professed church of Christ, it is properly involved in the discussion of those errors, as the root is connected with the branches growing from it. Baptists having conformed to many of those errors, does not alter the principle; it only shows that they have preferred grafting to transplanting.

In reference to baptism itself, I need not discuss that point with you, for if the illusion which leads you to cling to infants as the proper subjects of baptism, were once broken, your knowledge of the Greek language is such that you would readily see, as in the clear light of day, that you have no authority from the use of the word *baptizo*, either in the Greek Classics, or in the Septuagint version, (which evidently contains the peculiar form of that language as used by our Lord,) for understanding it as implying any thing less than an entire immersion of the subject; hence that your present construction of the word, as justifying an application of water to the subject, such as in pouring and sprinkling, instead of immersing the subject in water, is entirely arbitrary.

On the point relative to infants being the proper subjects of gospel baptism, I am happily furnished with what you will probably acknowledge an able, though brief illustration of your position on that point, in a part of Doct. Chalmers' lecture on the fourth chapter of the epistle to Romans, as

published in the Charleston Observer for July 29, 1843. In this lecture, or extract, he draws an argument for infant baptism from the covenant of circumcision, as established with Abraham, and referred to by the Apostle in this chapter. The doctor, at the commencement of this extract, says of the scripture under consideration, that, "It seems to contain in it the main strength of the scriptural argument for infant baptism." As Doct. Chalmers is esteemed the modern *giant* of Scotland in theology, his illustration of the subject may, I presume, be considered a fair specimen of the ground on which your order rest the practice of infant baptism. The Doctor handles the subject quite ingeniously. His concluding remarks, in which he suspends the hope of salvation for those dying in infancy, on their baptism, are well calculated through the power of sensibility to attach to the custom of infant baptism, those who have infants, and who know not the folly of supposing that God could have suspended the salvation of any, on conditions to be performed by fallible creatures. But, sirs, I think that you, were the discussion of infant baptism out of the question, would not countenance for a moment the idea that the salvation of infants depends on any such precarious circumstance as that of their being baptized; that you are too well grounded in the doctrine of Divine sovereignty to admit it. The Doctor, after admitting that adults should believe before being baptized, and drawing a comparison between Abraham and those baptized by the Apostles, that he also believed before he was circumcised, seems to concentrate the amount of his argument in the following passage: "He," (that is, Abraham,) "the first Hebrew, believed and was circumcised, and it was laid down as a statute for Israel that all his children should be circumcised in infancy." (The Doctor is probably too much of an abolitionist to have added, *and he that is bought with thy money*, as the statute reads, Gen. xvii. 13.) "In like manner the first christians believed and were baptized; and though there be no statute laid down upon the subject, yet is there no violation of any contrary statute when all our children are baptized in infancy. At the origin of the two institutions the order of succession is the same with both. The thing signified took precedence of the sign. Along the stream of descent which issued from the first of them, this order was reversed, and by an express authority too, so as that the sign took precedence of the thing signified. And so it has been the very general practice, with the stream of descent that has issued from the second of them; and if the want of express authority be plead against us, we reply that this is the very circumstance which inclines us to walk in the foot-

steps of the former dispensation. Express authority is needed to warrant a change; but it is not needed to warrant a continuation. It is this very want of express authority, we think, which stamps on the opposite system a character of presumptuous innovation. When once bidden to walk in a straight line, it does not require the successive impulses of new biddings to make us persevere in it. But it would require a new bidding to justify our going off from the line, into a track of deviation. The first christians believed and were baptized.—Abraham believed and was circumcised. He transmitted the practice of circumcision to infants. We transmit the practice of baptism to infants." It must be manifest to every considerate mind, that the Doctor here takes the ground that the gospel dispensation is but a continuation of the former, the Jewish dispensation. This was the very error of the Jews relative to the reign of the Messiah, and which was followed up by judaizing teachers among the first christian churches in every form, adhering to circumcision as the initiatory rite. But when the writings of the New Testament came to be circulated, and it was generally understood that the decrees of the Apostles and elders at Jerusalem and the epistles of Paul were so decidedly against circumcision, those who still adhered to the Abrahamic covenant, in order to bring those who were disciplined from among the gentiles under that yoke, had to change the initiatory rite, and substitute baptism in the place of circumcision, and to carry the law for circumcision, applied this ordinance first to catechumens, then to infants. So great was the partiality of the Jewish disciples for a continued adherence to the Abrahamic covenant, that even Paul in his zeal to *become all things to all men*, took Timothy and circumcised him, although he evidently had been baptized; thus showing that neither Paul nor the Jewish disciples understood baptism to be in the room of circumcision, or a continuation of obedience to the statute requiring circumcision under the former dispensation. That the Doctor considers the two dispensations virtually the same, is manifest from his candidly speaking of "walking in the footsteps of the former dispensation;" also, it is equally evident that the force of his argument for infant baptism rests upon the command unto Abraham to circumcise his infant offspring, from what he says, that *It does not require the successive impulses of new biddings to make us walk in a straight line into which we have once been directed, &c.* Indeed, no other position could he or others possibly occupy, professing subjection to the scriptures as a rule, to justify the assumption that believers under the gospel are to *baptize* their children because the command to Abraham re-

quired the infants of his posterity to be *circumcised*, and yet from the beginning of the gospel, throughout the New Testament this error of blending the two dispensations together is pointedly rebutted. When the multitude of the Jews who *were willing for a season to rejoice in John's light* came to his baptism, supposing it only an addition to their darling covenant of circumcision, and therefore according to the provisions of that covenant, that they as the children of Abraham had a right to it, he at once rebuked them, letting them know that his baptism belonged to another order of things, in which a *fleshly descent* even from Abraham was of no avail to giving right to it. John v. 35, & Luke iii. 7—9. No doubt this rejection by John of the provisions of the Abrahamic covenant in the case, was what led the Pharisees and lawyers to reject the counsel of God against their own souls, in being not baptized of him. Luke vii. 30. So Christ let Nicodemus know that the kingdom of God which he was about setting up, was as different from that kingdom which God set up in the nation of Israel, as spiritual life is different from natural life; that no natural birth could enable a man to discern it; that to see it a *man must be born again, be born of water and the Spirit*. John iii. 3—8. Again, he informed the Pharisees that the "kingdom of God cometh not with observation;" that it is an internal reign of God, "The kingdom of God is within you." Luke xvii. 20, 21. Must not this then be very different from the former dispensation, which was so entirely with external observation, that the very covenants under which it existed were, the first in their flesh, and the other written on tables of stone, and so visible was it in its coming, as to cause the nations around to quake and fear. Again: he opposes the Jewish notion that the dispensation of the Messiah was to be patched on to the old dispensation, by a parable, teaching that *a piece of a new garment is not to be put upon an old, neither is new wine to be put into old bottles, &c.*; thus showing that his dispensation was entirely a new government, a *distinct kingdom*; therefore he did not teach his disciples the same round of formal fassings which the Pharisees practised. Luke v. 23, 38. The decision of the Apostles and elders at Jerusalem (Acts xv.) was not against the mere form of circumcision, but against it as being connected with the former dispensation, involving in the observance of it a subjection to that *yoke of bondage*, as Peter called it. The Doctor anticipates, in reference to his notion that baptism comes under the same statute which commanded circumcision, an objection of this sort, "That the Jewish was a grosser dispensation—not so impregnated with life and rationality and spiritual meaning as ours," &c. But this is not the objection at all. The objection is, that the one dispensation was *fleshly*, composed of *carnal ordinances*, the other is *spiritual*; the one was *earthly*, the other is *heavenly*, and as distant the one from the other as are Christ the Son and Moses the servant. In evasion of the above supposed objection of his own, he says, "But it so happens that in the ordinance

of circumcision, they are the very same spirit and the very life which lie in the ordinance of baptism." If the Doctor has reference here to any life or spirit that either of these ordinances can convey to those who submit to them, he is right; for neither of them in the form of them, is any thing more than obedience to external commands enjoined, imparting neither life nor spirit to the subject of it. But what has this to do with proving that the latter dispensation is but a continuation of the former, that baptism as we find it enjoined in the New Testament is but an act of obedience to the commands given to Abraham and confirmed by Moses? God, in reference to the setting up of the kingdom of his Son, as is evident from the references to it in the New Testament, says, "Yet have I set my King upon my holy hill of Zion." And the Lord answers, "I will declare the decree." (Not that Moses has published it for me.) Psalm ii. 6, 7. So when Peter would make three tabernacles, setting Moses and Elias along side of Christ, there came a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased, hear ye him." Matt. xvii. 4, 5. Can you, sirs, having these texts in view, go with the Doctor in making Moses the legislator for Christ's kingdom? But that I may, if possible, fully convince you of the fallacy of the Doctor's argument, I will I think prove to you from the scriptures, that there is no natural, no external comparison between the two dispensations, and consequently none in the respective uses of circumcision and baptism. We will begin with the covenant God made with Abraham, and his seed after him. In Gen. xvii. God having in some of the former verses made certain promises to Abraham, proceeds verse 7 and on, to establish his covenant with him, and with his seed after him, through the lineage of Isaac and Jacob only, as the sequel shows; for to none others did he give the land of Canaan, and to none others did he manifest himself as their God in the laws he gave them, and in the deliverances he wrought for them. What were the terms of this covenant? On the one part they were, that God would be a *God unto Abraham and to his seed after him; and that he would give to him and to his seed after him the land wherein he was a stranger, all the land of Canaan, for an everlasting possession*. On the other part, the terms were that *Abraham should keep his covenant, he and his seed after him in their generations*. "This," says God unto him, "is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised." Again: He that is born in thy house, and he that is bought with thy money, must *needs* be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he *hath broken* my covenant." Is it not manifest from this that God in that covenant of circumcision promises no other than an earthly inheritance, and that the enjoyment of this was on

condition that *Abraham and his seed in their generations* were circumcised; hence if not circumcised they broke God's covenant and were to be cut off? And what was this, "My covenant shall be in your flesh," but that circumcision was a token in their flesh of their covenant engagements to God, to obey him? Hence the Apostle says that *every man that is circumcised is a debtor to do the whole law of God*. Gal. v. iii. Certainly, sirs, ye will acknowledge that in the gospel there are no such terms as these; that the inheritance which God in the New Testament bequeaths his people is not the land of Canaan, nor any like earthly inheritance; and that the inheritance of the New Testament is a bequest, and not given by covenant engagements on the terms that the heirs be baptized, or circumcised, or any such fleshly conditions on their part. If so, you are bound to consent to the position that there is no natural comparison between the two dispensations, that one being of works, the other of grace, the one inheritance being natural, the other spiritual; and hence the mere natural seed of believers stand in no such relation to the gospel dispensation as the seed of Abraham did to the other. There was a natural fitness in the provisions of the covenant with Abraham. The inheritance therein given was such as his natural seed would inherit after him, if obedient to a mere fleshly covenant; and there was a natural adaptation of this earthly inheritance to the propensities, capacities, and desires of the natural seed of Abraham, as such,—their natural birth capacitated them for being circumcised, the condition on their part; and their earthly nature capacitated them for enjoying the land of Canaan. But will you, sirs, say that there is any such adaptation of the heavenly inheritance presented to view in the gospel revelation to your natural seed, as such, any capacity or inclination in them as unregenerated, to enjoy it? I think you are too strongly established in the doctrine of the new-birth to admit of such an idea. Is there any thing in the New Testament to authorize the belief that God has covenanted to bestow this inheritance on any but the seed of Christ, as such? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. Can God then have authorized your administering any ordinance of the new covenant to your natural seed, as such, as *seals* of the blessings of that covenant to them? I think you will say on reflection, no; if the inheritance is spiritual, so must be the heirs. The Doctor says of baptism and circumcision, "Viewed as a seal it marks a promissory obligation on the part of God of the same privileges in both cases; and that is the righteousness of faith." That is, as this sentence must imply, if it has any meaning, circumcision and baptism each mark a promissory obligation on the part of God, to bestow the righteousness of faith. Hence he says directly, "Viewed as a *sign*, it indicates the same graces. It indicates the existence of faith and all its accompanying influence on the character of him who has been subjected to it." What can the Doctor

mean here? Can he mean to say that baptism indicates the existence of faith in your infant seed? If so, is it not a false *index*? But the Doctor's position is surely unwarranted relative to circumcision. There is not a syllable in the whole recorded covenant of circumcision, (Gen. xvii.,) intimating that God would bestow that faith on Abraham's seed which had been accounted to him for righteousness; nor is any thing said therein about requiring that faith in any as a prerequisite to circumcision. The command of God by Moses was, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it," &c. Exodus xii. 43. Is there any requisition of that faith in this stranger which Abraham *had yet being uncircumcised*?—The very words of the command precludes the right to make such a requisition. But let us hear Paul's testimony concerning circumcision's having any thing to do with the righteousness of faith in those who submitted to it. He says, "Behold I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law," &c. Gal. v. 2-4. How very opposite this to the Doctor's assertion, that circumcision seals the promissory obligation of God to bestow the righteousness of faith, when it requires them to seek that righteousness which comes by the law. If Paul's testimony on the point be true, the Doctor's must be wrong. And if wrong concerning circumcision, his conclusion concerning baptism drawn from it, must be equally false. If baptism be placed on the same footing with circumcision, and a seal of the same covenant obligations, must it not be involved in the same condemnatory sentence of the Apostles?

But you will say that the covenant with Abraham and his seed, was in all its provisions typical of blessings. True; but what is a type but a representation, by things natural, of things spiritual? How then shall we run this type? Shall we say that one natural relation prefigured another natural relation? or that Abraham's being constituted a head to receive the promise of an everlasting earthly possession for his posterity, in all their generations, and his being constituted the father of all them that believe, prefigured similar headships, to be sustained by all believers under the gospel? Or, that he in transmitting natural life, and with it the covenant promise of the land of Canaan to his posterity, typified believers under the gospel as transmitting spiritual life, and with it the heirship of the heavenly inheritance to their natural posterity? Surely but to mention such ideas is to expose their absurdity. But if no typical relation existed in Abraham towards believers under the gospel, and they are not constituted public heads after his example, then any inference drawn from such supposed type in Abraham, or from his transmitting to his posterity in all their generations the right to circumcision, concerning the right of believers to transmit the right of baptism, must be delusive. And remember, if Abra-

ham be referred to as an example in the case, then the right according to this pattern is transmitted by a believer to his latest posterity, and should have complete family and national churches.—Again: if we try the type by supposing that the natural seed of Abraham, in participating with him in the provisions of the covenant of circumcision, were typical of the natural seed of believers as participating with them in the blessings of the new covenant, and therefore in the right to baptism, we shall find this equally to fail; for it is manifest to every true gospel believer, that he cannot transmit to his children faith, that alone by which the other blessings of the new covenant are apprehended. In a word, we shall find no consistent type in the provisions of the covenant of circumcision, but by viewing them as typical of the provisions of the covenant made with Christ, and Abraham's natural seed as typical of his spiritual seed, or the seed of Christ. In this case your natural seed, as such, will be left out of the question, as sustaining no relation to the natural seed of Abraham, and of course having no right to baptism as coming in the place of circumcision; nor as authorized to be administered to those disciplined under the gospel.

Paul calls that which Abraham received in his flesh as a *seal of the righteousness of the faith which he had, yet being uncircumcised*, "A SIGN." But of what was it a sign? It was the sign of an inward grace: it is true as Doctor Chalmers says; but not of such, in the natural seed of Abraham who received it. The Apostle calls it the "sign of circumcision;" he does not say he received *circumcision as a sign*, but, *the sign of circumcision*; thus the thing signified is determined. And he had informed his Roman brethren previously what circumcision is, and what it is not. He says, He is not a Jew which is one outwardly, neither is that *circumcision which is outward in the flesh*; but he is a Jew which is one inwardly, and *circumcision is that of the heart in the spirit* and not in the letter, &c. Rom. ii. 28, 29. Here the Apostle uses the term *Jew* as designating the seeds of Abraham the outward Jew, the natural, the other the spiritual; and thus teaches that as the circumcision which was outward in the flesh was the distinguishing badge of an outward Jew, and a necessary one to his being recognized as of the natural seed of Abraham, or of him who is a Jew inwardly, so this circumcision in the flesh was a sign, that the *circumcision of the heart, in the spirit*, was the essential badge by which alone the spiritual seed of Abraham can be recognized. So Paul says to the Philippians, (Phil. iii. 3,) "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Rejoice in Christ Jesus, not in Abraham or Moses; and *have no confidence in the flesh*—none in any fleshly relation, or service. In Col. ii. 11 he seems to refer the believers' circumcision also to the *circumcision or cutting off of Christ* for their sins. So that the Apostle's reference of the fleshly circumcision as a sign, leaves no room for you, sirs, to place the baptism

of your infant seed upon the same footing with the circumcision of Abraham's fleshly seed, and as an act of obedience to the same command of God, unless, indeed, you could show that God has appointed your seed as he did Abraham's to be typical of another race of spiritual beings, than the spiritual seed of Abraham, and also that he has appointed baptism as the sign of an inward grace, which that race prefigured are in a distinguishing manner to possess. But without such authority from God for applying baptism to your infant seed, is it not manifest that in so administering it to them as an act of subjection to the Abrahamic covenant, you are seeking to build up, of your offspring, a *voluntary* national church establishment, such as God designed to build up of the natural seed of Abraham, and as entirely *voluntary* as are the mission boards which you justly oppose on that account? But the Apostle says, Abraham *received the sign of circumcision—a seal*, which is also noticed by the Doctor. But without stopping to contradict the Doctor's unauthorized assertions upon this point, let us calmly and candidly inquire, Of what was it a *seal*? and to whom was it a *seal*? A seal you know is that which ratifies or establishes an act or thing. The Apostle says this was "A seal of the righteousness of the faith which he had, yet being uncircumcised:" that is, it was a confirmation of the act of *counting* that particular faith of Abraham's *to him for righteousness*. This is a righteousness which, the Apostle tells us, "is by the faith of Jesus Christ unto all and upon all them that believe," chapter iii. 22, and which he continues on in the 4th chapter to contrast with that righteousness which is by the law, or, of works. This act of faith which was particularly *counted to Abraham for righteousness*, was that by which he believed the promise of God, that his seed should be as the stars; that is, innumerable. Gen. xv. 5-6, and Rom. iv. 3. This was a faith entirely above natural belief; it was what rationality could never have produced; the thing believed, as Abraham and Sarah were by age, could not be, consistently with the laws of nature; there was therefore no reasoning from cause to effect in the case. It was a resting *against hope*, or the naked promise of God, *being fully persuaded that what he had promised he was also able to perform*. A belief which is thus above the rational power of man to produce, must be supernatural. It must have been in Abraham, as it is in all his spiritual seed, *the gift of God*. Abraham in receiving this *seal* of the righteousness of his faith, was constituted the *father of all them that believe, the father of many nations, &c.*: not that he was the first who had this faith, but because the nature of this faith was more prominently illustrated in his act of believing, and the promise believed, so directly embraced that *seed in whom all nations should be blessed*, viz: Christ. His belief in this instance being designed to be handed down as the pattern both of the nature and the object of that faith which was to characterize the children of God in every age; they reflecting the image of his faith, "It was



not written, for his sake alone that it was imputed to him for righteousness; but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead."—Not for the sake of the natural seed of Abraham, nor for the sake of the unregenerated seed of believers, but for the sake alone of those who have the same faith of Abraham, whether Jews or gentiles, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. So that here no room is left for bringing in the infant seed of believers. So that, sirs, we may as well leave our children, where we were, in the hands of a sovereignly gracious God. If they are in the election of grace, they will assuredly "be made heirs according to the hope of eternal life;" if not elected of God, all the rites we may subject them to will never give them the *faith of Abraham*, nor make them heirs. But to whom was the *sign of circumcision a seal*? The seal was received by Abraham, and as a seal only of the righteousness of that *faith which he had*. If it be contended that the seal was transmitted along with the *sign of circumcision* to his posterity, still it would seal any thing but the righteousness of that *faith which he had, yet being uncircumcised*; hence in the transmission of it to his unbelieving seed, (which has been a great proportion of his posterity, apparently, so far,) instead of being a seal of promissory obligation on the part of God to them, it was, and is, in their flesh a condemnatory witness against them for trusting to the righteousness of the law, or to any of their own works, and against all who walk in their steps. As it is a seal of the righteousness of the faith exclusively which Abraham had, it can be a seal of this righteousness only unto those who have like precious faith. To those "who walk in the steps of that faith of our father Abraham, which he had, yet being uncircumcised," it is, as given to him, a confirmatory seal of the righteousness of that faith being imputed to them, and which confirmation they also have in themselves, in having received that circumcision of the heart of which the outward circumcision was only a sign. Hence as already quoted from verses 23 and 24, "It was not written for his sake alone that it was imputed to him," &c.

Now, sirs, is it not manifest, from the view we have taken of the covenant of circumcision as set forth in the Old Testament, and from the illustration which the Apostle gives of it, in itself considered, as in the epistle to the Galatians, and of its typical, or shadowy relation to the New Testament blessings, as in the 4th chapter of Romans, that there is not in it according to God's appointment in the case a single *foot-hold* for infant baptism to stand upon; that it leaves our unregenerated children, like all other children of the flesh, as such, without any claim to the spiritual blessings of the new covenant, which are not transmitted by natural descent, but come only through Christ; that they have no visible part in the kingdom of Christ, until delivered from the power of darkness and translated into that kingdom; (Gal.

i. 13,) and hence can have no right to the ordinances thereof, of which baptism is one. If therefore our children demand baptism, we are bound to say to them as John said to the natural children of Abraham, "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham (or a believer) to our father:" or as Philip said to the eunuch, who was a circumcised proselyte, evidently from his going to Jerusalem to worship: "If thou believest with all thine heart thou mayest." Doctor Chalmers speaks of Whole families of discipleship in the Apostles' times in a way evidently designed to convey the idea that infants were included among those baptized, as others have also said; but also in a way showing a consciousness that he could make nothing out of the household baptism registered in the New Testament, by a fair construction to support his system. There are three household baptisms mentioned: The household of Stephanas—1 Cor. i. 16; the jailor and all his, Acts xvi. 33; and Lydia and her household; verse 15 of same chapter. And is it astonishing that Paul in all his range over Asia Minor, and Greece, and Macedonia, should have found three families in which were no infants? or that God should, in his great mercy, call whole families to the knowledge of the truth, where such were, who were capable of believing, that they might be mutual supports, one to the other, in that day of persecution? But we are not left to the uncertainty of conjectures in reference to these households being believers as well as being baptized. Paul testifies of the house of Stephanas, that "It is the first fruits of Achaia, and that they had addicted themselves to the ministry of the saints." 1 Cor. xvi. 15. Surely these must have been believers. Of the jailor it is said, "He rejoiced, believing in God with all his house." Acts xvi. 34. This of course clearly implies that they believed in common with him. I am aware of the turn Mr. Henry tries to give this, by a different rendering of the passage. But I am also aware, and so, sirs, are you, that king James' translators were all Pedo-baptists; that James in his Scottish zeal would not have appointed any others: of course they would not have given a translation against their own sentiments where the original would fairly admit of their rendering it in favor thereof. As to Lydia, when we consider her situation, "A seller of purple at the city of Thyatira," and then in the course of her business in Philippi, some two or more hundred miles from her home, it would require a stretch of imagination much beyond the reach of probability, to suppose that she had any infants in her household at Philippi in her sojourning there. She had no husband there, for it was her household and her house that were spoken of, and she invited Paul, saying—"Come into my house:" and it is not probable she had at Thyatira. Thus much for all that can be made out of the household baptism of scripture in favor of infant baptism—not one iota of proof.

If none of the families of Israel, save the family of Aaron, might, though a *holy people*, aspire

to the priesthood, neither may our children, though *holy* in the sense in which Paul uses the term—(1 Cor. vii. 14,) be inducted into any of the privileges which God has appointed for those who as *living stones are built up a spiritual house, a holy priesthood*, until called of God with a *holy calling*. And if Uzziah, a favored king of Judah, was smitten with leprosy, so that it cleave to him, for intruding himself upon the office of the priests in burning incense, (2 Chron. xxvi. 16,) have you, sirs, not reason to fear that leprosy cleaves to the house in which you dwell, as the church of God, for your having introduced your children as *dead stones*, into one of the ordinances which belong to the spiritual house of God,—the holy priesthood?

Lastly, Is it not manifest from this review of Doctor Chalmers' lecture on the 4th of Romans, that with all his learning and eloquence, he has, in reference to the covenant of circumcision, stopped at the principles, the A. B. C., the letter of that covenant, instead of going on to the perfection of the spirit thereof, as brought to light in the perfection of the doctrine of the New Testament? May you, sirs, leaving the principles of the doctrine of Christ, go on to the perfection of that doctrine as revealed in the light of gospel day, and instead of being engaged in building up the tabernacle of Moses and its ordinances, which God said he would shake, and which shaking signified the removal of those things which are shaken as of things that are made, may you be fully brought into the privileges of that kingdom which cannot be moved, which stands not by the ties of blood and fleshly doings; and may you, and I, have grace to serve God acceptably with reverence and godly fear.

In conclusion, I hope you will bear with me in calling up the subject, which I know is one which Presbyterians are not fond of having agitated by Baptists. Had I not discovered in you, from your address, an apparent, and in some measure a manifest disposition to renounce error and cleave to the words of Christ, I should not have troubled you with these letters. Whether they will be of any service to you or others, is as God hath appointed. With him I would leave them and you, whilst I would also commend myself, as a poor sinner, to his mercy.

Yours with christian regards,

S. TROTT.

P. S. Perhaps some of our brethren may think the subjects of this and the preceding letter, are too familiar to Old School Baptists to need being discussed in the Signs. My own impression is, that it may be useful to recur occasionally to first principles, to review even the grounds on which we contend for our order of church government, and for believers' baptism; and therefore that these may not be wholly unprofitable to any, whilst, if the Lord will, they might be profitable to some. If, however, I am mistaken in this, I hope they will pardon me for occupying with these letters a space in the Signs, which might otherwise have been occupied with more pleasing subjects to them.

S. T.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Oct. 24, '43.

BROTHER BEEBE:—Having to write for a new subscriber, I send a few lines with which to help fill the Signs, if you please. Being sometimes complained of for preaching the naked truth, and as it is said, misery loves company, I was glad to find a scrap of truth naked in a work I was perusing, the most of which I think is erroneous.

As for myself, I think that gospel truth needs no ornaments to set forth its lustre: so the deformity of error, stripped of its stolen mask, appears the most unlovely, and the candid inquirer after truth will not be so easily deceived thereby. As it is well known that many have for years back professed to believe that men were naturally depraved, and also in God's eternal and unconditional election, special vocation, and the sure perseverance of all the chosen (or children of God) to eternal salvation,—yet have been pleading for a general, or rather, a universal atonement, attended with a special application; and when such a bungler as I am undertakes to plead the foreknowledge and unchanging purpose of God, against their views, it is frequently answered, *I believe those points as firmly as you do*: they will deny that natural men have any power to do good, or even to choose the way of life; and yet they will plead that Christ has made an atonement for all the race of Adam. I think the following exhibition of their system (if system it may be called) is true to the letter and spirit, and cannot in truth be denied. And if any of the believers in the doctrines here set forth should see this, and be ashamed of the picture of their sentiments, let them renounce them and embrace the truth as stated by the Apostles and prophets.

Their doctrines, when analyzed, are, "That God has provided in the gospel ample means to save those whom from all eternity he *unchangeably determined to damn*! That Christ shed his blood for the same class, with the certainty before him that they *could never be availed* (saved) *by it*! That all may be saved *if they will*, notwithstanding *none can will* to be saved but such as God has foreordained to that end, and they *cannot do otherwise* than will it! and that the chief aggravation of the miseries of the damned will arise from their having rejected a gospel that *was never meant for them*, and which it was *utterly out of their power to accept*."

Men have the liberty or power to choose eternal life, or they have not. If ministers do not believe that unregenerate men are free agents, and have the right and power of choice, in the gospel sense, Why direct them to choose? And if they do believe that they are free agents, &c., Why blame them for choosing according to their sinful natures? Can the salvation of the soul depend upon the mutual choice of God and an unregenerate man, while God is perfectly holy, and the man an enemy to God, without the least scrap of a holy disposition in him? If the salvation of the soul depends upon the will or choice of the creature, does it depend upon the choice of God? If men

believe that salvation depends upon the creature's choice or exertion, Are they honest when they acknowledge the election of God? If the salvation of the soul depends on conditions to be performed by creatures, either doing or choosing, or both, while the principle of the heart is hatred to holiness, What assurance have we that any will change themselves from hating to loving God?—If creatures are under the necessity of taking at least one step, or making an effort toward their salvation, Does Jesus do all the work? and if not, Does he deserve all the glory? When Christ undertook the work of saving sinners, Did he undertake to do the whole, or only a part, and leave the rest for his enemies to perform? If Christ did make an atonement for all Adam's race, as they were all naturally his enemies, Did he know whether any of them would accept of it? or did he know that all would not? And if he did know that those who were in hell before he suffered would not accept it, Why did he make an atonement for them? If there was any thing fortuitous whether others would or would not accept it, Did he certainly know who would and who would not accept thereof? If he did not know who would and who would not receive the atonement, Was it certain with him that any would receive it? If he did know that some would not receive it, Could it be otherwise than as he knew it would be? If he made an atonement for those he knew would not receive it, and it could not be otherwise than as he knew it would be, Must he not have made an atonement for some with the certain knowledge that they could not be saved? Had the Lord any design in making an atonement for sinners? Will that design be accomplished? If it is not, will not his purpose be frustrated? Can it be possible that a *holy God* can offer that to feeble worms which they could not accept, and which would frustrate his purpose if they could, and then punish them for not accepting what, if by him offered at all, must be offered deceitfully, in order to get an occasion to punish them, when there was so much desert of punishment for their transgression of his law? If God did design the salvation of all the race of Adam, and all are not saved, will it not be incontrovertably from a want of ample means? or a want of power in God to make the means effectual?

All the above is submitted, with deference to your judgment, by a weak brother,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Nov. 11, 1843.

BROTHER BEEBE:—If you please you may publish the follow in the Signs:

A council of brethren from six churches assembled with the churches in Jackson and Gibson, for the purpose of examining brother Lawrence Manzer, and brother Arnold Bolch, as candidates for ordination on Saturday the 4th inst. Elders present,—Daniel Robinson, Henry Rowland, and Hezekiah West. After examination, the council were unanimous in proceeding to ordain both the candidates.

Elder Rowland preached the sermon on the 5th, and the exercises followed. Without giving the order, the weather, the audience, &c., in fashionable detail, suffice it to say, that through grace abounding to the chief of sinners, we had a time long to be remembered. Joy and gladness revived in the hearts of some that had been drooping. Some were there, we think, who experienced something like what David expressed when he said, "Weeping may endure for a night, but joy cometh in the morning."

Yours as ever,

HEZEKIAH WEST.

## EDITORIAL.

New Vernon, Dec. 1, 1843.

THE NEW CREATION.—We are requested by friends in Kentucky to give our views of Psalms cii. 18, Isa. lxxv. 17, to the end of the chapter, & Psalms cxxxix. 15, & 16.

The first passage in the order presented is Psalms cii. 18: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." The other passages appear also to refer to the same subject, and shall be noticed briefly in their order. To us it is evident that the Psalms were prophetic as well as devotional, and hence our Lord included them with the law and the prophets when he said, "All that is written in the law, and in the prophets, and in the Psalms, concerning me, must be fulfilled;" and many portions of the Psalms have been expounded to us in the New Testament as having a prophetic allusion to the coming of Christ, his sufferings and death, and also of the glory that should follow. In this Psalm we trace, not only the individual experience of the children of God, the trials and straights they are sometimes called to bear, but also the state of God's people, first, unto the legal dispensation *withering like the grass*, and *declining like the shadow*. The law under which Israel existed, stopped every mouth, and presented every man guilty before God. But the royal prophet and sweet singer, is indulged with a prophetic view of the declining shadows of the former heavens, and the expiration of the legal covenant by its own limitation, when the Shiloh should come, and the sceptre depart from Judah, and the lawgiver from between his feet; when the enduring kingdom of Christ should be revealed at the resurrection of Jesus Christ from the dead.—"Thou shalt arise." His body could not be left in the grave, nor his soul under the vengeance of the law. He must arise from the dead, and be exalted a Prince and a Saviour, to give repentance to Israel and the remission of sins, "and have mercy upon Zion." The law could show no mercy; mercy was unknown to the law; its rigid demands were, "The soul that sinneth shall die," and the people of God could not be delivered from its condemnation independently of Christ's resurrection for their justification. The salvation of Abel and all the Old Testament saints was as

firmly predicated upon the life, death, and resurrection of Christ, as is that of the saints of the present dispensation. Hence the mercy looked for by the Psalmist was connected with the rising of our Lord, and that *at the time, yea, the set time to favor Zion*. The time was never found in a legal covenant, but in him who is, and was, and is to be *the end of the law for righteousness to every one that believeth*. Connected with the resurrection and exaltation of Christ, and the establishment of his kingdom, the gentiles were to participate the joys of his salvation. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." But when? at the set time to favor Zion: on the third day from his crucifixion, "When the Lord shall build up Zion, and appear in his glory." Then the medium of intercourse with heaven, of communion with God should be developed, and God would "Regard the prayer of the destitute," which was what the law could not do; the prayer of the destitute could receive no commiseration or regard by the law; if we come to the law we must bring an offering, but the poor, destitute, perishing and despairing soul finds mercy and grace in the gospel.

"This shall be written for the generation to come." Viz: the things embraced in the foregoing verses, concerning the declining shadows and receding elements of the old dispensation, the resurrection of Christ from the dead, the deliverance of Zion from bondage, the medium of access to the throne of mercy, the extension of the gospel to the gentiles, the building up of the church and everlasting kingdom of Christ, &c. This is what should be, and what was written by an order from the God of Jacob, by the spirit of inspiration, and written too for the generation to come; the generation of which ancient Israel was a type. "A seed shall serve him, and it shall be counted to the Lord for a generation." "A chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. A generation of sons; *born not of blood, nor of the will of the flesh, nor of the will of man, but of God*. For them the records of the Old Testament were kept, and the things that were written aforetime were written for their instruction and consolation. "And the people which shall be created shall praise the Lord."

It is quite probable that the difficulty with our inquiring friends is in relation to the *new creation*. It is certain from the positive testimony of the scriptures, that the natural creation was complete when God ceased from all the works thereof, and rested on the seventh day. We cannot therefore consistently think the expression in this text can allude to any new creation in a natural sense; but rather to the spiritual creation, which in distinction from the natural and the typical creation, or origination of them is called *new*. The gospel church is in the New Testament particularly designated as a *new order*. First, It is not of this world; therefore it is not a part of the natural creation, or creation of nature. Even the flesh and blood of the saints do not inherit the kingdom of God: "Except a man be born again he cannot

see the kingdom of God. Whatever we may anticipate in the glorious resurrection of the bodies of the saints, when their mortals shall put on immortality, certainly that will be no new or natural creation; but it will be what it is called, a *resurrection*. Neither could the bringing into visible existence the gospel church be embraced in the creation, or origination of the typical heavens and earth; for the gospel church is as distinct from the typical as Christ is distinct from Aaron.

The development of this new creation presented what John saw, (Rev. xxi. 1—5:) "And I saw a *new heaven* and a *new earth*: for the first heaven and the first earth were passed away; and there was no more sea." This new heaven and earth was no new revision of the old, for the old had passed away. The law and the prophets were until John: at that time he came unto whom the gathering of the people should be, and whose substance was not hidden from God, and the members of whose mystical body were all written in God's book, and in continuance were fashioned, when as yet there were none of them developed to us. Out of the *old receding heavens*, the Jewish nation, John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. The church had her origin in God; "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Again, Jesus said, "I go to my Father and to your Father; to my God and to your God;" and also that he proceeded forth and came out from God. Certainly the setting up of the head from everlasting, embraced the spiritual life of the whole body which that Head represented, with all its members. The church, in her vital union with Christ, who in regard to his Sonship and Headship descended from God out of the eternal heaven, and whose body descended from God out of the typical heaven, (for it is evident that the Lord sprang out of Judah,) must also have proceeded from God out of heaven in both these respects; as having her origin in Christ as the beginning of the creation of God, and the First Born of every creature.—"Prepared as a bride for her husband." When the friend of the Bridegroom standing without rejoiced because of the Bridegroom's voice, he was acting by Divine authority in making ready a people prepared of the Lord; and these were the lost sheep of the house of Israel. These came to John's baptism from Judea, Jerusalem, and the regions round about Jordan; consequently they came also out of the typical heaven which was then dissolving. At the development of this *New Jerusalem* "A great voice out of heaven" proclaimed, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. The tabernacle in the wilderness was evidently a figure of the gospel church, its formation strictly according to the pattern shewed Moses in the mount; its use, its furniture, the ark, the mercy seat, the fruitful rod, the golden pot, the manna, the tables of the law, the cheru-

bims of glory, the candlesticks, the shew bread, and all in any wise pertaining to that building was emblematic of the church which God ordained to develop as the anti-type of the tabernacle.—"But Christ being come an High Priest of good things to come, *by a greater and more perfect tabernacle*, not made with hands; that is to say, not of this building." Not of the typical tabernacle which was made with hands, but the real substance which the type referred to, and which was made without hands. Here the church of Christ is evidently brought to view as the tabernacle which God had pitched and not man, and emphatically called *The Tabernacle of God*. This church brought to view among the gentiles was attended with the announcement that the tabernacle of God is with men, and he will dwell with them, &c.

And he that set upon the throne,—Christ, who now sits upon his holy hill Zion. That king from whose presence the old heavens and earth fled away, said, "Behold I make all things new." The absolute production of any thing by the immediate power and wisdom of God, without the least aid of men or angels, is properly a creation; and hence this divine development is called by the Psalmist a creation, and those to be developed as a people that should be created, whose spiritual creation was not in Adam; but in the Lord from heaven: For they are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that they shall walk in them." Henceforth, therefore, "If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new." It is not left with this *new creation* to say whether they will or will not praise the Lord, but it is positively decreed they shall praise the Lord. Hence all the provisions of grace are made by Jehovah that they shall be to the praise of the glory of God.

[TO BE CONTINUED.]

#### MOORE'S LETTERS CONTINUED.

##### LETTER VI.

MADAM:—We have found that it is impossible to reconcile the doctrine of conditional salvation to the love of God, which it represents changeable and uncertain, at least in the subjects of its operation; we will not inquire how it will stand the test of his justice, as the same is revealed in the sacred scriptures. By the justice of God we understand that perfection of his nature by which he is necessarily and unchangeably disposed to do right, without a possibility of doing wrong: "Shall not the judge of all the earth do right?" Gen. xviii. 25. But the justice of God, as it is concerned in the salvation of sinners, is the subject of our present inquiry; and that we may the better comprehend the nature of the subject before us, it may be proper for us to observe that the justice of God requires the condemnation of sinners of every degree, and that condemnation is just and proper, however difficult it may be for us to understand how it operates, so as to establish that justice; for should we reject this conclusion, we overturn the whole gospel scheme at once, and say the death of the Lord Jesus Christ was not intended to make satisfaction to offended Justice, but to satisfy the

malevolence of an arbitrary tyrant: a conclusion that awakes our horror, and disposes us to abhor the cruelty exercised in the condemnation of multitudes of innocent creatures, and the more dreadful and violent injustice done to the Son of God himself, when suffering in their room and stead! Nor are we to conclude that men are justly condemned when they hear the gospel and reject it, but before there ever was a Saviour revealed, or a gospel heard of; for surely the God of love never sent his Son into the world, that he might with propriety condemn them which believe not.—Were this a fact, happy would it have been for thousands if he never had left his Father's bosom. "He sent not his son into the world to condemn the world, but that the world through him might be saved." John iii. 17. Nor does a prince offer a pardon to his rebellious subjects, to make it just for him to condemn those who refuse his clemency, but to show his grace and mercy; and although they may, in our esteem, appear to deserve less pity than if no pardon had been held out, still if they were not guilty before the decree of mercy passed, it is impossible they can be so afterwards; otherwise the pretended mercy comes armed with death, and wreaks the vengeance it conceals on the heads of those that were entirely innocent before it made them guilty, and thus the pretended mercy is transformed into the greatest cruelty, and the name it wears is intended to cover the corrupt principles it generates; for certainly it can never make the condemnation of those just who do not accept of mercy, when they were guilty of no previous offence: and therefore it follows that men and women are justly condemned for sin, whether they ever hear the gospel or not. Yea, if there never had been any provision made for the salvation of fallen men; and the provision made is the strongest evidence that we can possibly have, that they were in a state of condemnation. He shall save his people from their sins, from that sinful state in which they were before he appeared for their deliverance.

The idea that men are condemned for refusing the offers of mercy and salvation has done great mischief, and tends greatly to bewilder all, both preachers and hearers, who believe it to be true; and fills the pulpit too often with terms and conditions that the preacher cannot explain, nor the people understand. It is true, the most reflecting who talk of terms and conditions, never attempt to explain them, but leave us to find them out if we can: but those who are not so fully apprised of the difficulty of explaining this mysterious something, explain it according to their own ideas on this subject,—some tell us to live honestly and uprightly, and conform to the ordinance of religion externally, is all that is necessary; others, that repentance and faith are required; and others, that all that is necessary is to receive Christ on gospel terms, and leave us to find out, if we can, what these terms are, without any explanation whatever. But taking it as a solemn, awful truth, that men are condemned justly for sin, which consists in the violation of the Divine law, we will proceed to consider the operation of divine Justice in the salvation of sinners, through the Lord Jesus Christ.

That he was some how or other made sin for them it is evident; that he was solemnly set apart and appointed to the mediatorial throne, and to offer his blood a ransom for guilty sinners, is confessed by all who profess to believe the doctrine of revelation, as well as those who hold the certain salvation of his people, as those who believe the doctrine of conditional salvation. By the one party it is contended that he died to effect some certain purpose; and by those on the other hand that he died to make the salvation of all men pos-

sible, on certain terms or conditions to be performed by them; and as it is not possible that both sides of a contradiction can be right, we will proceed to inquire on which side truth lies. That he died to make the salvation of all men possible, and still that all men will not be saved, is what we understand by conditional salvation as before stated; and that this is not within the possibility of truth is what we are engaged to prove. And, 1st, the divine atonement both in the Old and New Testaments, is represented as a ransom, or price made or given. Isa. xxxv. 10, and 1 Cor. vi. 20: "And the ransomed of the Lord shall return, and come to Zion with songs. Ye are not your own, you are bought with a price." And if the Lord Jesus has bought all the human family conditionally, then he has bought with his precious blood an uncertain something, without the least certainty that he will ever possess any part of that for which he paid so great a price: for it will be admitted that he paid the same price for many that will finally be lost, as for those who will be saved; and if many will, all by the same rule may; as neither the merit of his death, nor the counsel of his sovereign will, gives any preference to one above the other; and the final success must depend on the uncertain will of depraved creatures, of whom he has said, "It is not of him that wills, or of him that runs, but of God that sheweth special mercy to the vessels of his grace." And hence we sometimes hear preachers say, *That sinners are wading to hell through the blood of Christ!* and if many are, all may, for any provision made to prevent it in the great scheme of redeeming grace.

And is it worthy of his wisdom, after all his sufferings and sorrows, to leave the final event on the precarious will of fallen worms? and can there be any justice in the condemnation of that soul for whom he shed his precious blood? Suppose we now lived under the Jewish dispensation, where, if a person stole and was found guilty, and had nothing to make restitution, he was then to be sold for his theft, would there be any justice (after the money required to be paid as a restitution had actually been paid) in selling the culprit notwithstanding? Surely not: and how can there be any justice in condemning those for whom the Lord Jesus has paid the full ransom? He either did make an atonement to divine Justice or he did not. By an atonement for sin, we mean an atonement before God himself, as sin stood charged against the sinner in the Eternal mind; and if he made an atonement in this respect, it was full and complete; or it was not. If it was, how is it possible that it can afterwards condemn those who have been absolved before the eternal throne of God himself? and can divine Justice require a double satisfaction? surely not. The Apostle triumphs in this pleasing consideration, (see Romans viii. 33,) "Who shall lay any thing to the charge of God's elect? It is God that justifieth; it is Christ that died." And if it were possible to lay any thing to the charge of those who were absolved from their sins before the throne of God by his precious blood, we might bid a melancholly farewell to all hope of eternal life through his name. And I must take the liberty to say, that it is before the throne of God that the business of our salvation lies; every other degree of salvation is not worth a name, where this is wanting; and hence we hear the Lord Jehovah say, "Their sins and their iniquities will I remember no more." Heb. viii. 12. And on the other hand, if the atonement was not full and complete, then it has left sin still standing charged in some degree or other in the eternal mind, to the transgressor, for whom Christ shed his precious blood. If this can be proved, it will prove that the whole

human family will finally perish, notwithstanding all he has done and suffered; for we have already shown that sin cannot pass unnoticed, and when charged in the least degree, will and must bind the offender down to eternal chains. And if sin can be charged in any case, where the blood of Christ will not apply, there can be no hope; for if it was necessary that it should be applied for remission of sin in the highest degree, it is equally necessary that it should be applied for the remission of any sin, no matter how small it may be supposed to be; and if it was ever applied to the remission of sin at any time, it was when it was accepted before God, on behalf of sinners; or, when it was shed on Calvary's awful brow. And it ought to be remembered, that if it is applied, it is applied in all the intrinsic dignity and value it holds; it is indeed in this respect like the garment that covered the adorable body of the Son of God, all of a piece; and when made over to our account, brings all the merit it holds to our final salvation.

You, perhaps, tremble for fear I should be carrying the matter too far, when I talk of sin absolved in the eternal mind, when Christ was accepted as the substitute for poor sinners! But you must remember that time and eternity are with the Almighty one eternal now—the present moment and eternal ages are all the same to him who is God over all at the same time. But can there be any justice, if Christ has shed his blood for sin, to pardon sin through any other medium? surely not: there was an intrinsic dignity and excellency in his person, and should sin be pardoned in any other way, it would cast a cloud over his supreme merit, and bring down what he did to a level with the performance of mere creatures. I know that sin is represented in the sacred scriptures as being pardoned on repentance and other tempers wrought in the mind of reasonable creatures; but this relates to the manifestation of pardon and forgiveness, and not to pardon and forgiveness in a proper sense, and a little reflection will convince your understanding of the propriety of this definition of the subject. Sin, strictly taken, is an offence against God, through the violation of his divine law, and compunctious sensations cannot possibly atone for the breach of this, especially when we are told, "that without shedding of blood is no remission." Heb. ix. 22. It is true, real christians never enjoy the evidence of remission of sin before they believe and repent; but faith never directs them to look on either faith or repentance as the ground or condition of pardon and salvation, but always leads them to the divine atonement as the medium through which the remission of sin is obtained. If the Divine atonement was full and complete, where is the justice of receiving a full price for any article sold, and the article, bonafide purchased, being still in uncertainty as to the final possession thereof by the purchaser?

But the advocates for conditional salvation will tell me, Your statement is quite lame, and does not represent the subject fairly by any means; for the Divine pre-science of the Lord Jesus Christ comprehended a number that would repent and believe, and persevere therein till they get home to his bosom, notwithstanding all the difficulties you represent. That the divine pre-science extends to all the events of time and eternity, we readily admit; and that the Lord Jesus comprehended the number of his saints, and has their names in his book of life, is what we equally believe; but at the same time he as fully comprehends those who will not believe. And how is it possible that he should make any thing the condition of the salvation of that man who he knows never will be saved, is hard to understand; for should one of those that he has foreseen as believing, fail to do so,



then he has foreseen a thing to be that never takes place; and should one of those he foresaw as unbelieving, at any time believe, then that which he foresaw never would be, has actually taken place, and in either case his foreknowledge is destroyed, and it is proved, to the great joy of deists and infidels, that he is no God, but a man like themselves.

The plain fact is, all believers make a certain number, if that number should be as all the human family to one individual:—and all the unbelievers equally make a certain number, which must as fully be known to God at one time as at another; all with him, we have already said, is one eternal now. And I ask your understanding, whether it is possible for him to make *that* the condition of any possible event, which he knows will never come to pass. It has been acknowledged by Mr. Wesley, "that God has predestinated all obedient believers to eternal life, according to his foreknowledge; and that he has predestinated all disobedient unbelievers to damnation according to his foreknowledge." See *Methodist form of discipline*, page 62, paragraph 11, and 12. Can then the doctrine of universal conditional salvation be true? Are not all obedient believers a certain number, and if one of them should fail of getting to the heavenly inheritance, then both the fore-knowledge and decree of God must, according to Mr. Wesley, fail to the ground; nor will it help this lame business in the smallest degree, to say Mr. Wesley meant those believers that should finally persevere: for these are as fully known to God as any other class of his creatures, and their number as certain; and the same mode of reasoning applies to the class of unbelievers with the same certainty.

What trifling is this with the Almighty! He decrees the salvation of men and women, and still they perish! He decrees the destruction of sinners and still they may be saved! When we talk of fore-knowledge and decrees, we talk like men; but all the Divine perfections act in full harmony; with him there is nothing first or last: and altho' all the divine attributes act by laws we cannot comprehend, still we know he cannot act inconsistently with himself.

Finally: If the Lord Jesus has redeemed sinners by his blood, divine Justice pleads for their final salvation; and if he has not paid a complete price for them, and there remains something still to be done, then in that case they cannot be saved in any way, but must finally perish. And it is equally true, that it is impossible to reconcile the doctrine of conditional salvation to the divine perfections, especially with his divine fore-knowledge or pre-science: since it is impossible but that he must know the final event of all his own divine purposes; and it is equally impossible that he should make any provision that would destroy that certainty which he must forever possess relative to his creatures and their final estate; and it is therefore equally certain that the doctrine of conditional salvation is not true.

May you find a place at his right hand when he calls his people home.

### RECEIPTS.

Oliver Everett,	N. Y.	\$1 00
Doct. Charles C. Vail,	"	1 00
Thomas Smith,	"	1 00
Clement West,	"	1 00
Wm. H. Johnson,	N. J.	1 00
Mrs. Hannah Durand,	"	1 00
Elijah Bunnell,	Pa.	1 00
John Gilmore, for R. P. Clappett,	L. C.	1 00
Gen. Samuel Herrick,	O.	1 00
Charles Dickinson,	Ia.	1 00
Elder A. B. Goldsmith,	Ct.	2 00
N. G. Jones,	N. C.	1 00

### POETRY.

#### "CHRIST'S ENTRY INTO JERUSALEM."

"From Olivet's sequester'd seats,  
What sounds of transport spread?  
What concourse moves through Salem's streets,  
To Zion's holy head?  
Behold him there in lowliest guise!  
The Saviour of mankind!  
Triumphal shouts before him rise,  
And shouts reply behind!  
And 'strike,' they cry, 'your loudest string  
He comes! hosanna to our King!"

He came to earth: from eldest years,  
A long and bright array,  
Of prophet-bards and patriarch-seers,  
Proclaimed the glorious day:  
The light of heaven in every breast,  
Its fire on every lip,  
In tuneful chorus on they press'd,  
A goodly fellowship:  
And on the pealing anthem ran,  
'Hosanna to the Son of Man!"

He came to earth: through life he pass'd  
A man of griefs: and, lo,  
A noble army following fast  
His track of pain and woe:  
All deck'd with palms, and strangely bright,  
That suffering host appears;  
And stainless are their robes of white,  
Though steep'd in blood and tears;  
And sweet their martyr-anthem flows,  
'Hosanna to the Man of Woes!"

From ages past descends the lay,  
To ages yet to be,—  
Till far its echoes roll away,  
Into eternity.  
But O! while saints and angels high,  
Thy final triumph share,  
Amidst thy followers, Lord, would I,  
Though last and meanest there,  
Receive a place, and joyful raise  
A loud hosanna to thy praise!"—CUNNINGHAM.

When faith presents the Savior's death,  
And whispers "this is mine:"  
Sweetly my rising hours advance,  
And peacefully decline.

Let outward things go how they will,  
On thee I cast my care;  
But let me reign with thee in heaven,  
Though most unworthy here.

Faith in thy love shall sweeten death,  
And smooth the rugged way;  
Smile on me, dearest Lord, and then,  
I shall not wish to stay.

### Old School Meeting.

Westmoreland, Nov. 14, 1843.

BROTHER BEEBE.—Please to give notice in the Signs of the Times, that a meeting will be held (divine Providence permitting) at the orthodox Baptist church in Westmoreland, Oneida co., N. Y., commencing on the first Thursday in January next. Preaching by the ministering brethren, (among whom I should be very happy to recognize yourself,) on Thursday and Friday, and a conference meeting on Saturday. A general and cordial invitation is extended to Zion's weary travellers who worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

Yours, I humbly hope in gospel fellowship,

DAVID B. VITCHFIELD.

### MARRIED.

At the Orthodox Baptist church, Westmoreland, N. Y., Sunday, Nov. 5th, by Elder James Bicknell, Mr. DAVID B. VITCHFIELD, to Mrs. PAULINA WARNE, all of Westmoreland.

### LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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New York city.—Samuel Allen, [70 Lispenard street.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XI.

NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 15, 1843.

NO. 24.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

[Copy of a Correspondence.]

DEAR SIR:—I wish in the first place to be understood as not setting myself up to teach, far from it; I have no claim to such a station.—From my first acquaintance with Mr. Patterson, his conduct toward me has been respectful, genteel and friendly. As a citizen I esteem him worthy of the first class: but in the scale of christianity he appears to me to be wanting. I only wish, sir, to tell you something about how I understand the Bible. The word *thou* in the Bible, in my view, embraces the whole family of man. "Adam, where art thou?" where are the multitude of thy unborn children? "Dust thou art, and unto dust shalt thou return." Surely all are enclosed in the last sentence: "If thou doest well shalt thou not be accepted? if not well, sin lieth at the door." In my view spoken to all. "My spirit shall not always strive with man." Spoken to all men—not a few. Again: "Thou shalt have no other God before me." "Remember the sabbath day," &c., not the seventh day. That which is recorded in the 20th chapter of Exodus was as much intended for the gentile as the Jew: "Look unto me all ye ends of the earth." "Ho every one." Again: "Thou shalt worship the Lord thy God." The Old and New Testaments in my view are of one origin, having the same end in view, the glory of God in the salvation of man, and are so united as to be inseparable. What God has joined together, let no man put asunder. What our Saviour said to the unbelieving Jews, he says to the unbelieving gentiles, "Ye are of your father the devil." I could not believe the Bible to be the word of God, if I did not believe it to be spoken to all men, without respect of persons. It would be making a very low estimate of his character, to suppose him to be any thing more or less than what he has said himself to be, "I am the Lord,—I change not." Unto you, O man, I call." Not any particular men, or nations of men; but to all men of all nations.

Now, sir, taking such a view of the Bible, I find things in it beyond my comprehension, and yet not the less true.

From HIRAM CONDIT.

## REPLY.

DEAR SIR:—I received your note a few days since, and suppose you expect some reply from me. The first sentiment expressed, that of respect and friendship, I can truly reciprocate; for however our views of the scriptures may differ, I have never doubted that yours were the result of an honest conviction; but am constrained to believe that you have imbibed and still retain erroneous opinions. As to the Bible being the word of God, we are in perfect harmony. I believe it to be "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16. That it was a record showing the total depravity of man, having by transgression of God's righteous law fallen into a state of sin and death. The whole human family, called Adam, came from the hands of its Maker in a state of innocence, capable of keeping the law as commanded; but by the fall lost that ability and became "dead in trespasses and sins." Eph. ii. 1. "In Adam all die." 1 Cor. xv. 22. "Death passed upon all men, for that all have sinned." Rom. v. 12. Not in consequence of the transgression of each *individually*, but are "condemned already," (John iii. 18,) for the disobedience in Adam, the head and representative. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psal. li. 5. "The wicked are estranged from the womb," &c. Psal. lviii. 3. Indeed, the whole testimony of God's word shows the entire human family, (in a state of nature,) *spiritually dead*. But God, according to his own sovereign will, "that the purpose of God according to election might stand, not of works, but of him that calleth," (Rom. ix. 11,) saw fit to rescue from this awful condition a "peculiar people unto himself," and who shall dare reply against God? shall the thing formed? &c. "Hath not the potter power?" &c. Verses 20 & 21. Believing God to be omniscient, we must admit that his plan of salvation is fixed and unalterable. He changeth not. To suppose that *infinite Wisdom* would work without a plan, but do things at random, is a contradiction in itself. For the particulars of this plan, we must look to what God has revealed in the scriptures. "For as in Adam all (the human family created in him) die, even so in Christ shall all (the spiritual family created in him) be made alive." 1 Cor. xv. 22. In him as their spiritual Head all the members of his mystical body had their spiritual creation.\*

\* You believe that "in Christ shall *all* be made alive," means that *all* the human family are restored to the state in which Adam stood before the fall, and that consequently *all* may be saved, if they will. If so, *all* will go to heaven, for Christ says, "All mine are thine, and thine are mine." John xvii. 10. "None of them is lost." Verse 12. "One in us." Verse 21. "I will that they also whom thou hast given me be with me where I am." V. 24.

In the seed of Abraham is the line of distinction already drawn, for he was promised an heir through whom "all the nations of the earth should be blessed." Gen. xviii. 18. And, "In Isaac shall thy seed be called." xxi. 12. Although God told Abraham that "Of the son of the bond-woman will I make a nation, because he is thy seed," (Gen. xxi. 13,) yet none of his promises to his *chosen people* through Isaac extended to the Ishmaelites, they being cast out by command.—"They which are the children of the flesh, these are not the children of God." Rom. ix. 8. And the Lord said to Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." Gen. xxv. 23. "Jacob have I loved, but Esau have I hated." Rom. ix. 13. Moreover, the plan of salvation is "according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 11. "According to the eternal purpose which he purposed in Christ Jesus our Lord." iii. 11.—"According to his own purpose and grace."—2 Tim. i. 9. The whole testimony of scripture maintains the line between the seed of Isaac and that of Ishmael. "They shall gather together his elect." Matt. xxiv. 31. "And shall not God avenge his own elect?" Luke xviii. 7.—"Who shall lay any thing to the charge of God's elect." Rom. viii. 33. "There is a remnant according to the election of grace." Rom. xi. 5. "But for the elect's sake whom he hath chosen." Mark xiii. 20. But when were the elect chosen? "He hath chosen us in him before the foundation of the world." Eph. i. 4. "Which he had afore prepared unto glory." Rom. ix. 23. "Ye are a chosen generation, a peculiar people." 1 Pet. ii. 9. "Created in Christ Jesus unto good works, which God hath before ordained." Eph. ii. 10. "God hath from the beginning chosen you to salvation." 2 Thess. ii. 13. "Ye have not chosen me, but I have chosen you." John xv. 16. And "We love him *because* he first loved us." 1 John iv. 19. "I was found of them that sought me not." Isa. lxv. 1. "It is not of him that willeth," (Rom. iv. 16,) but the elect "shall be willing in the day of God's power." Psal. cx. iii. "I will be to them a God, and they shall be to me a people." Heb. viii. 10. Made manifest in God's own appointed time, and man's exertions cannot hurry it on. But, "He which hath begun a good work in you, will perform it." Phil. i. 6. Not consulting man about the means, as not one instrument shall be wanting that God ever designed to employ for bringing all his *chosen* ones into a knowledge of the truth.

Now, sir, who are this "chosen people?" The Bible informs us that they are such as were "cre-

ated in Christ Jesus before the foundation of the world," whose names are written in the Lamb's book of life. "As many as were ordained to eternal life believed," (Acts xiii. 48,) and not one else ever did, or ever will. "No man can come to me, except the Father which hath sent me draw him." John vi. 44. "The dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. As was manifested in the case of Lazarus. And "God is able of these stones to raise up children unto Abraham." Matt. iii. ix. But the voice of man never can reach the ear of the *dead* sinner; it must be nothing short of the almighty power of God. And "The Lord knoweth them that are his." 2 Tim. ii. 19. And knows them from all eternity. "He should give eternal life to as many as thou hast given him." John xvii. 2. and not all the combined efforts of man can add one to the number, for his people are compared to a body, of which Christ is the Head. "And he is the Head of the body, the church." Col. i. 18. You will not pretend that this body is an imperfect one, has at any time, or ever will be deficient in any of its members; for the Apostle says, "Ye are complete in him." Col. ii. 10. And yet by means of men's invention you would attempt to add to this perfect body. Again: They are compared to a temple, "Ye are the temple of the living God." 2 Cor. vi. 16. "The temple of God is holy, which temple ye are." 1 Cor. iii. 17. "Ye also as living stones are built up a spiritual house." 1 Peter ii. 5. "A house not made with hands." 1 Cor. v. 1. "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord." Eph. ii. 21. This would be impossible were not the materials all previously provided; and if "complete in him," what folly to suppose that you can add one atom by any human efforts to a perfect building, "complete" in all its parts, and not susceptible of any improvement. There are numerous *temporal* blessings promised, which you misapply altogether; as the Bible contains no promise of eternal salvation for creature obedience to the law, as "by the deeds of the law there shall no flesh be justified." Rom. iii. 20. You say, "If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door," by which you understand that by doing well you are to be received into eternal glory. Here you are at war with the doctrine of the gospel, for by it we are taught that "there is none that doeth good, no not one." Rom. iii. 12. "That every imagination of the thoughts of man's heart was only evil continually." Gen. vi. 5. "The whole world lieth in wickedness." 1 John v. 19. You also say, "Remember the sabbath day, &c., not the seventh day." Here again you are in direct conflict with the word of God, for he declares, "The seventh day is the sabbath of the Lord."—Exodus xx. 10. And has nowhere commanded any other sabbath. Again, you say, "Ho, every one," but the passage reads, "Ho, every one that thirsteth." Isa. lv. 1. Now, you must be aware that carnal man never did, nor ever will thirst af-

ter righteousness, for "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. And, "The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned." 1 Cor. ii. 14. He must be born again, born of the spirit; and he might as well attempt to bring himself into natural existence, as to have any agency in producing a spiritual birth. "God imputeth righteousness without works." Rom. iv. 6. It is the interest the saints have in Christ's righteousness that makes them secure, and they were made so in the eternal counsel. Again: you say that Christ said to unbelievers, "Ye are of your father the devil," and that all the commands in the Old Testament are "spoken to all men without respect of person." If this were true, who would satan worship if he were to obey? "Honor thy father and mother" is one of the commands,—who is satan to honor? Are his children bound to "honor" their father and mother. And how should satan act to keep the sabbath day holy, with numerous other commands? These are questions for you to reconcile to your views of the subject. By the foregoing, which are not merely my views, but the best evidence possible, even that of inspiration, you find the authority of God's word for an *elect, chosen, peculiar people*, rendered so by the immutable counsel of God. That all "created in Christ Jesus" will ultimately be with him, "not an hoof shall be left behind," and not one individual, not so created, can ever reach the realms of bliss. To deny this, is to impeach the record God has made for the instruction of his children.

Yours,

W. PATTERSON.

September 20, 1843.

FOR THE SIGNS OF THE TIMES.

Hall's Store, Del., Oct. 30, 1843.

BROTHER BEEBE:—I returned from the Salisbury (Md.) association a few days ago; it was held this year with the Little Creek church, Sussex co., Del. We had the satisfaction to hear six persons, two males and four females, relate their christian experience, and see them, on profession of their faith in the Redeemer, buried with him in baptism, and added to the church; and on the next day another man was added in the same manner. There have been added by experience and baptism, to the Little Creek church, this year, I understand, twenty-nine in number; there have also been some additions to other churches in this association during the past year, to one of them fourteen. This work has progressed without any of the modern effort inventions, which are calculated to darken counsel by words of error and delusion. We have reason to bow with gratitude to God for the gracious manifestations of his power and grace among us; for he has done marvellous things. His right hand and his holy arm have gotten him the victory. The enjoyment of the grace of our God, and the display of his power in bringing his people into his fold, is very refresh-

ing to us Particular Old School Baptists. We have been taught experimentally by the word and Spirit that "Salvation is of the Lord." "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." It is certain that it cannot be of man, nor of works; neither his own, nor that of others; for such a doctrine is directly opposite to the spirit of the gospel, and the testimony of the word. The gospel excludes all boasting. By what law? Not by the law of works; but by the law of faith. "Not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration and renewing of the Holy Ghost." By more than forty years' experience in the christian profession, I have been taught that works are proper when they are *good works*; and I am fully persuaded that such works only are good as the Lord directs, and these, when and in the manner he appoints, and all that he has enjoined, we should be careful to maintain for necessary purposes, so that we be not unfruitful; but when we have done all that our Lord requires, we are unprofitable servants, having only done our duty.

If you think the above account of the Lord's (not man's) work in this part of his fold, will be comforting to the brethren and sisters, you can publish it; if not, forbear. That you, my brother, and myself, may be of the number who are kept by the power of God, through faith unto salvation, is the desire of your affectionate brother in the Lord,

LEMUEL A. HALL.

FOR THE SIGNS OF THE TIMES.

Burdett, Nov. 29, 1843.

BROTHER BEEBE:—I have had thoughts of sending you a little something for publication for some time, but have had so many things to hinder that I could not get time; besides, I see that you are well supplied by more able pens, so that I am tolerably well satisfied. But I do very much want you to make us a visit, and preach in our vicinity. I hope the Lord will so order it before a great while. The two little churches in this town to which I am trying to preach the old fashioned gospel are in good health, well united in the truth, and we are looking on and seeing the branches of anti-christ's kingdom which are around us, grow more and more corrupt, and since we can have no expectation of their ever being any better, we are pleased to see that they are departing still further from the truth,—because they will not be so likely to deceive the real christian. I am glad to hear of your welfare, that the Lord is visiting you with the outpouring of his Holy Spirit. May you have a plentiful shower.

Since we have begun to hear of old fashioned reformations once more, I have been looking back and trying to count up how many years have passed in which there were no reformations heard of in the United States, except such as were got up by creature exertions: such as camp and protracted meetings, &c., which only produced such prose-

lytes as could not speak the Jewish language, they being only the children of means, as was Ishmael of old. But to return:—If I am not mistaken there were as many as seven if not ten years in which we knew of no such revivals of religion as we once witnessed before the modern arminian and anti-christian institutions were got up; and during these years of barrenness in which God has tried his people, Hagar has boasted of her own fruitfulness, and much despised her mistress. But I have observed of late, since Sarah begins to bear, that the old bond-woman begins to have some fear that her son will not be the heir, but will eventually be cast out: and, my brother, I should not be disappointed if reformation should succeed reformation, till the waste places of Zion were built up, and the gospel spread to all the nations that are on the earth,—and the church should yet see a glorious day before her watchmen are called home. And should the Lord thus spread the gospel, his missionaries will differ as much from the present class of hirelings, as John and Peter differed from the Judaizing teachers of the first century; and those who believe in Christ under the ministry, still differ as much from the popular religionists of our day, as did Isaac from Ishmael; and should the children of the free-woman (Gal. iv. 21, 18,) yet suffer much persecution from those of the bond, it would not, you know, destroy her comforts. The three Hebrews enjoyed a comfortable season in the furnace, as well as Daniel in the lions' den; and I have thought that Paul and Silas enjoyed themselves very well in the prison: and John, that beloved disciple, probably never enjoyed greater correspondence with heaven than when banished to the isle of Patmos. You know, brother Beebe, that the evening and the morning was the first day, from which we are to understand something more than simply night and day temporally. The ceremonial dispensation was before the gospel, the glory of the moon before the glory of the sun.—2 Cor. iii. 7—14. Ishmael was born before Isaac. God's children are all in darkness that can be felt before they enjoy the light; and our militant state is before the triumphant, &c. And you know that the kingdom is promised to the little flock. But, I forbear. I did not think of writing a fifth part of what I have when I began, as I had a small remittance to make, but did not calculate any thing for publication; still it is at your disposal.

Yours in the fellowship of the gospel,  
R. BURRITT.

FOR THE SIGNS OF THE TIMES.

Holt co., Mo., Nov. 7, 1843.

BROTHER BEEBE:—I am still a spared monument of the mercy of God, and witness with each succeeding sun something new developed of the spirit of modern anti-christ. The children of this world appear to be growing wiser and wiser, so that their ministers are transformed to ministers of righteousness. They are preaching far and wide, and teaching for doctrines the commandments of men, and compassing sea and land to make prose-

lytes. They have even penetrated this far western part of the world, and they tell us, that, upon the condition of our obedience, is suspended the salvation our souls. If they are correct, I confess I have never correctly understood the gospel of Christ. But conditions belong to the law, not to the gospel. God, as a sovereign, did give to man a law, the conditions of which were, so long as he obeyed he continued in his primeval moral rectitude, and in that estate he was capacitated for the enjoyment of all those things which God had created and put him in possession of. All was embraced in the natural creation that his soul in innocence could wish for or enjoy. The fowls of the air, beasts of the field, and fishes of the deep were all in subjection to him, also the tree of life with all the trees of the garden, excepting the tree in the midst of the garden; and so long as he continued to dress it, he obeyed his Maker; for the command was that he should dress and keep it; so long as he obeyed, that state of paradisiacal happiness should continue. God gave to man free access to all the trees of the garden save the tree of knowledge of good and evil, which was in the midst of the garden; of which he was forbidden to eat on pain of death. To obey was life, to transgress was death. Left in this condition, left freely to act for himself, he disobeyed, and fell under the sentence of death, temporal and eternal. "For the man was not deceived but the woman being deceived was in the transgression." So we conclude that Adam, rather than be deprived of his bride, willingly followed her into the transgression, and became involved in the same guilt and condemnation that she was under. Thus we see that wrath and condemnation were brought upon the human family through the agency of the old serpent, who came preaching his doctrine to our parents in the garden; and they became captivated by his subtlety and falsehood. Having succeeded in tempting the representatives of our race, satan still continues to deceive, and would even now persuade men that by their obedience to the law which they have transgressed they may be saved from the penalty which is out against them. In order, if possible, to add to the blindness of the human heart, satan is preaching to them salvation by the law; wooing and beseeching them to keep it with an expectation of salvation by it. He makes repentance a law requisition, as though the law could accept of repentance from transgressors. Should a convicted criminal, before a common court, plead repentance, declare his real sorrow for having committed murder, and promise to commit that crime no more, could a court, sworn to execute the law, let the convicted criminal go free upon such ground? If such a course would be derogatory to the majesty of an earthly court, who shall dare insult the divine Majesty by imputing to God that which would dishonor man? But while cherubims and a flaming sword keeps the way of the Tree of Life, no man can stretch forth his hand and eat so as to live forever. When the strong man armed keeps his palace, his goods are in safety until the

stronger than he comes, and binds the strong man and spoileth his goods. By the deeds of the law no flesh shall be justified. But God has laid help on one that is mighty and able to save; One that is stronger than the strong man; One that is able to vanquish satan, destroy death—satisfy the law, meet the utmost demands of Justice, and secure the deliverance of his people. The iniquity of us all was laid upon him, and by his stripes we are healed. He has restored that which he took not away. He has divided the spoil: He has taken the prey from the mighty, and delivered the lawful captive. Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Isa. xlix. 24, 25. Although the devil may try to persuade us that salvation depends on our obedience, God will deliver his children from the power of temptation, and

"Tho' hell may rage and vent her spite,  
Yet Christ shall save his heart's delight."  
The life of all the saints is hid with Christ in God.  
"Christ is their Life, their Joy, their Hope,  
Nor can they sink with such a prop."  
Yours, &c.

G. B. THORP.

## EDITORIAL.

New Vernon, Dec. 15, 1843.

END OF VOLUME XI.—With this number we close the present volume of our publication, and we would desire to return unfeigned thanks to our heavenly Father, that he has not only spared our life, but also sustained us through the labors of the receding year. With what success we have labored, is not for us to say; but we indulge the hope that our labor has not been altogether in vain. We have heard of some of the poor of the flock of Jesus who have been comforted, encouraged, edified, and built up in their most holy faith, by the communications of our correspondents, through our columns. Information concerning each other has been communicated and received greatly to the consolation of our brethren generally, and the bonds of union and christian fellowship have been strengthened.

We have had many obstacles to encounter; but, as we trust, through Him that has loved us, we have surmounted them all; and are now prepared to commence and prosecute the labors of the next volume, with such ability and success as our Lord shall please. Our hearty thanks we tender to those brethren and friends, in all the states, who have kindly aided us both by the extension of the circulation of our paper, and by their contributions to fill up our columns with interesting matter. And although many of our subscribers have been tardy, both in writing and in making payment, such has been the promptness of others as to enable us to bear up under the pressure of embarrassments. We sincerely hope that all our delinquent subscribers will bear in mind that we need what is due from them, to enable us to meet the demands of our creditors.



We hope that our former patrons will still continue their support to this paper : but such as do not design to continue to aid us, will please give us immediate notice. To those who may favor us with their continued subscriptions, we can only pledge ourself, that so far as God shall give us ability, no pains nor reasonable expense shall be wanting on our part to render our paper worthy of their patronage.

[CONTINUED FROM PAGE 182.]

THE NEW CREATION.—We come now to offer some remarks on Isaiah lxxv. 17—25, which is the next scripture in the order proposed for consideration. However clearly this portion of the scriptures may describe, to our more enlightened brethren, what they call the Millennium, or one thousand years' personal reign of the Messiah, either before or after the conflagration of the earth, we are unable to perceive that these scriptures relate to any such period. To us these scriptures seem to speak of the dissolution of the legal or typical heavens, and the introduction, rise and progress of the kingdom of our Lord Jesus Christ. At the commencement of this chapter, Jehovah speaks of the calling of the gentiles, a nation which were not called by his name as were the Jews, and a people that had not sought after him. He had spread out his hands all the day, (or throughout the dispensation of the old covenant,) to a rebellious people, to national Israel; a people that provoked him to anger continually, *which remained among the graves, and lodged in the monuments.* This was and is peculiarly the case with the carnal Jews. The graves where Ezekiel saw them in his vision of the *dry bones*, and lodge in the monuments, or legal rites, ordinances and ceremonies, which were figurative of good things to come, but which are now abolished. The day of their retribution is announced, but "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so saith the Lord, will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." This language appears to us to relate to the separation which took place when the Redeemer set up his kingdom. As the new wine is in the cluster, so God had a spiritual people in the family of Israel, and for what that nation contained it was preserved, until the execution of the word of the Lord, until his seed was brought out of Jacob, and the Inheritor (Christ) was brought out of Judah, (for it is said that our Lord sprang out of Judah,) then was the name of carnal Israel left for a curse, and the spiritual people called by another name; even a name which is better than that of sons or daughters. In connexion with these declarations of our God, he says, "For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." Can a doubt remain that this new created heaven

is the church of our Lord Jesus Christ, and that its constituent members embraced that seed which came out of Jacob, as a remnant according to the election of grace? In this new heaven, the Inheritor of God's mountain, is the Sun and Fountain of all spiritual light, whose cheering rays are reflected through all the inferior lights with which he has bespangled the new heaven which he has made. The stars which he has marshalled, and whose revolutions he governs, are such as the revelator saw in the right hand of One like unto the Son of Man. The clouds which constitute this spiritual firmament are those which the prophet Zechariah said the Lord would make "bright clouds" in the time of the latter rains, and antitypical of that cloud which led Israel through the wilderness; and those out of which his doctrine should distil as the dew, and come down as the rain; as the small rain upon the herb, and as showers upon the grass. "The former shall not be remembered nor come into the mind." The gospel church is in all respects distinct from the old Jewish order, so that those who inhabit the heavenly Jerusalem, Come not unto the mount that might be touched; but unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the First Born, *which are written in heaven*: and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. The former shall be erased from memory, completely abrogated, rolled together and laid aside.

"But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people, a joy." This prediction was not applicable to that Jerusalem which was destroyed, and which was defined in the Apostle's allegory, as Hagar, the bond-woman, cast out, disowned, and not permitted to participate in the Divine inheritance with the children of the free-woman. This spiritual heaven is not only the creation, but also the formation of our God:—"This people have I formed for myself, they shall shew forth my praise." Time and space would fail us to notice particularly every expression in the prediction. This new heaven is the New Jerusalem, the holy city; the perfection of beauty out of which God has shined, and the inhabitants are the seed of the blessed of the Lord, and their offspring with them. By their offspring we are not, however, to understand their natural, or fleshly offspring, but their spiritual children, such as Peter spake of in his discourse on the day of penitence, saying, For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call; or in other words, "The generation to come, and the people which shall be created."

The third and last passage on which we are requested to remark, is Psalms cxxxix. 15, 16.—"My substance was not hid from thee, when I was made in secret, and curiously wrought in the low-

est parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In this Psalm, we understand David to be a lively figure of our Lord Jesus Christ, and to personate him in connexion with his mystical body, particularly in the text under consideration.

"My substance was not hid from thee."—The substance of which David's natural body was composed, and all the members of his body were undoubtedly present to the omniscient eye of his Creator, before they were brought into development. But understanding, as we do, this figure to relate to the body of Christ, we derive still greater beauty and instruction from the passage. Substance is frequently spoken of in the scriptures meaning property, and certainly the seed of the blessed were his property,—"The Lord's portion is his people, and Jacob is the lot of his inheritance." But in this case, by *substance* we are to understand that of which his body is composed, and it is expressly declared in the record of truth that the church is his body, and members in particular. In its application to the church of the Redeemer, this subject harmonizes with the general tenor of the word; for as it is here declared that his substance was not hid from God, when he was curiously wrought in the lowest parts of the earth, so it is declared that "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." And if he knows them now, he always knew them; for there is no mutability in him. He knew them well when he created them in Christ Jesus before the world was made. He knew them when he chose them in him before the foundation of the world, that they should be holy and without blame before him in love. He also knew them when he curiously wrought them, in their existence in Adam; or in the lowest parts of the earth. He knew them well when in their embryo state he saw them embodied in the family of ancient Israel, as the new wine in the cluster. Before this nation was born in one day; before John the Baptist came preaching in the wilderness; before the gospel kingdom was set up. *Yet being imperfect.* It was in embryo, but destined to perfection. Viewed as existing in the Adamic nature and under the law, degraded with pollution and sin, in the lowest parts of the earth; even in this state the eyes of God were upon his people.

"He saw them ruined in the fall,  
Yet loved them notwithstanding all;  
He saved them from their lost estate,  
His loving kindness, O, how great!"

"But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus." Eph. ii. 4—7.

"And in thy book all my members were written." In the book of life, in the volume of God's decrees, in that book which was sealed, and on which there were none found worthy to look, or able to open, until the Lion of the tribe of Judah appeared, who has broken the seals and disclosed the contents. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God." Heb. x. 5—7. What was written concerning Christ in God's book, was written in reference to his body, and that body was known in all its members, and all were written there.—Nothing was left upon uncertainty, nothing was left to depend on contingencies or fortuitous events, all the members being definitely known; were accurately defined in the record of eternity.

Which, in continuance were fashioned, when as yet there was none of them. Not only did the fixed purpose and recorded decrees of God embrace all the election of grace as members of Christ's body, of his flesh and of his bones; but the precise fashion of that body was determined, the precise place which every member should occupy in the body. This was necessary to prevent confusion. If all the members were an eye, where would be the hearing? and if all were an ear, where would be the seeing?

In the vision of the prophet, bone came to its bone, and in the development of that perfect body described in the eternal purpose of Jehovah, the building is fitly framed together: "Holding the head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." Col. ii. 19. As the pattern of the tabernacle was with God in the Mount, and he charged Moses, See that thou make it according to the pattern shewed thee in the Mount; even so the form, connexion, symmetry, and fashion of the church as the body of our Lord Jesus was in continuance with the Lord, when as yet no part of that church or body was brought forth into distinct church order. The harmony of such a body as that of the church of Christ required that its curiously wrought workmanship should be the result of infinite wisdom, and almighty power and grace. Were the members of the church of God thrown together, as the arminian doctrine of this world would represent; leaving men to put their powers in requisition, and and, by force or fraud, to huddle together as many as they have power or art sufficient for, how confused would be the body, made up of such chance materials. But not so the perfect body of our adorable Redeemer. In continuance it was fashioned, and of that fashion, form, and pattern, it must be, or it cannot answer the design of God.

We do not read that the fashion was commenced, but *continued*,—implying that although in God's immutable mind there is no beginning; yet all his thoughts are firmly settled and unchangeably fixed, so that whatever is the result of his will, is and ever must be in continuance. No un-

forseen events can possibly alter the purpose, or cause the Lord to forego his purpose, or in the very smallest degree to alter the arrangement of the plan or fashion of the body. Not even so much alteration can be admitted as to place one sinner in the situation which God designed for another, any more than we could have an eye placed in a perfect body, where a nose should be, or a hand where a foot should be. When the mother of Zebedee's children requested that her two sons should occupy some particular places in the body, she was informed that the arrangement was already and unchangeably made. It is not mine to give, said Jesus, but it shall be given to those for whom it is prepared of my Father. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or gentiles; whether we be bond or free; and have been all made to drink into one Spirit: for the body is not one member, but many; if the foot shall say, because I am not the head, I am not of the body, is it therefore not of the body? But now hath God set the members, every one of them in the body as it hath pleased him." 1 Cor. xii. 12—16, & 18. If, therefore, every member of the church of God is set in the body of Christ, precisely as it *hath*, (in the past tense, for in continuance this body was fashioned when as yet there was none of the members developed,) pleased him, then nothing has been left for the members, the world, nor the devil to arrange; nor shall they be suffered to *de-range* this body, by disposing of the gifts of God for him differently from his eternal design. It is his province, not ours, to set them. He does not require of us to make an ear of a hand, nor an arm of a leg, nor a foot of an eye, nor a minister of a deacon, nor a deacon of an Apostle, nor an Apostle of an elder, for he has set the members *every one of them in the body as it hath pleased him*.

Whether it has pleased us or not, is not the important thing; God's own pleasure has been consulted, and his counsel shall stand and he will do all his pleasure. "Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 8—13.

#### MOORE'S LETTERS CONTINUED. LETTERS VII & VIII.

MADAM:—Having treated at some length on the subject of Divine justice, as concerned in the salvation of sinners, and the effect the divine atonement must have in this respect, we will next proceed to bring the doctrine of conditional salvation to the standard of divine truth. By the truth of God we understand the perfection of his nature, that is, truth itself, and from which it is impossible for him to dissemble in any respect whatsoever; nor is it possible for him to make any revelation of himself but what is true, and must continue to be so to all eternity. The promises of his grace, and the threatnings of his wrath are the subjects with which his truth is most intimately

concerned; this, and his promises of grace in particular, shall be the subject of this letter.

To comprehend the business in the most satisfactory manner, it may be necessary to state what we understand by a promise: there are two ideas expressed by the term in common language; the one is often called up in the business of life, and the other more rarely occurs. The first of these is always alluded to in stipulations in trade business, or the discharge of professional services, and always looks to something to be done or performed by those with whom we are engaged, as the condition on their part, to render the obligation binding on us,—and this kind of promise always implies mutual wants in both parties, and therefore they do not well represent the promises of God, who is not capable of any want. The other idea that we express by the term promise, is where persons freely, and in a voluntary manner promise to do good, or render a service to others where no reward is expected, nor any obligation established. Such is the case when we feed the hungry, clothe the naked, or do good to the afflicted, from whom we look or hope for no reward. Of the latter kind the promises of God must of necessity be, since he is subject to no want; nor can he derive any advantage from the service of angels or men, and at the same time has much bounty to bestow, both in heaven and on earth.

It may be proper here to inquire whether it is not inconsistent with the pure nature of God to suppose that he can make any promise directly to sinners? He cannot look upon sin, nor behold iniquity, nor will his righteousness admit him to have any fellowship with them, till the honor of his law is secured, and the affront offered to his purity atoned for. The Apostle seems to justify this conclusion, that all the promises made to fallen sinners are through the Lord Jesus Christ, (see 2 Cor.,) "For the promises of God are yea and amen in him (Christ) to the glory of God by us." Our subject is illustrated by this mode of explaining the promises of God, as it goes to prove that the promises taken in this point of view, assume the nature of a covenant between the Father and the Son; which, although neither of them had any want to supply, still both agree to exalt the riches of Almighty grace in the salvation of sinners. The Son condescends to offer himself a substitute for guilty men and women, and the Father agrees to accept him and his sacrifice for their complete ransom. Hence the Son offers himself saying, "Sacrifice and offerings thou wouldst not, then said I, lo I come," &c., and the Father says of poor sinners, "Let him or them go, for I have found a ransom."

The promises, therefore, of life and salvation, and every thing necessary thereunto, rests on the Lord Jesus, one of the Covenanters; and looks at nothing to be done by creatures, as parties, in any other way than as partakers of the blessings flowing from the obedience of the Son of God. Nor is it possible they could be considered as parties in any other point of view: first, because they were not born, much less were they present at the time the transaction took place; and it was therefore not in their power to give any consent to the thing. And to say that Christ engaged for them, is begging the question; for where is the difference between a man becoming security for a minor, and engaging to pay the debt himself? and to say no more, Christ is said to be the Surety of a better covenant, which was established on better promises; and if it should be still contended that they were parties, and that there was some direct promises which stipulated for something to be done by themselves, it will not be contended that Christ was not their Surety for the performance; for he could not be Surety for himself; and besides, he

paid down his precious blood, and so became "the Lamb slain from the foundation of the world,"—and they could not be admitted as parties for a reason more powerful than any of those already offered; and that is, they are in a whole transaction considered as sinners, under guilt, and having sin charged to them, and it would be inconsistent with the Divine purity, to hold any communion with them in their own persons, or in the person of any other, where the honor of the Divine law was not secured. It certainly then is an incorrect view of the promises of God, when we suppose them made directly to fallen creatures: and the first promise of a Saviour to a lost world, is a most decisive proof of the truth of the mode of explanation we have taken in explaining the subject; "The seed of the woman shall bruise the serpent's head." Gen. iii. 15. If then the promises of God are all made in Christ, and rest on the merit of his atonement, there can be no such thing as conditional promises, such as the advocates of conditional salvation contend for. That the Lord Jesus Christ has done all that was assigned him to do, will not be denied; and that what he did for the salvation of sinners was sufficient, cannot be contested, since "he magnified the law of God and made it honorable;" and he did this that his condescending grace might be magnified to all eternity, not according to the election of depraved creatures, but according to his own eternal purpose. And I have never heard or read of any thing that exposes men to wrath but sin, and sin is nothing but the transgression of the Divine law. 1 John iii. 4. And if the law is satisfied, there can be nothing more necessary as the condition of our deliverance from wrath and condemnation, the promises of God through our Lord Jesus Christ to poor sinners embrace them freely and fully, without any condition required of them, or any qualification in them, in order to their acceptance through him. The angel who gave his virgin mother notice that she should bring forth the sacred Child, informed her that his name should "be called Jesus, because he should save his people from their sins." Matt. i. 21. From sin and all the guilt and pollution it had introduced, by offering his blood a ransom to divine Justice for their justification; and by the washing of regeneration fitting them for the heavenly inheritance above.

You will then ask, Is there nothing required of us as conditions of our salvation, and why is faith, repentance, and obedience so frequently inculcated in the sacred scriptures? To this I answer, they are not required or enjoined as conditions of our salvation, but as qualifications that make us meet for the service of God here, and the enjoyment of him hereafter. They cannot be conditions on which our salvation depends, because when they are found in the hearts of God's people in their most perfect state, they are the graces of the divine Spirit, and are never found but where they are produced by his divine operation on the heart.

It appears, therefore, that universal conditional salvation is opposed to the truth of God, revealed in his word: which states his promises to be all immutably fixed in Christ, and that his honor is engaged to fulfil all the stipulations in the covenant made with his chosen; and further states, the salvation of sinners does not rest on any thing done by them as the condition of their salvation, but on the Lord Jesus Christ. "I give unto them eternal life, and they shall never perish." Eternal life may be given to the most unworthy, but it cannot be purchased by the obedience of any.—But some difficulty may still arise, perhaps, relative to the promises of God, whether they are all made in Christ, as we have stated, and depend on the stipulations between the Father and the Son,

and look for nothing to be done by creatures in order to their interest in them or not. To clear the subject of all doubt, it may be necessary to take into view the Divine pre-science, which must unquestionably stand connected with all he does, either in heaven or on earth; and as it involves the Divine veracity very intimately, it becomes the more interesting: and then the question will be, is it possible that God can, consistently with his own perfections, promise salvation to men on conditions he knows they never will perform? If this promise is general, as is contended, and any perish, their so perishing must have been fully comprehended by the Eternal mind, at the time the promise was made; and they must have had a promise of salvation, on conditions, when God himself knew they never would be saved! And when this is extended to those who fall from a state of grace and reconciliation, the absurdity looks more dreadfully glaring. Does he renew them by his Spirit, and the Holy Ghost condescend to take up his dwelling in the hearts of men and women, whom his divine fore-knowledge has consigned to everlasting damnation? For it will not be denied that as to the certainty of the event, at least, it is as certain as the most inevitable decree that ever proceeded from the throne, notwithstanding there should be all the difference that can possibly be imagined in the cause from whence they flow. And there can be no doubt that every divine decree is in eternal righteousness, and that the destruction of the wicked flows from their sinfulness.

It therefore appears to my understanding that God cannot promise salvation to any on any condition, when he knows they never will be saved; nor is it possible for me to see the advantage that could arise from any such promise, seeing it never will be of any advantage to the subject to whom it is made. The doctrine, therefore, of conditional salvation, transfers the promises of God, which have been shown all to be made to the Lord Jesus Christ, to poor sinners directly, with whom God can hold no fellowship out of Christ: and changes his immutable word into an uncertain something, resting for the fulfilment thereof on the precarious will of poor fallen sinners.

May the word of his grace be the pillar on which your precious soul may be borne up, when the heavens and the earth are no more.

MADAM:—We have hitherto passed by the mercy of God, and perhaps you are disposed to believe that when conditional salvation is brought to this standard, that it will appear with great lustre indeed: it certainly merits all the justice it is entitled to, nor is it my design to withhold any thing it may equitably claim. When we have stated what are the ideas we form of the mercy of God, we shall be better prepared to determine on this subject. By the mercy of God, we understand the extending his goodness toward those who are exposed to distress and wretchedness, without the means of relief in their own power, and in this view of the subject mercy looks for no merit, nor any reward for the favor conferred, but triumphs in doing good to the wretched and the miserable; and the Divine independence recommends his mercy in the highest possible degree, while it expresses the sovereign freedom and fulness with which it is conferred, in these words,— "If I were hungry I would not tell thee, for the world is mine and the fulness thereof." Psa. l. 12. But universal conditional salvation turns the mercy of God from the channel of his own bounty, to something done by, or seen in the creature, as the condition on which it flows to the supply of his wants, and consequently dries up all the chan-

nels of his own bounty, and turns his mercy into justice; for whatever is given upon any ground except the free mercy of God himself, is rather an obligation discharged than a favor shown; altho' God himself has said "that mercy shall be built up forever." Psa. lxxxix. 2. For if any thing is stipulated as the condition on which you bestow your bounty on the beggar who stands before your door, it is no longer mercy, but a debt you owe and ought to pay. And I am satisfied you never feel more pleasure than when you minister to the comfort of the wretched and miserable; nor does the mercy of God ever appear more transcendent than when it meets the guilty offender, not for any thing he has done or can do, but for the manifestation of the sovereign mercy of God in Christ Jesus to poor sinners. But conditional salvation is opposed to the mercy of God, because it not only transfers its operation to something seen in the subject to whom it extends, but because it represents it as extending no farther, and continuing to exercise itself no longer, than the continuation of the cause that first pushed it into action; and if this is made any thing but the sovereign goodness of God himself, then there may be a final end to his mercy altogether; but the "mercy of the Lord is from everlasting to everlasting." Psalms c. 5.—The mercy of the Lord knows no bounds but his own sovereign will; and no distinction in the objects it embraces, but what his sovereign pleasure creates; and there cannot be any reason why he should extend his mercy to any at any time, but what will equally prove that those who are once the objects of his mercy and grace must continue to be so forever; the only reason why he extends his mercy to any, being wholly in and from himself. But let us for a moment suppose that the most popular opinion on this subject is a correct one, and that repentance and faith are certainly the conditions on which the mercy of God toward sinners rests, and that it cannot be extended to their salvation where these are not found; is there a man or woman on earth that can with certainty say they are possessed of these blessings? We are to remember that our faith is to be tried before the throne of Jehovah himself, and are, or can, we be certain we have them in such kind and degree, that God himself will say they are just what they should be in his sight! Multitudes, we are sure, will go to his judgment seat with great confidence, saying, "Lord, we have eat and drank in thy presence, and in thy name done many wonderful works," who will finally be driven from him with an indignant frown. These were the conditions these unfortunate men and women relied on, but they were not such as were approved by the dreadful Judge; and may not others rest on conditions that may be as far from being acceptable as these proposed by those already mentioned.—But we never hear of any within the lids of the sacred volume that trusted in the sovereign mercy of God, through the Lord Jesus Christ, that ever were rejected; and for this good reason, "I have said, mercy shall be built up forever," saith the great Jehovah. The triumphs it has won shall be sung through eternal ages, while terms and conditions shall be no more heard of. It therefore appears that conditional salvation militates as fully against the mercy of God, as it does against any other perfection of his pure nature, and as it is impossible that he can make any revelation of himself, inconsistent with his unalterable glories, it is equally impossible that he can make anything performed by creatures the reason why he extends his mercy to them, especially when that mercy is concerned in the salvation of guilty sinners.

May that mercy which he pours richly down on all his saints envelope you in all the blessings it comprehends, both in time and eternity.

POETRY.

"Because thou sayest I am rich," &c. REV. MR. 17.

"What makes mistaken men afraid  
Of sovereign grace to preach?  
The reason is, if truth be said,  
Because they are so rich.

Why so offensive in their eyes  
Does God's election seem?  
Because they think themselves so wise  
That they have chosen him.

Of perseverance why so loth  
Are some to speak and hear?  
Because, as masters over sloth,  
They vow to persevere.

Whence is imputed righteousness,  
A point so little known?  
Because men think they all possess  
Some righteousness their own.

Not so the needy, helpless soul  
Prefers his humble prayer;  
He looks to Him that works the whole  
And seeks his treasure there.

His language is, 'Let me, my God,  
On sovereign grace rely;  
And own 'tis free, because bestowed  
On one so vile as I.'

'Election! 'tis a word divine;  
For Lord I plainly see,  
Had not thy choice prevented mine,  
I ne'er had chosen thee.'

'For perseverance, strength I've none,  
But would on this depend,  
That Jesus, having loved his own,  
Will love them to the end.'

'Empty and bare I come to thee  
For righteousness divine;  
O, may thy matchless mercies be,  
By imputation, mine.'

Thus differ these; yet hoping each  
To make salvation sure.  
Now most men will approve the rich,  
But Christ has blessed the poor."—HART.

"The sufferings and death of the adorable Jesus."  
LUKE XXII. 44, & XXIII. 46.

"How willing was Jesus to die,  
That we fellow-sinners might live,  
The life they could not take away,  
How ready was Jesus to give!  
They pierced his hands and his feet,  
His hands and his feet he resigned;  
The pangs of his body were great,  
But greater the pangs of his mind.

That wrath would have kindled a hell  
Of never-abating despair,  
In millions of creatures, which fell  
On Jesus, and spent itself there.  
'Twas justice that burst in a blaze  
Of vengeance, on Jesus, our Head:  
Divinity's indwelling rays,  
Sustain'd him till nature was dead.

Divinity back to his frame,  
The life he had yielded restored,  
And Jesus, entombed, was the same,  
With Jesus in glory adored.  
No nearer we venture than this,  
To gaze on a deep so profound,  
But tread, whilst we taste of the bliss,  
With reverence, the hallowed ground."

SWAIN

"Christ the Rose of Sharon."

"In Sharon's lovely Rose  
Immortal beauties shine;  
Its sweet refreshing fragrance shows  
Its origin divine.

How blooming and how fair!  
O, may my happy breast  
This lovely Rose forever wear,  
And be supremely blest."

Lloyd's Collection.

OBITUARY.

DIED, in this town, on Wednesday the 6th inst., Hon-  
JAMES FINCH aged about 75 years.

Within a few weeks past the house of our departed  
brother has been the scene of great affliction, sickness and  
mortality. In a late number we announced the death of  
Jesse Finch, Esq., since that announcement his mother  
and sister, and now his father have followed him to that  
bourne from whence no traveller returns. Some two or  
three others have also died of that family since the sick-  
ness of which they have been hurried away broke out  
among them, and now those of the family who survive, so  
far as we can learn, are sick with the same disease. May  
the Lord arrest the desolating messenger, and in wrath re-  
member mercy.

Brother James Finch was a worthy citizen of our com-  
munity, and highly esteemed both in the church and in the  
state. In the former he held the office of deacon for many  
years, and as a statesman, he has represented this county,  
perhaps twenty-five or thirty years in the legislature of this  
state, until the debilities of old age disabled him. May  
the severe bereavements and overwhelming affliction be  
blessed to the surviving members of his family, and to the  
branch of Zion with which he was connected.

[F Since the above was in type, we have been informed  
of the death of Mr. JOHN FINCH, of Milford, Pa., another  
son of the above named James Finch.

BROTHER BEEBE:—It is my painful lot to inform you of  
the death of our beloved brother, DAVID ORRISON, after an  
illness of six or seven days. He died on the 19th day of  
August last, in the 68th year of his age.

Brother Orrison was truly an Old School Baptist, and a  
member of the New Valley church in Loudon co., Va.,  
about twenty-seven years.

Thus we have received from the hand of God, stroke  
upon stroke; but his righteous will must be done, however  
severe or bereaving to us: He taketh away, and who can  
hinder him? or who shall say unto him, What doest thou?  
It is our loss,—but we confidently trust it is his eternal  
gain. Many happy hours and days have we spent togeth-  
er. We have walked and rode to the house of God to-  
gether, and truly our fellowship was sweet. But he has  
passed far beyond the reach of sin and sorrow, leaving a  
bereaved widow and a numerous family, with an exten-  
sive circle of friends to mourn their loss, with whom I do  
most sincerely sympathize. May the Lord of all grace  
support and comfort our afflicted sister.

My dear brother, "Pray for us," for "By whom shall  
Jacob arise?" seeing that he is so small. It can only be  
effected by the God of Jacob.

The peace of our Lord Jesus Christ be with you.

Yours in Christ Jesus,

WILLIAM MARVEN.

Winchester, Va., Nov. 13, 1843.

Old School Meeting.

Westmoreland, Nov. 14, 1843.

BROTHER BEEBE:—Please to give notice in the Signs of  
the Times, that a meeting will be held (divine Providence  
permitting) at the orthodox Baptist church in Westmore-  
land, Oneida co., N. Y., commencing on the first Thursday  
in January next. Preaching by the ministering brethren,  
(among whom I should be very happy to recognize your-  
self,) on Thursday and Friday, and a conference meeting  
on Saturday. A general and cordial invitation is extend-  
ed to Zion's weary travellers who worship God in the spirit  
and rejoice in Christ Jesus, and have no confidence in the  
flesh.

Yours, I humbly hope in gospel fellowship,

DAVID B. VITCHFIELD.

RECEIPTS.

William H. Crawford,	Pa.	\$2 00
Eld. Reed Burritt,	N. Y.	2 00
Dea. William Murray,	"	1 00
Mrs. Coleman,	"	1 00
Total,		\$6 00

NEW AGENT.—William Therp, Oregon, Scott co., Mo.

LIST OF AGENTS.

The following agents are duly authorised to collect  
receipt and transmit to the editor all moneys due to the  
Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John  
Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton,  
William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas  
Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nich-  
olas D. Rector, D. E. Jewett, D. Platt, Charles Merritt;  
and brethren L. L. Vail, J. Vaughn, Thomas Faulkner,  
Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson,  
Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon  
Lobdell, Clement West, Samuel C. Lindsley, Charles Wood-  
ward, James Robinson, T. Bishop, A. Ashby, Samuel Mead,  
Wm. Sharp, Nathaniel Breyton, Esq., Jacob Winchel, Jun.,  
A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street,]

NEW JERSEY.—Elders Christopher Suydam, James C.  
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Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts,  
J. B. Rittenhouse.

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and brethren Wilmot Vail, Nathan Greenland,  
Arnold Bolch, J. Hughes, J. W. Dance, John Carson, An-  
drew Lynn, Wm. H. Crawford, [corner Willow and Seventh  
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George Hearsack.

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MARYLAND.—James Lowndes, Baltimore, Lewis F. Klip-  
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Leachman, James Duval; and brethren Charles Gullatt,  
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Shackleford, Isaac Hershberger, Stearning Hillsman, Israel  
Curry, C. Hallsclaw, Joseph Furr, Solomon Buntou, Wm.  
Forsee.

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SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

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Leeves, R. McKindly, Jethro Oates.

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MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

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C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell,  
R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Bev-  
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Maj. John Strickler, S. I. Lowe, Michael Soveredge.

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Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs,  
M. W. Sellers, Benjamin Parks, John Case; and breth-  
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Abram Hauser, George Anderson, Asaph Webster, Esq.,  
Peter Carass, Luther Mellett, Cloud Bethel, James Fisher,  
Wesley Spittler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Rob-  
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Kaufman, Samuel Williams; and brethren Joseph Tapscott,  
Zephaniah Hart, Richard A. Morton, John Taylor Joseph  
Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry,  
J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller,  
Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y.  
Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flait, W. M. Morrow.



## INDEX TO VOLUME XI.

This index is arranged upon the following plan, viz :

I. The names of correspondents alphabetically arranged, and the pages on which their communications are commenced put opposite to their respective names.

II. A table embracing extracts from other publications, together with editorial subjects, and reference to the pages where they may be found.

III. A table of first lines; by which any poetry in this volume may be readily found.

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